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"How beautiful are the feet of them that preach the Gospel of Peace."

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The New Year.

The Lord of earth and sky,
The God of ages praise,
Who reigns enthroned on high,
Ancient of endless days,—
Who lengthens out our trials here,
And spares us yet another year.

Barren and withered trees,
We cumbered long the ground.
No fruit of holiness
On our dead souls was found;
Yet doth he us in mercy spare
Another and another year.

When Justice bared the sword
To cut our fig-tree down,
The pity of the Lord
Cried,—let it still alone;
The Father mild inclines his ear,
And spares us yet another year.

Jesus, thy speaking blood
From God obtained the grace,
Who therefore hath bestow'd
On us a longer space;
Thou didst in our behalf appear,
And, lo! we see another year.

1 John 4: 9.

"In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him."

Man is indeed a very imperfect creature; he knows nothing as he ought to know it, and what little he does know he must obtain by education and practice. There is indeed no creature in the whole round of created beings that is so utterly helpless, and so entirely dependent upon the assistance and instruction of its fellows as that being created in God's own image—the noblest and most exalted of all his works. Man has not, like the lower orders of creation, the advantage of instinct to teach him the mode and manner of seeking his own subsistence—he must first learn it. He knows not, like the bird of the air, the fish of the sea, and cattle of the fields, what is good for him or what is injurious, how to take care of himself, provide for his wants and necessities, protect himself against the elements; guard against unseen dangers, or detrimental agencies, until, by dear experiences, or the instructions of others, he has learned to do so.

That little knowledge which he may possess, he can gain only by diligent attention

to the experiences of others, his own experience, and by his own observations of scenes and events transpiring around him. This is true both of his moral and intellectual acquisitions. Regarding his spiritual and religious development he is indeed no better off. The Bible speaks of him as spiritually dead. We consider one that is dead as without power and without knowledge. God made the declaration, while man was yet in his innocence. "In the day that thou eatest thereof (of the tree of the knowledge of good and evil), thou shalt surely die." Man did eat thereof and died, not physically, for he was to eat his bread in the sweat of his brow, and till the earth to obtain his subsistence; not intellectually, for his mind still possessed the power of receiving, retaining and again imparting instruction, as the subsequent history of his life plainly shows.

The death here spoken of was, according to our understanding, a spiritual death, the death of the spirit or life of the soul; for as the body has a soul which gives life and action to the otherwise lifeless clay, which by the power of God was made a living soul, so that soul possesses a principle of life, which, according to its relations with God, may be either dead or alive, that is, it may have its existence in the soul, giving it life, or may depart to its original origin, and leave the soul without a spirit, and then the soul may be said in truth to be dead.

When Adam and Eve were driven from the Garden of Eden, the body still possessed its life-giving power, the soul, otherwise the body would have ceased from its activity and become a dead body; but the spirit which is the life of the soul, and which is the gift of God, given unto man, died and left the soul without the life of God, without the principle of divine Good, with which he had been originally created. Now, as long as men live in their sins, without God in the world, and unregenerated, the soul is dead, but when men are regenerated, born again, are made new creatures through Jesus Christ, then the soul is regenerated by the Spirit of God and a new and a holy life is the fruit of this new birth.

Thus the apostle says, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:

12. Now when our first parents, on account of their transgressions, died, and were driven from the glorious abode which God had prepared for them, and every desire of the heart became so corrupted that they loved darkness rather than light, in other words, when man became spiritually dead, and lost the power of achieving his own salvation, or improving his spiritual condition, God pitied him. God loved him even in his dead and sinful condition and promised unto him a Savior who should bear the sins of the world upon his own body, and bring life and salvation to the perishing souls of men.

This promise was a most glorious and valuable one. 1. On account of its universal application. It was originally given to Adam and Eve; they should reap and possess its benefits; so of all their descendants who should conform their lives to its requirements and conditions. Righteous Abel and Enoch, just Noah, faithful Abraham, the meek and devoted Moses, patient Job, and a host of others which we need not name, looked forward to the fulfillment of this promise, and an aged Simeon prayed that he might now depart, since his eyes had seen the salvation of the Lord. Jews and Gentiles alike should glory in this blessed promise, and now that it has become a living reality, we, too, may claim it as ours. Reader, will you accept the invitation of the Lord and come and make peace with him, and be made an heir of glory and eternal salvation?
J. F. FUNK.

For the Herald of Truth.

The Loving Kindness of God.

"Whosoever shall call upon the name of the Lord shall be saved." Acts 2: 21.

In that word which was made flesh that we might understand, are found many blessed assurances of the constant love and care of our Savior. And his ever-present invitations to come unto him should continually remind us that we may have his love, his sympathy, his guidance and protection if we only will receive them. Are we assured of this? Then truly we need not fear his presence nor hesitate to approach him, "For he that cometh unto me I will in no wise cast out." Like the prodigal, we will be graciously welcomed if we turn our steps towards our Father's house. There is more

joy over one sinner that repenteth than over the ninety-and-nine just men which went out astray.

The loving kindness of God seems beyond our comprehension when we contrast it with the unkind and unsympathizing world. We are so accustomed to insult and injury that we are seldom surprised at the inhumanity of man to man. So, when God's love is presented to us we are unwilling to believe that there is a Being so good as to be ready to bestow the best gift (salvation) upon creatures so unworthy. Yet it is true that "Whosoever shall call upon the name of the Lord shall be saved."

A few days ago I stepped into an office to transact some business, and walked up to the desk. The occupant, a very young man, turned savagely upon me with, "*Shut the door!*" I looked back, and found I had left the door slightly ajar. I hastened to close it, and returned to the desk, expecting to be waited upon. But not receiving attention after waiting some time I turned to the door once more and made my escape, without accomplishing the object I had in view, and in no very pleasant state of mind, I assure you. I passed some distance down the street before I recovered from the unkindness of that repulse. I took comfort in the thought that God deals not with us after the manner of men. Though we approach Christ with the doors of iniquity wide open, allowing the breezes of death to follow us, bringing more distress to the mind of Christ than any chilly blast could bring to the body of a well-clothed man. Yet he welcomes us, bears with our weakness, takes pity on us, and by his loving words and tender sympathy makes us to feel that he is indeed "A friend that sticketh closer than a brother."

Were God's favor as variable and inconsistent as that of man, all our comfort would be turned into distress, our hope into despair. It is very precious to the soul to be able to believe that God is the same yesterday, to-day and forever; and "Whosoever calleth upon the name of the Lord shall be saved." Dear reader, have you improved this gracious opportunity, this blessed privilege? Have you, as did the Psalmist, "taken up the cup of salvation and called upon the name of the Lord?" Are you willing to do so now? None ever were saved in any other way.

Christ says, "I am the way." "No man cometh unto the Father but by me." The way to eternal life is straight and narrow, but the love of God is on every side of those who walk therein. Can you afford to walk alone? Can you trust yourself when you know that the Master said "Few there be that find it"? Do you care for your soul? Do you care for the glories of God's kingdom? Do not neglect to call on the name of the Lord, for notwithstanding the boundlessness of God's love, you cannot enter his kingdom "Except you be born again." Let us call upon the name of the Lord while he

is near. "For whosoever believeth on me shall not be ashamed."

Love of Christ which passeth knowledge!
Let me from that well-spring drink;
Fill me, Father, with its fullness;
More than I can ask or think.

R. N. KREYER.

Akron, Ohio.

For the Herald of Truth.

What God Requires of Us.

It is astonishing to see how many different denominations there are in the world at the present time, and how widely they differ in their doctrine, and yet they all claim to be on their way to heaven. The Apostle Paul says, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, one Father of all, who is above all, and through all, and in you all." Eph. 4: 4-7. Therefore, it is of the utmost importance for every seeker of the truth diligently to study the word of God, to see what he requires of us, because by it we will finally be judged; and when the heavens will be rolled together as a scroll, and the everlasting hills melt like wax before the beams of the noon-day sun, and all the mighty fabric of the universe will be dissolved, not one tittle or jot of it shall pass away. "Is not my word like as a fire?" saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23: 29.

Let the word of God be unto us what the compass is to the mariner when his ship is tossed to and fro like a feather, by the raging billows upon the bosom of the mighty deep, in the gloomy darkness of the midnight hour. When neither sun, moon nor a single star is visible to guide him, he turns to the compass which every time points out unto him the true course to take. It is an easy matter to profess Christ, but to follow him in the regeneration requires something more.

Not every one that saith unto me "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7: 21-23. Many are called but few are chosen.

These passages teach us that many are professing to be Christians and are strangers to God; and that there are many preaching who are not called is also evident, since we read, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." Jer. 23: 21. Of such God does not accept. He saith, "Woe be to the Shepherds of Israel that do feed themselves! Should not the Shepherds feed the flock? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed;

but ye feed not the flock." Ezek. 34: 2, 3. There are many persons at the present time who claim to have found Jesus, say they are regenerated, are at peace with God, are prepared to die, and to enter heaven, and yet they will not stop to go to law with one another; swear oaths; and take up arms to kill their enemies. Christ has not said in vain, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able." Luke 13: 24. "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. 12: 35. "Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." James 3: 12.

The works of the flesh are manifest which are these, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I told you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, etc." Gal. 5: 19-23. "He that believeth shall be saved," but his deeds and good works must be an open testimonial of his faith. If these fruits do not follow, his faith is not a true Christian's faith, but is of the devil; and he doth but mock God and deceive himself.

He that keeps God's commandments can rest assured, without seeing any other miracle or vision, that he is at peace with God, and that God will answer his prayers. God said unto Cain, if thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And to Abraham he said, "Now I know that thou fearest God, since thou hast not withheld thine only son from me." "Will the Lord be pleased with thousands of rams, or ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God." Micah 6: 7, 8.

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of rams." 1 Sam. 15: 22. The effectual, fervent prayer of the righteous availeth much; no matter how short it is, if it is truly like that of the publican, "Be merciful to me a sinner." When we pray, we do not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking; be not ye therefore like unto them: For your Father knoweth what things ye have need of before ye ask him." Matt. 6: 7, 8. "Whosoever trans-

gresseth, and abideth not in the doctrine of Christ, hath not God." 2 John 9. And if he hath not God his prayers will not be answered, no matter how long or how loud and zealous they are; because transgression is sin, and his sin or iniquities separate him and his God. Righteousness hath no fellowship with unrighteousness; light hath no communion with darkness; Christ hath no concord with Belial, and the temple of God hath no agreement with idols.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." John 3: 8. This tells us plainly how we may discern the converted, or discern them that are born of the Spirit. The Spirit, like the wind, is invisible, but the reality of his operation is perceived by the effects produced on the disposition and life of the regenerate. By their fruits ye shall know them. "Do men gather grapes of thorns, or figs of thistles?" Matt. 7: 16. "Blessed are they that do his commandments, that they may have a right to the tree of life." Rev. 22: 14. "If ye love me keep my commandments." John 14: 15. "Ye are my friends, if ye do whatsoever I command you." John 15: 14. "Verily, verily, I say unto you, if a man keep my sayings he shall never taste death." John 8: 31.

What encouraging words are these from the lips of the Savior himself, in whose mouth there is no guile! What more do we want? Is not this enough to convince us, that if we are obedient to his commandments we have found peace with him, and that he is willing to receive us into his mansions of glory? I hesitate not in saying that he who yet waits for visions and signs is a doubter. "But he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2: 4. We do well that we take heed to these words, as upon a light that shineth in a dark place; because all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death. The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8: 14. But "believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." John 4: 6. When the spirit tells us that we are the children of God when we live disobedient, then we may conclude that it is not the Spirit of God; it is an evil one. But if the words of the Son of God which are Spirit and life, make us free, then we are free indeed. By this we know that we love the children of God, when we love God and keep his commandments. 1 John 5: 2.

We know that we have passed from death to life, because we love the brethren. John 3: 14. Of what brethren doth the apostle here speak? Undoubtedly of the true followers of Christ. As a general thing all the different denominations call their own church members brethren and sisters;

but Christ saith, "Whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother." Matt. 12: 50. Hence, the word of God is our true guide to salvation, and, as long as we transgress and abide not in it we are in open rebellion against God, and out of Christ. Except our righteousness exceeds the righteousness of the Scribes and Pharisees, we can in no wise enter the kingdom of heaven. And when we keep all the commandments we are nothing but unprofitable servants; we have done only that which was our duty to do. Luke 17: 20. It is then through grace and the forgiveness of sin that we are saved. For if we say we have no sins we deceive ourselves, and the truth is not in us: 1 John 1: 8.

In many things we offend all. James 3: 2. For there is not a just man upon earth that doeth good and sinneth not. Ecc. 7: 20. How can man be just, or how can he be clean that is born of woman? Job 25: 4. Who can say, I have made my heart clean, I am pure from sin? Prov. 10: 9. Enter not in judgment against thy servant, Lord, for in thy sight shall no man be justified. Ps. 143: 2. How should man be just with God? if he will contend with him, he could not answer him one of a thousand. Job 9: 3.

Here we see that no one hath a right to boast of righteousness, even the wise have no oil to spare when the lamps of the unwise are going out. And if the righteous scarcely be saved, where shall the ungodly and sinner appear? Let us not be weary in well-doing. Let it ever be our aim to induce others also to do good. God will reward them that labor in his vineyard. They that be wise shall shine with the brightness of the firmament, and they that turn many unto righteousness, as the stars forever and ever." Dan. 12: 3.

DAVID BURKHOLDER.

Lowke, Ind.

For the Herald of Truth.

Thoughts by the Way.

One Saturday afternoon, being wearied with my studies, I started out to enjoy the fresh air and relax my mind from its overtaxed exertion. The sun shone brightly, but the wind blew strong and cold. The streets were alive with people some in pursuit of this object, some in pursuit of another. Bending my steps to the dwelling of a certain family whom I desired to visit, I entered and called for the individual whom I desired to see. He was in the cellar cutting meat. He made his appearance and I made myself known to him. My purpose in calling on him was to make his acquaintance and interest him in the meeting and religious exercises of our church, as I had learned that he also was a member who had come from Germany. I learned several things which pained me. He left Germany and came to this country. Here he worked for a farmer in the State of New Jersey.

When the war broke out he enlisted and spent three years and three months in the army. This was beyond my comprehension. How little did he regard the example of the zealous follower of Jesus who said "I am a Christian, and therefore I cannot fight." That those who have been educated as Mennonites, as Christians—to a non-resistance Christianity, and yet give so little regard to the doctrines of Jesus that they may yet go and kill their fellow-men is truly astonishing.

But more, being introduced to his sister, I found that she had been married to a man who was brought up and belonged to a certain so-called evangelical church, where they had their children baptized, and she also connected herself with the church, and when I told her concerning our meeting and the establishment of our church, she expressed her regret, but told me she did not wish to leave her adopted church. Another thing I learned. Her husband was a butcher, and must keep his shop open on Sunday for the accommodation of his customers. I exhorted him not to do this. His wife could not well get away to church on this account. How very dangerous is it for a woman to marry such a husband out of Christ. Where the fallacious doctrine and practice of the baptism of children is taught and must then be practiced by those who are taught better things. Will such persons not be responsible for such doings? Again, where the husband is an open violator of God's law, a Sabbath breaker, O be not unequally yoked together with unbelievers.

Leaving this family I visited another. This man was once a minister, but being unfaithful in his Master's calling, he was rejected from the service, and by a profligate and indulgent life spent a large estate, and when reduced to poverty, came to America, where his family immediately desired to rise into affluence, lost all; and now he is as the troubled sea, casting forth mire and dirt, having been engaged in keeping a saloon and boarding-house. We feel that his condition is a sad one. He that standeth let him take heed lest he fall.

The above incidents show us how little many regard the pious instruction in childhood and youth; how little many regard their parentage and the religion of their fathers. While I do not hold that we should worship men and religious forms, we do hold that men should love, and cherish, and hold dear both their religion and their kindred. We find a general tendency at the present time to disregard and esteem lightly the religion of our Fathers; to have, in no way, any respect for the opinions and cherished views of our ancestors.

We rather think of the strict ways of our parents and grand-parents as old, out-of-date views, and propose to make very extensive improvements on their ways and manners of doing. If our ancestors were Mennonites we are apt to think that Mennonitism was well enough 50 or 100 or 300 years ago,

now it will not do. If our parents were plain old people, we are prone to say, that is not the style now; we must follow more fashionable ways; if our parents worshiped in a plain meeting-house, without steeple or bell, we feel that this will no longer answer; a stylish church, a steeple, a bell, cushioned pews, an ornamented pulpit, a gilt and morocco bible, a salaried minister, late from those schools of modern infidelity, a college, or theological seminary; if our parents were pious, honest, God-fearing people, we care not; honesty is right good, so long as we do not have a good chance to cheat or take advantage of any body; piety was well enough with them, but we have no interest in it now, we want to be free, to trade, to buy, to sell; to marry and to give in marriage; and to break and desecrate the Sabbath; we would rather follow the ways of sin, and land in destruction, than live under the strictly honest, upright, and pious principles of our fathers. And so we go out into the world, and plunge into the great vortex of sin and corruption—begin to live with the world and for the world; prayer is neglected, wild company is sought, sinful habits are indulged in, the young man learns to chew and smoke, to drink and swear, to spend his Sabbaths in the wild pursuits of pleasure; the young woman strains every nerve towards a gay and frivolous life; idle parties, gay dresses, pleasure-seeking and often sinful company has by far sweeter enjoyments to her than the blessed comforts and enjoyments of religion.

Thus all that is pure and good, all that is consecrated to the service of God, is lost, and in later years, when the more sober realities of life come back again, and the spirit strives in their hearts, it is so hard to turn back; it is so hard to yield the heart to God, and like those mentioned in the former part of my article, they are led on from one vice to another, until religion becomes to them one of the least, one of the most unworthy subjects in the world.

My friends, let us cherish our religion, and the religion of our fathers, the religion of Jesus; the good old paths, the plain old ways; the honest walk, the godly conversation, and the pure, Christ-like life, so that when our earthly pilgrimage is past, we may go home to the better land.

Pride.

BY BISHOP J. WEAVER.

And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straw shows which way the wind blows. Plain exterior may cover up a plain heart, but depend upon it,

a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole you may be sure the fox is within." Jewelry, and costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart.

But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride, and its consequences? The large majority of that class of men died and were handsomely buried some time ago. The pulpits have nearly all shut down on that style of preaching. The fact is we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, they would not do now. They wore plain clothes, worshiped in plain churches, and sang old-fashioned hymns. They talked and acted like some old pilgrims that were looking for a better country; and when they left the world they stuck to it to the very last, that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them went just where they said they were going.

But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why, in some of our modern churches, the majority of the choir are not even members of the church;—and they do sing so sweetly—perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard, but the sound is glorious. Sometimes one sings all alone for a little while, then two, and pretty soon the whole choir will chime in, until the whole house is filled with the most transporting sound. Now, if this is not singing with the spirit, and with the understanding, also, then what is it? That's the question. I know it is a little risky to speak out against pride at this day, because the church is full of it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dumb dogs, they don't even bark at it. They just let it go, and go it does with a vengeance. And in proportion as pride gains in a church, spiritual pride dies out. They will not, cannot dwell together, for they are eternal opposites.

It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight out of twelve have not so much as heard the gospel of

Christ. There are many evils in the land, and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil." Now I cannot say that we get our fashions by that route, but I am tolerably certain that they originate at the same headquarters.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one Spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven nor earth as a proud Christian; there never was nor never can be. Pride is of the devil—it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First, and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birthright for a dinner of greens. That was a costly morsel for him. But now men sell out "cheap for cash or produce." Churches that were once powerful for good are now well-nigh lost in forms and fashions. We may shut our eyes, and wink, and whine, and cry old fogey, and grandfather, and Moses, and Aaron, and all that, but the fact is before us—pride, fashion, and extravagance are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride "thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of paradise, and Lucifer out of heaven." And it will shut many more out of heaven who are now prominent in the church. Neither death nor the grave will change the character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would

not suit their taste at all. In life they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

"Ma," said a little girl, "If I should die and go to heaven, should I wear my *moire antique* dress?" "No, my love, we can scarcely suppose we shall wear the same attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?" In the views of that little girl we have illustrated the spirit of many a would-be Christian of this day. "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

Baltimore, Md.

The New Year.

Another year has vanished away,
Like the rising mist of early day;
Minute by minute it glided on,
Minute by minute the year has gone.

What report has it borne to heaven—
Earnest prayer for sins forgiven,
The meek resolve, and the secret sigh
For grace and inward purity?

Have hopes sprung up of immortal birth,
Our sandals freed from the dust of earth?
Are we farther on our pilgrim way,
Nearer the land of unclouded day?

We all have changed since the year was new,
Our heart-aches have lost their depth of blue;
We never can be as we have been,
We never can see as we have seen.

Yet if the new year can ne'er restore
The loved and lost who have gone before,
We may reap the sheaves of holy trust,
Springing to life from the old year's dust.
And find in the good that crowns the New Year,
A love better than all our poor hearts fear.
I wish us all a happy NEW YEAR!
Selected by MARTIN R. HOOVER.

Why didn't I Believe in God's Promises.

"According to your faith be it unto you."—Matt. 9: 29.

God has made faith the touchstone of the Christian religion. Unless we have taken the pains to look up the passages in the Bible that contain this word (Faith) in all its connections, we can form no adequate idea of the number of times it is used, and the all-important use made of it by the Master in teaching us the *Way, the Truth, and the Life*.

Our whole lives are so interwoven with faith, that it is a part of our very being, and if we look at this word in a secular point of view, we shall find that we do not enter into any project in life, without exercising some of this much talked of *Christian Grace*.

We neither buy nor sell—sow nor reap—eat nor sleep—indeed we do not move, or step one step (with a motive) without exercising some degree of faith.

Why does the farmer sow? Because he has faith that he will gain money. But does he *know* that he will reap where he has sown? O no, the rains may not come, or the grasshoppers may come; or it may be too wet or too dry, or some unforeseen thing may happen to prevent his reaping where he has sown. So we find that faith is not absolute knowledge.

If we knew all that God knows about our future, there would be, no room for faith. When we *know* a thing, faith in that thing is lost in fruition.

Many years ago, when the country was unsettled, a party of men passed over one of our western states, to search out a feasible route for a railroad. They looked the ground over, and returned to their capitalists, reporting that there was an utter want of timber, and that it would be fifty years before the country would be settled up sufficiently to make a paying road. This was the majority report—they had no faith.

The minority, consisted of one man, full of faith in the enterprise, reported that it *would* pay, and said that he *believed* there was coal on the route, and that the road if built would settle up the country. The company accepted the majority report and abandoned the enterprise.

But the one man in the minority went back over the route, and found large beds of coal in several places, and plenty of good stone for culverts; he also found that the soil was uniformly good. He went back, and secretly raised a new company, which investigated the matter and put the road through in great faith. The enterprise was a complete success, and was the beginning of a net of railroads that have since been built across these prairies. The old company which abandoned the enterprise, said, "Why didn't we believe?" the minority? Faith does not depend upon the majority.

Just before the great Chicago fire, a country banker loaned a man one thousand dollars, and as the man was considered "good" and had always met his paper when due, the banker said, just give me your note of hand, I will risk you for that amount on your promise to pay.

Before the note falls due, the great fire comes and sweeps away his all. The news soon comes to the banker, who now looks upon the paper as useless. What is the matter with the paper? It bears the same appearance that it did before the fire; it promises just the same, but the banker does not look it up so securely as he did, for the virtue has gone out of the paper, and now he says he will sell it for five cents on the dollar. He has lost his faith in the ability of his promiser.

The young man goes to the banker and says to him, you see how I am situated; I have lost all but my honor, but I am yet young, in good health, and as sure as God

spares my life, I will pay you. But the banker turns away, saying, that's just what they all say, but that don't bring me back my money.

The broker's friends find out about the affair, and they gather around him in mock sympathy, and one of his brother brokers says, "Why, I know that young man; he is honest, and a man of good habits, and I believe he will come up again." The banker looks at him a moment, and says, "Come, now, back up your opinion with your money; you may have the one thousand dollar note for five per cent.—give me fifty dollars and you may have it." But he declines to purchase—at that low figure—which showed plainly that with all his talk he had little or no faith.

God says you shall have all things needful if you only believe. But says one, I know that God is good and great, and has all power, but what does he care for me? He has made all things that we can see. He seems to have set this world in motion in all of its perfection, and then to have withdrawn all thought of this little planet, in the consideration of others more mighty and more important. I revere him, and worship him, and look upon him as the *First Great Cause* of all things—but what does he care for me? Does God ever think of me?

The world is teeming with life, from the great whales of the Arctic down to the millions of animalculæ in a bucket of pure water; and from the great elephant down to the myriads of insects, so small that the human eye unaided, cannot see them at all. And yet, in all this multitude of life, he has provided ways and means for their existence, until they shall have worked out their divine purpose, and die.

Take the bees, that toil from day to day that they may have food when winter comes. Who tells them that they must lay up food for winter? If we remove them to Florida they will not work, for they have only to go to the ever-blooming flowers for their daily food. Who now tells them to abandon the accumulative plan? But do bees have plans? A great architect once said, that he had never seen any public work, or building so well planned as is the bee-hive—so well adapted for strength, beauty and utility. Who teaches them these plans? Who tells them when to lay up honey, and when not to accumulate?

Let us look down still lower in life. A Frenchman has lately made a microscopic glass so strong that it has developed the fact that every leaf has upon its surface hundreds of insects, so small that the human eye can see nothing. Yet, every one of these animals is perfect, and moves about; and he says they look through his glass, like a drove of cattle feeding upon a prairie. Does God care for these minute creatures? Does he ever think of them?

Some years since, a young man in central New York became an orphan, and was an only heir to a large estate. He was petted, and had every whim gratified to the fullest

extent. He drank deep in the dissipations of fashionable society, and through infidel men and infidel books, he looked upon the Bible as of human origin, and of no more account than the Koran. Indeed he had scarcely ever looked into a Bible. He said, "I was out one Sunday, with my gun and dog hunting squirrels in a deep maple woods, and while waiting for a squirrel to come out of its hole in a tree, I noticed two birds fluttering in great agitation over their nest of little ones, and upon looking for the cause, I saw a large snake winding about the limb and approaching the nest. At this point one of the birds left, and after a moment returned with a leaf in its mouth, which it dropped over the little birds, completely covering them. The birds now retired a little distance, and waited in faith. The snake approached the nest and gave one look at the leaf and then departed in great haste." He says, "I began to reflect, and asked myself these questions: how could the bird know that the leaf was a deadly poison to the snake? Who taught the bird to think of this leaf, just at the time that the danger was so impending?" He came to the conclusion that if God cared for the birds, and helped them when they most needed help, that he would care for him. This was the turning point in his life, and he is now a practical working Christian.

Then if God cares for the birds, the bees, and those minute insects, that are so very small that the unaided eye cannot see them at all, will he not care for us?—and does he not think of us?

Yes! there has been no time since we became a living, breathing soul, that he has not cared for and thought of us. He thinks of us when we are awake and when we are asleep; he thinks of us when we are at peace and when we are angry; he thinks of us when we debauch our manhood with oaths, alcoholic drinks, Sabbath breaking, patronizing places of sinful amusements, telling obscene stories, and defiling our bodies and souls in a thousand other ways. His Almighty eye is upon us at all times, and he says, put away these foolish, sinful things, and I will more than fill their places. He says: "According to your faith be it unto you." "Fear not, only believe."—*Earnest Christian.*

For the Herald of Truth.

The One Gift Above all Others.

Christmas, with its season of giving and receiving gifts has again gone by; and all the little folks who have received Christmas presents have had their season of rejoicing, and there previously pleasant anticipations no doubt realized to a very full extent. And the older folks who could more fully comprehend the meaning of Christmas, especially those who have given their hearts to Jesus and are striving to love and follow the guiding of his good spirit, have all had opportunity to enjoy the gift of love, joy and peace, which Christ will always freely give to them that ask him. I believe many good

Christians have had a very refreshing and blessed season of rejoicing at the thought of the birth of a Savior, and at the feeling of the fruits of this gift in their souls. But *only the Christian* can enjoy this gift. The unconverted can not comprehend it.

So now let us try to notice the advantages those who love the Savior have over those who do not love him nor are willing to give his good Spirit place in their hearts.—Those who do not love Jesus can only enjoy things which they can see, and feel; only carnal and sensual things, of which the eye becomes satisfied with seeing, and the object noticed becomes old and loses its attraction. As also that which can be touched and felt loses its interest by continuous handling. But it has pleased God to give to those who love and fear him a more noble and higher measure of enjoyment, which is the gift of faith and love.

By faith the Christian receives the whole word of God as truth, and only truth. By faith in this word he learns to know his lost and sinful condition by nature, and to feel his need of a Savior. By faith the word of God becomes life and light to him; and by faith he sees the holy babe Christ Jesus, born and laid very humbly in a manger at Bethlehem, and follows him on through his whole life of self-denial to the cross, where he laid down his own dear life for us, that we might, for his sake, enjoy the comfort and consolation of pardon from all our sins. By faith it is an easy yoke to the Christian to try to do all that Jesus has commanded him, and to follow him till death, knowing that he shall be admitted with all the faithful, to enjoy the bliss of heaven forever.

So we can notice my young friends what great blessings follow this gift of faith which the Christian receives. This is not a gift that will grow old and lose its interest like those toys, clothes, or money, which we can see and touch. But it will endure in the Christian [if he keeps it] an object of new interest, and new blessing every day, every year, as long as he lives—that is his interest in faith is always new, because by faith are revealed to him new comforts new ideas of God, of the angels, of heaven, of its glories, and of the eternal blessedness of the saints.

Now we can perceive, dear reader, this gift to the Christian is not only the richest, the most interesting, and the most to be desired for beauty, of all the gifts we can receive in this life; but it is the most *enduring* also. It is in him a well springing up into everlasting life—bliss and happiness in heaven. So dear young reader, I trust you have been able to notice what special thing I wish to impress upon your mind. It is this. Strive to obtain the gift of faith in God and his word. I do not object to your getting and enjoying some gifts from your friends and relatives, as you no doubt did this last Christmas just gone by; but let those all remind you of the importance of getting the gift of faith. Now as you begin the New Year with me I hope you will not forget to think about faith and love, think about it

every day, how valuable a gift it will be to you.

I hope you will pray to God with me, to give us all freely of this gift, that we may realize its blessings in our hearts, so that by the time another Christmas or New Year comes, if our lives are spared, as we at this time think more especially about gifts, that above all other presents or blessings, we will desire and pray for the gift of faith in God, and his everlasting word and love to him.

Now, wishing to us all a greatly increased desire to know and learn more of God and his word, and a refreshing blessing of increased faith in the same, I close.—*B. F. H.*

For the Herald of Truth.

Exhortation.

Friendly readers of the Herald, our time upon earth, at most, is of short duration, while our labors are great; it behooves us, then, to make the best possible use of it. We have an immortal soul to save, or lose. We are prone to go in the way of error, and the enemy of our souls is constantly seeking whom he may devour. If we have been planted together in the likeness of his (Christ's) death, we shall be also in the likeness of his resurrection. Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him.

We are bought with a price, the precious blood of Jesus Christ, which is more valuable than all the treasures of earth. We must fight the good fight of faith, lay hold on eternal life, and prepare to meet our God in peace, for the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that do not obey the gospel of our Lord Jesus Christ. If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth; for ye are dead, and your life is hid with Christ in God, and we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he has done, whether it be good or bad.

Let us labor day and night in the good cause, that our works be not burned up in the coming of our Lord Jesus Christ. This I say,

Walk in the Spirit, and ye shall not fulfill the lust of the flesh. But if ye are led by the Spirit, ye are not under the law, but under grace. Now the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against these there is no law. They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Do we hate pride, and all the worldly lusts? Do we love the brethren? are we passed from life unto death? The crown is not given in the beginning, but they that endure unto the end shall be saved.

BENJAMIN LEGRON.

For the Herald of Truth.

Greeting.

Dear readers, the Herald of Truth has found its way to our respective homes another year. We hope by pouring over its instructive, life-giving pages, we have been edified, and encouraged to continue faithful. We have no doubt but much good has been derived from its counsels. God, our heavenly Father, is the giver of every good and perfect gift, and to him should be given all honor and praise, and not mortal man, for we can do nothing good of ourselves. The Savior says: We even cannot think a good thought, much less do a good act. Then, behold our nothingness and imperfections! If we do anything good it is alone through the grace of God. By his grace much can be accomplished, even to the saving of our souls from eternal ruin and torment.

The Bible teaches us that we must all render an account of all the deeds done in the body, whether they be good or bad. What a sad and fearful state man would be in if he were left entirely alone without God's grace and mercy! But thanks be to God for his grace which hath appeared unto all men. Now the apostle says, It is utterly impossible to do anything good or meritable of ourselves. How glad then ought every soul be for grace. Thus we are assisted and receive everything needful to aid us in the important work for the salvation of our souls, or to make us happy in time and in eternity. No rational person can make any excuse whatever, if neglected; for all who have a desire, can very soon find sufficient to do if on-

ly willing. The more we know the greater the responsibility resting upon us.

The Herald is an excellent medium through which we can learn and comprehend the great Bible truths—without which they might remain obscured or unknown. We hope all who have been interested and profited by its columns until now, may still continue so the ensuing year. If all who write and read do so with prayerful hearts, much good may be accomplished. That the heavenly seed may be sown, root deep, spring forth, grow heavenward unto a new life (by many), in all holiness, righteousness, peace and love, is the prayer of J. D. H.

For the Herald of Truth.

Father of the Fatherless.

What consoling words are those in the sixty-eighth Psalm or Song of David, which read: "A Father of the fatherless, and a judge of the widows, is God in his holy habitation." *A Father of the fatherless*—only think of the language of the Savior when sojourning on earth: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

No little child hesitates to ask any good thing of its earthly father, when living obedient to his commands. Why then should any be in doubts about the probability of receiving the needful things of this life as well as those necessary for the life to come, of their heavenly Father who is so ready and willing to give? Ask and ye shall receive, knock and it shall be opened unto you.

The fatherless have a Father indeed—one who knows their daily wants much better than they themselves. Not a sparrow falls to the ground without his notice. M.

For the Herald of Truth.

The Love of God.

Brothers and sisters in the Lord, and all godfearing people, let us consider how great the love of God is toward his disobedient children. He gave his only Son, who suffered the cruel death of the cross to redeem poor, fallen man. He opened the way to heaven, and made it possible for all who come to him with

humble and contrite hearts to obtain life everlasting. He will not forsake any, but stands and calls to all, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a blessed promise. Will we not accept it?

Let us examine ourselves closely and see if we love Jesus as he loved us. Jesus says, He that loveth me will keep my commandments. Do we love Jesus? Do we not often come short of our duty? Are we true followers of this lowly Lamb of God which taketh away the sins of the world? There is no other way to come to God but through Jesus Christ. It behooves us then to come to him with an honest heart, that when we pray, our prayers may be acceptable to God, and thus be his true children, and if children, then heirs: heirs of God, and joint heirs with Christ. MICHAEL KILMER
Newton, Kan.

Inward Light.

Our heavenly Father is graciously pleased to communicate his will to man by a voice within, and will ever direct us in the way of holiness. As long as his reconciled children obey that voice, and lead a life of righteousness, so long are they the children of light, and enjoy a free communion with him in whom there is no darkness. But no sooner do they disobey the divine Monitor and follow the devices of their own hearts, than their communion with God is interrupted. Even an angry feeling or a polluting thought will hinder the breathing of the soul towards the eternal source of peace and purity. The spiritual man is gifted with a knowledge of the mind of Christ, (1 Cor. 2:16), and just in the degree in which he is conformed to it in his own disposition and conduct is he capable of communing with God in that pure love which sin alone can separate.—*J. J. Gurney.*

THE BIBLE.—King Edward VI., on the day of his coronation had presented before him three swords, signifying that he was the monarch of three kingdoms. The king said there was one sword wanting—being asked what that sword was, he answered, "The Holy Bible, which is the sword of the Spirit, and it is to be preferred above all ensigns of royalty."

Could we see things as God sees them, we should not have a solitary wish for a single alteration in our circumstances; we should say, "It is well."

Fear not to change your mind, confess your error, and alter your conduct, when you are convinced you are wrong.

Herald of Truth.

Elkhart, Ind., Jan. 1875.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

New Year's Greeting.—"I wish you a happy New Year," is an expression which passes from many lips to friends and kindred as the morning of the new year dawns upon the world, perhaps often too, the words are spoken without any meaning on the part of those repeating them, and just as little by those to whom they are addressed; and yet with all this meaninglessness with which they are uttered and received, they are not without their influence; they cheer us all on our way and we feel the happier for it both in saying it and in having it said to us; it is altogether a pleasant custom, and we feel to encourage it. Friends, wish each other "A happy New Year." Parents to children, and children to parents, and one to another, friends to friends, neighbors to neighbors, and so all around the circle of your intercourse with your fellow-men, but do it with a sincere heart; say not these words merely for custom's sake; say them not carelessly nor thoughtlessly; say them not meaninglessly; say them with a full heart, pleasantly, earnestly, kindly; say them because you feel so; say them because your heart really wishes happiness to your fellow men; for if your heart is in the condition it ought to be, you will love all men, even your enemies, and if you love them you will wish them well, and then with a heart full of love you can say to all your friends, and your enemies too, as we say, with these lines, to all our readers, to friends and kindred, and to enemies, too, if such there be, with a sincere desire both for their present and eternal welfare, "I WISH YOU ALL A HAPPY, THRICE HAPPY NEW YEAR!"

The Russian Settlement on Maple River, Dakota.—Dear Brother, I reply to your letter with feelings of deepest gratitude. We rejoiced to hear that more of our brethren are coming to this country. If possible, please recommend them to this country, so that we may not be left here alone. The land is good here. *

ABRAHAM FLAMING.

Life's Duties.—We all have a work to do in this world, and the time given us to accomplish it is short; the years are fast

hastening away; before these lines reach you, my dear reader, you will have passed out of the old into the new year. The past returns no more, and the future may never come to us, therefore let us now at once, enter upon life's duties with renewed zeal, and devotion to the work which has fallen to our lot. Let each one in the several duties devolving upon him, show that life to him is real and earnest, and that he is laboring for a purpose; we live in a most remarkable age, the age of worldliness, and lukewarmness in the church; the age of money-making, corruption and crime; and it becometh us as Christians, as the professed followers of Jesus, to be awake to labor and watch unto prayer, both that we ourselves may be preserved from being led astray, and that others by our efforts may be brought nearer to Christ, that his kingdom may be extended and the number of his people multiplied. O, my brethren, we have a work to do for our own souls, for Christ, for the church and for our fellow-men; we ought not to say with Cain, "Am I my brother's keeper?" for we are all more or less interested in our brother's, in our fellow-men's welfare. As parents we have duties to perform towards our own children and the rising generation in general, and so as neighbors, friends and kindred we all have duties to perform which are at once solemn and important. O, my fellow-traveler to eternity, life is indeed to us most solemn and important; for we must all give an account of our stewardship at the great bar of God, whose eyes are like a flame of fire, and whose word is a discernor of the thoughts and intents of the heart. Let us, therefore, take heed to all these things and so live during this New Year just begun, that we may be enabled to stand as the faithful of the Lord in the great day, when he shall come to make up his jewels.

The Russian Settlement on Maple River, Dakota.—Dear Brother, I reply to your letter with feelings of deepest gratitude. We rejoiced to hear that more of our brethren are coming to this country. If possible, please recommend them to this country, so that we may not be left here alone. The land is good here. *

Two Russian Families are now staying with Samuel Nash, Wismer, Bucks Co., Pa. Their names are Julius Nightengale, his wife's name was Frany Albrecht—her father's name is Christian Albrecht.

The other's name is Jonathan Flickinger, his wife's name was Mary Graber—her father's name is John Graber. They want to know where their friends are. Any one knowing will please give information to the above address.

On the 4th of Dec., Bishop John Schroeder, from the Mechelen church, in Poland, with 200 souls, arrived at Atchison, Kansas; and his party were provided with shelter at Peabody and Newton. They came by way of Antwerp over the Red Star Line to Philadelphia, on the Steamer Nederland.

On the 4th of December, the steamship Vaderland left Antwerp with 700 Mennonite passengers on board. Due in Philadelphia on the 19th or 20th of December. The Steamer Abbotsford, with 400 on board, collided with another vessel in the English Channel, and in consequence was compelled to run into Liverpool for repairs. This caused considerable detention to the passengers.

Bro. Wiebe's church have settled in Marion Co., Kansas, have purchased for their whole party twelve sections of land from the Railroad Company, and settled up five sections—the eleventh section they have divided into twenty portions, and in the centre built a school-house 18x48 ft., where on Sunday, November 29th, they held their first meeting. On the 2d of September they commenced school in the same place. They call the settlement Gnadenau.

Our Russian Fund.—Many of our readers are sending in their offerings of love for the poor brethren who are fleeing from Russia to this country on account of their religious liberty, and who are unable to pay their way. We express our heart-felt thanks to all who have contributed to this fund, and hope many others will "go and do likewise." It is expected that next year a great many more will come to this country, and many we know will need assistance. In another month we hope to be able to give a full report of all moneys received and expended.

Conference Minutes for the Conferences of Indiana and Missouri have been printed together and will be furnished to all who apply for them by sending a two-cent stamp for postage, etc.

The Gemeindeblatt, published by U. Hege, Reichen, bei Sinsheim, Baden, will be only sent to those who renew their subscription for it. Those wishing to have it

continued will please send for it soon. It costs 75 cents a year.

Title Page.—The title-page and in dex is ready; all who desire to have it will please send for it and we will forward it free of charge.

Mennonite Books.—We are prepared to furnish all the books published by the Mennonite church now in print. Churches who wish to buy in quantities as hymn books, etc., will find it to their interest to write for terms. We furnish also Sunday School books, tickets, etc.

Circulate the Paper.—We trust our friends everywhere will try to extend the circulation of the Herald. Send for some extra copies and give one to your neighbor and ask him to subscribe. We ask this not simply for the sake of pecuniary benefit, but in this way all may help to spread the doctrines of the church, circulate good, religious reading and perhaps be the means of bringing souls into the fold of Christ. Yes, in this way we may work for Jesus. Think of it.

The Herald of Truth.—We expect to make the Herald of Truth a really valuable paper to all our readers; we propose to fill its columns with the very best matter, and that which will be useful to all, to warn, encourage, cheer, counsel and comfort. The paper is indeed one of the greatest blessings, when rightly conducted, which the church can possess. Therefore we ask, our friends all to renew their subscriptions, and ask their friends and neighbors to do so also. We want also some one in every neighborhood to send us the church news, deaths and marriages that may occur, time of Conferences, seasons of communion and other incidents of interest that may occur. Also send us articles on the doctrines, customs and practices of the church. Thus our paper will be a blessing to both old and young. We need the help of all.

Our Office.—We have just added to the machinery of our office a new press, which will enable us to do the very best printing of all kinds. This press is especially adapted to do good book work, and if our people have printing to do of any kind we shall be glad to do it for them, feeling that we have facilities to give them the lowest rates and do the work in a satisfactory manner. We have also, through the kindness of Joseph Funk's Sons, music publish-

ers, of Singer's Glen, Rockingham County, Virginia, been enabled to add to our office a font of their patent music type, in which our long-promised new music book will be printed, and completed now during the next several months. We are thus prepared to print music either in sheets or in books, both in round and shaped notes, and solicit work in this line also. These additions to our facilities were greatly needed in order to supply the brotherhood with books, etc., which in this age of the world are so much needed in the promulgation of the Gospel and the up-building of Christ's kingdom on the earth; and have cost us a large sum of money, and for this reason we would kindly ask the brotherhood to lend us their support and encouragement. We do not ask for contributions. We propose to give value received for all we get. We only ask you to subscribe for your church paper and pay us the regular subscription price for it, and if you need any books, send to your own Church Book Store for them, and in this way we will be enabled to do a great deal for the promotion of the knowledge of the truth as it is in Christ, and you will be helping us to do it. Many of our people perhaps have not realized the good they may do in helping to sustain in this way a church printing and publishing house, a church paper and book-store.

If the brotherhood, in any of the churches, have printing to do, books, or any other matter, we feel that they ought to get it done within the limits of their own church if possible. Patronize home institutions. We do not complain that this has not been done, we give this only as a suggestion. Perhaps some have not thought about it. We feel some delicacy in saying it because we are directly interested in the matter, but we give it as our candid conviction, without regard to our personal interest.

Special Notice.—In consequence of the new postage law taking effect on the first of January, which requires all publishers of newspapers and periodicals to prepay the postage on their issues, and as we have agreed to pay the postage on the Herald during the year without adding anything to the subscription price, or making any charge to our subscribers, we shall be under the necessity of adopting more of a cash system than we have done for the last six or seven years. We have some subscribers who owe us on the paper for a number of years; now while we have been will-

ing to send the paper on credit all this time, and are willing to do so, still, we feel our friends ought not to expect us to pay an additional cash sum each month on their account and then wait for perhaps five or six years for our pay. The sum, to be sure, which we are required to pay as postage is a small one; yet when we consider that we have to pay this small sum on several thousand papers, it after all amounts to quite a sum. Now, we have sent statements of accounts with a request to pay up, to a large number of these delinquent subscribers, and in many instances no attention has been given to the matter, and not even a reply sent. We shall again send statements of accounts to all delinquents, and we trust that all who receive these statements will at once respond, either with the amount due us, or with a letter giving us some satisfaction. If it should happen that these statements should be sent to any who are entitled to the paper free, they will please write and remind us of the fact. Or if in any other way any errors occur, please inform us at once, and we will correct them. The names of those who are so far back on their subscriptions, unless they either pay up or write and render satisfaction in some way, will be stricken from the list. The times are very close, money is scarce, and our expenses quite heavy, so that we feel it necessary to collect every dollar if possible, that we may be able to pay others also what we owe them. What we have written applies only to those who are so far back with their payments. The large majority of our subscribers pay each year promptly, and they have our most sincere thanks for their kind and generous support. Neither do we feel to ensure those who have for so many years neglected to pay us; we would rather believe it to have been only an oversight; or they may have forgotten it; or some of them may not have been able to get the money together, and so have let it run until it has become quite a little amount, and the longer it runs the larger the amount will be and the harder it will seem to pay it. Now then, please do not take offense that we thus write and send you a bill, but if you possibly can, send us the amount and if you cannot, and desire to have the paper, write us and let us know how the matter stands, and we will arrange it somehow to our mutual satisfaction. Our urgent necessities have prompted us to the foregoing statement and course.

A Visit to Maryland and Pennsylvania.

I left home on Thursday morning, October 29th, and reached the brethren near Winchester on Friday evening the 30th. A meeting was appointed for Saturday the 31st, at 10 o'clock, in Kauffman's school-house, for the purpose of ordaining a deacon. The votes were taken, and in the afternoon the ordination was completed and brother Daniel Mellinger was chosen. May the Lord be with the dear brother and bless him, and give him light and heavenly wisdom.

On Sunday, Nov. 1st, we had a sacramental meeting at the same place. These meetings were all well attended, and all the brethren and sisters present partook of the emblems of the broken body and shed blood of our beloved Savior. May God bless them all. The next day, Monday, two of the brethren from Washington county, Maryland, conveyed me to their vicinity, and on Tuesday afternoon there was a pleasant meeting at the house of Bro. Brewer, for the benefit of his aged mother, a beloved sister in the Lord, who is not able to walk from infirmity. The sacrament of the Lord's Supper was administered to her and to all the brethren and sisters present. May the Lord richly bless the joyful little meeting.

On Wednesday, Bro. Daniel Rhodes accompanied me in visiting the brethren and sisters. In Washington county we had two meetings, one at Miller's, and one at Whitmore's Church, which meetings were well attended. On Saturday, Nov. 7th, there was a meeting at the Clear Spring church, and a goodly number assembled. Two precious souls were added unto the church, and the sacred rite of baptism administered. May God bless the young and tender branches to bring forth much fruit.

On Sunday, at the same place, we had a Sacramental meeting, and a large congregation assembled, and many partook of the emblems of the body and blood of the Lord Jesus. Bro. John Miller, from Maryland, accompanied me to Lancaster county, Pa., where we spent two days in visiting the churches, having meetings three times, all well attended.

On Friday the 13th, we came to Cumberland county, and on Saturday had meeting at Hartzler's church. On Sunday we met with a large assembled community at the church near Chambersburg, Franklin Co., Pa., where I spoke awhile in God's name to an attentive congregation. May God prosper it. On Monday afternoon at Burkets' church, Tuesday afternoon at Strasburg church, Franklin Co. These meetings were well attended.

On Wednesday I took leave of the beloved brethren and sisters in Pa., and Md., and arrived at friend Coffman's, near Winchester, Va., where I addressed a large and attentive congregation in the evening in a school-house, and on Thursday evening we

had a meeting in a Methodist church in Curnstown; this was a pleasant meeting, and much interest manifested. I hope the Lord will richly bless the weak efforts of a poor, weak servant and minister of his holy gospel. All honor must be ascribed to God alone.

On Friday I took leave of my dear and beloved brethren and sisters, and arrived safe home on Saturday, and found all well. Thanks and praise be to God, and also to all the kind brethren and sisters for the love they manifested towards me in my visit. I hope we may all meet to part no more. Amen.

JACOB HILDEBRAND.

Waynesboro, Va.

Conference Lee Co., Iowa.

At the Conference of the New Mennonites, held at Zion's church, Lee county, Iowa, among others, the following conclusions were arrived at:

At what age does a person become a fit subject to receive baptism? The Mennonites have always administered the holy ordinance of baptism upon repentance of sin, a confession of faith, and the promise of a holy walk in and through the Lord Jesus Christ. We cannot, therefore, set any particular age at which this ordinance should be administered, as God in his own good time brings about this salvation. But when God in great mercy, through the Holy Spirit, has brought the sinner to see his lost and sinful condition, so that he truly learns to say, "Lord, be merciful to me, a sinner," and "What shall I do to be saved?" then he may be considered a fit subject to receive baptism. Since, however, it is necessary according to the word of God that the applicant for baptism be properly instructed, to bring about the profession above referred to, he should be carefully taught the whole plan of salvation; so that he may obtain a connected course of instruction before baptism is administered. The word of God is the means through which we are brought to the faith in the Lord Jesus Christ.

In reference to the emigration of the Russian brethren, we, as a Western Conference, would return our sincere thanks to all who have helped our Russian brethren who are coming to America, and also particularly to the Western Committee, for the valuable aid extended; and to encourage them in their arduous work, we would call their attention to the words of the Savior, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And further, we would specially thank the present "Mennonite Board of Guardians," viz: the Brethren H. Krehbiel, J. F. Funk, D. Goerz and their Business Agent, B. Warkentin, for the efforts they have made, and the aid they have extended, and would express our wish that they may retain their office in the future.

The Western Conference further desire that the committees appointed by the differ-

ent conferences, and special or standing committees may cooperate, and might investigate the working of the Mennonite Board of Guardians, and counsel together for the adoption of their future plans of operation.

The Western Conference would further most heartily greet the brethren from Russia, extend to them the hand of fellowship, and welcome them to America as co-workers in the vineyard of the Lord.

In conclusion we would say to all the brethren in America, Let us show this true brotherly love, go hand in hand with prayerful hearts and an eye single to the Lord, show ourselves worthy of his cause.

CHR. KREHBIEL, Chairman.
S. F. SPRUNGER, Secretary.

Alabama as a Place of Settlement.

Our friend, John Hertzler, of Huntsville, Alabama writes respecting that country as follows, "Could some of the good people who have gone to the far west, conceived the idea to come to Huntsville and take a view of this beautiful valley, where there are tens of thousands of acres, just such land as is found in Lancaster Co., Pa., it might have been much better for them. We have a beautiful climate and a ready market for every thing we can grow, and everything does grow to perfection. We have been sowing wheat since September, and are still sowing Dec. 9th; turnips, cabbages, &c., are still growing; the cold does not chink yet. Some of the northern people may be a little timid about coming south; but they need not be afraid of anything. They would be received by the Southern people with a hearty welcome; many of the Negroes are about to emigrate to the Lowlands of the Mississippi. Land is selling very low, purchasers have a great choice; the land is neither flat nor hilly; the climate neither hot nor cold; plenty of good water, timber and lime rock in abundance, but not scattered over the lands like in Virginia. The land is clear as the prairie, and easily tilled."

The Brethren in Kansas.

A correspondent from Peabody, Kansas, writes,—"I found this country completely devastated by the grasshoppers, but the farmers now have out a very fine crop of wheat, and the prospects seem encouraging again. The Russian brethren are coming into this part of the State in considerable numbers. They seem well pleased with the country. Bro. Stuekey's party buried about fourteen children here on Bro. H. Hornberger's farm. Bro. Buller's party are about ten miles west from here. Bro. Ewert and the Funk's are doing well to the best of my knowledge. Our little flock of American brethren is slowly increasing, numbering now thirty-one members, five were this fall received into the church by Bish. Brundage, by baptism. Bish. Brundage means to attend Conference in Mo., perhaps you will meet him there."

Reproach.

Words of comfort, like apples of gold in pictures of silver, beautify our pathway and make life's thorny road indeed pleasant; and we have often been encouraged in our work, and our work in turn made others feel more cheerful, when the bonds of love have been strengthened by the power of kind and loving words; but sometimes, like a storm of thunder and hail comes the storm of vile abuse, which slanderous tongues have heaped upon you under the pretense of love, and chills all the warm affections a man might otherwise possess in his soul. Let us rather cultivate the good, the pure, that which speaks of kindness, of love, of duty, of the glory beyond this life.—*Thoughts Abroad.*

The Fretting Believer.

A fretting believer is a daily dishonor to God and his service. He proclaims to the world that Christ's yoke is a hard one, and his burden heavy. Be sure the world will take note of it, and set it down to the discredit of religion. "See how unhappy it makes a person," will be their conclusion.

We cannot have the excuse for it that it lightens a single burden of care. It rather binds a heavier one, and lays it on our shoulders day by day. It embitters the happiest life, and sips poison from the very flowers where others find only crystal honey.

Go, Christian, take for your pattern your beloved Master, who endured all his fearful suffering without one repining word. Like a gentle lamb brought to the slaughter, "so he opened not his mouth." If he bore such a heavy cross for us, can we not take up every day the ones appointed for us? Not the smallest of them all but is ordered by him.

The Grateful Samaritan.

Our Lord performed his miraculous cures for the most, only within the borders of his own country. Sometimes it happened, that he went through the neighboring heathen places, and was there applied to for help, because he was now everywhere regarded as a prophet, who was mighty in word and deed, before God and all the people. The miracles which he performed at these strange places were generally more highly esteemed than those which he performed in the pres-

ence of his own people, the Jews. This was the case, as he once traveled to Jerusalem, and passed through Samaria. As he entered into a certain village, there met him ten men who were lepers, which stood afar off; because on account of the contagious nature of the disease, they were not permitted to come near. So soon as they saw Jesus, they lifted up their voices and said, "Jesus, Master, have mercy on us." Truly, thought they, he will soon help us, as he has already helped so many; but he merely said to them, "Go show yourselves to the priests," and proceeded on his way. This was a sore trial of their faith, for they were to go to the priests full of leprosy, so that they, according to the law, might judge whether the lepers were clean or not. Still they did it, and as they went, they were cleansed. After they had showed themselves to the priests, nine of them returned to their homes, without thinking of their benefactor. But one of them turned back, and with a loud voice, glorified God, and fell down on his face at the Master's feet, giving him thanks, and he was a Samaritan. And Jesus turning to the bystanders said, "Were there not ten cleansed? but where are the nine? There are not returned any to give glory to God, except this stranger." And to the Samaritan he said, "Arise, go thy way; thy faith hath made thee whole."—*Bib. Narratives.*

A Fatal Accident.

A very sad accident occurred near Archbold, Ohio, Sunday, November 29th. Two young men, named Henry Husch and John Sick, took their guns and went out to shoot turkeys, and when about six miles from Archbold, Husch saw a turkey, fired at and crippled it. It then ran towards Sick, who tried to fire but his gun snapped. Then taking hold of the muzzle he attempted to strike it with the butt end, but in striking he struck a fence which caused the gun to go off, and the contents of the gun, about fifty buckshot, entered his bowels. He ran a short distance and fell. Husch hired a team and took him home about four miles. He lived about twenty-four hours after the accident. He was a native of Switzerland, and came to this country about three years ago; his age, 20 years and 6 months. This should be a lesson for every one not to handle fire arms in a careless manner, and much less to use them on God's holy Sabbath day.

Explanation.

In the November number of the Herald we gave a brief account of the robbery of Bro. Daniel Unruh, at Council Bluffs, Iowa, opposite Omaha, a portion of which is not at all creditable to our Omaha friends, who have called our attention to the matter, and to whom we are under many obligations for favors shown us and our Russian friends. Our friend O. F. Davis, Land Commissioner of the Union Pacific Railroad, at Omaha, in a private letter informs us, that the very

best arrangements exist in Council Bluffs, for the safety and convenience of all travelers passing through there. Men are always on hand upon the arrival of trains, who wear badges and speak different languages, whose duty it is to give all necessary information to strangers, and see that they are protected against any evil disposed persons. No one need be warned against coming to Nebraska.

The article was chiefly taken from an exchange, without giving the proper credit which in some way or other was neglected, and the objectionable sentence in the article did not strike us so forcibly in our first reading as it has since our attention has been called to the matter. We do not hesitate to say that we do not believe that Council Bluffs or Omaha are any worse in this respect than other places; so that on this account no one need fear to go there. We ourselves have traveled over the same way and never were molested; we felt just as secure there as any where else. We were kindly treated everywhere, and beg pardon of our friends for the discredit influence which we unintentionally brought to bear against these kind people.

Filial Obedience.

A boy was tempted by some of his companions to pluck some ripe cherries from a tree which his father had forbidden him to touch.

"You need not be afraid," said they, "for if your father should find out that you had taken them, he is so kind that he will not hurt you."

"That is the very reason," replied the boy, "why I should not touch them. It is true my father may not hurt me, yet my disobedience, I know, would hurt my father, and that would be worse to me than anything else."

Was not this an excellent reason?

Sunday School in Logan Co., Ohio.—This Sunday School was commenced in the Spring, under the blessing of God, and conducted by Joseph Hertzler, as Superintendent, Christian K. Yoder, as assistant, and Levi King, as Secretary. The number of scholars ranged from 65 to 95. Good order prevailed throughout, and 4773 verses were committed to memory during the season of the school; and between fifteen and twenty dollars were contributed to its support by the scholars. Nine Bibles were obtained by different scholars, besides a number of Testaments and other books. We only wish that there might be more of these schools throughout the country, that through them the children might in their younger years be led to God, while the evil days come not, nor the years draw nigh in which they shall say, "I have no pleasure in them."

A FRIEND OF THE SABBATH SCHOOL.

The character of the soul is determined by the character of its god.

Children's Department.

Overcome Evil with Good.

"Overcome with good the evil,"
When some little playmate strikes,
If you give a gentle answer,
That will be what Jesus likes.
Let the loving Savior, children,
Teach and lead you all your days
In green pastures, by still waters;
Jesus ways are pleasant ways.

My New Year's Greeting.

Dear children, I wish you all "A happy New Year." Since our last New Year's greeting, we have no doubt, passed through many trials and troubles. We have had seasons of joy and happiness, and the Lord seemed to be near to us, and our hearts were cheered. We have had no ill feelings toward any one; and we had a faint foretaste of the joy and happiness of heaven: and we have had seasons of sorrow, pain and disappointment.

At the beginning of last year we had some kind and dear friends who have since left this world and are with us no more. We were sorry to part with them, and we wept over them. A kind sister whom I dearly loved, left this world just a few months ago, and I believe she is now at rest, in the presence of Jesus, and I hope and desire, by God's help, to meet her, with many more of my dear friends, who have long since died, where we shall never part.

My dear little friends, have you tried, in the last year, to be good children? Did you obey your parents in all things? Or did you, by your conduct, cause them pain and sorrow? Did you try to honor them, so that you have the promise of God that you may live long, and that it may be well with you? Or did you behave so as to bring shame and disgrace upon them, and bring their grey hairs with sorrow to the grave?

No doubt we have all done many things in the last year, which we ought not to have done, and for which we still feel sorry. Let us, my dear young readers, try again this year, to do our Master's will, and let us not become tired working for Jesus, and let us often pray for help from Heaven; for he says, "Without me you can do nothing."

I shall try again this year, if God spares my life, and helps me, to work for you, and fill the "Children's Department" with reading that will be interesting and profitable to the children; and I again ask my friends, and the friends of the children, to pray for me, and also to send in some articles for the little folks; and let us, if possible, "compel them to come in," and to walk in the ways of wisdom. "Her ways are ways of pleasantness, and all her paths are peace."

BROTHER HENRY.

Little trials, when improved, become great merics.

A Traveler's Story.

"Now, uncle, you said you would tell us to-night some more about your travels in Eastern countries."

"So I did, Charles; and as you and Mary seem quite ready to listen to me, I may as well begin at once. But as a story is of no great value unless it teaches a lesson worth learning, I will, while I seek to please you, try also to do you good."

"In our country we do not know much about lofty walls around our cities. We go to sleep at night without any fear of being aroused by the alarm that an enemy is at our doors. Let us be thankful for our safe and quiet homes. In some eastern cities it is quite otherwise. High and strong walls inclose the houses for defense; and those who work in the fields, or labor outside at trades, or are on a journey, have to pass in and out through the gates in the wall."

"It is usual to shut the gates at night, and to open them at daylight. A gun is fired as a signal when the gates are closed and opened. Should there be any persons beyond the walls at the evening signals, they are shut out for the night, and must find a place of rest where they can."

"One day, when going through Egypt, I was in a small boat, sailing slowly down the far-famed river Nile. Sometimes I landed to look at the ruined temples on the side of the river, or to pluck the gay flowers that grew on the high banks. I was well aware that I had to get to the city that evening, for I was to sail to another country early in the morning. 'I am all in good time,' said I to myself, as I plucked the flowers, or stood looking around me. Now one trifle, and then another, caused delay; and when the boat did move, it was allowed to drift slowly along."

"Soon the golden gleam of the sun was seen on the broad waters, warning me that it would soon set. Still I thought only of my pleasure, or that I could soon make up for lost time. At last the sky began to darken, and I sprang up in the boat as if it had only just entered my mind that I might, after all, be too late. The hour for shutting the city gates I knew was not far off. The rowers pulled away at the oars, and as we got near the city, I jumped quickly ashore. I had to get my passports that night, that I might be ready to start by the ship in the morning. In some countries, Charles, no person is allowed to go away without a passport; that is, a permission to leave."

"I ran towards the gate, but when within a short distance of it I saw a flash, and then in an instant after the report of the gun was heard on the evening breeze. The hour had come; I was a few minutes too late. The gate was shut. I cast away the flowers I had gathered on my journey. They could not repay me for my delay and loss. The ship sailed early next day without me, and I was left behind to blame myself for my folly."

"Such is the traveler's story. Will you listen to me while I tell you there is such a thing as being one minute too late in matters

of higher concern. You may be too late for the railway or the steamboat; you may be too late for a party of pleasure, or to receive a bag of money and you may suffer for your folly: yet another time may come when you may set yourself right again. But, my dear children, do not forget that you may be too late for repentance—to obtain pardon—to enter heaven. You may be not only one moment too late, but for ever too late."

"Your life is like a journey. You may be so taken up with the pleasures that lie in your path, that you may loiter by the way. As I lost my time on the banks of the Nile while gathering a few flowers, so it may be with you. You may be very busy in pleasing yourself; but what if you should not attend to the great concerns of your soul? It will be sad indeed if you let the days of your youth pass away, while you neglect to give your heart to Jesus. If you should not seek pardon through his precious blood, what will you do in the end? If you should not now 'strive to enter in at the strait gate,' and into the 'narrow way' what will you do when you find that the 'door is shut?' You may think you have plenty of time; so many have thought. But when the shades of death have gathered over them, they have awakened to see their danger—when it is too late. The right and the best time is now. It may be the only time."

"I see, Charles, that you and your sister are ready to return home. Yet you must not go till you have read to me the parable of the ten virgins in the twenty-fifth chapter of Matthew."

Charles reads as far as the words, "And the door was shut."

"Now stop: those are solemn words: do not forget them."—*American Tract Society.*

A Word for Boys.

Truth is one of the rarest gems. Many a youth has been lost in society by allowing it to tarnish his character, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace or diminish its lustre.

Profanity is a mark of low breeding. Show us that man that commands much respect, an oath never trembles on his tongue. Read the catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception you will find them to be profane. Think of this, and don't let a vile word disgrace you.

Honesty, frankness, generosity, virtue—blessed traits! Be those yours, my boys, and I shall fear not. You are watched by your elders. Men who are looking for clerks and apprentices have their eyes on you. If you are upright, steady and industrious, before long you will find good places, kind masters, and the prospects of a useful life before you.—*Peninsular Herald.*

Death ejects the Christian from a decaying cottage, and carries him to an eternal palace.

Religion in Youth.

Young and happy while thou art,
Not a furrow on thy brow,
Not a sorrow in thy heart,
Seek the Lord thy Savior now.
In its freshness bring the flower,
While the dew upon it lies;
In the cool and cloudless hour
Of the morning sacrifice.

It is not earthly pleasure
That withers in a day;
It is not mortal treasure
That fleeth soon away;
It is not friends that leave us,
It is not sense nor sin,
That smile but to deceive us,
Can give us peace within.

But 'tis religion bringeth
Joy beyond earth's control;
Rich from the throne it springeth.
A fountain to the soul:
He that is meek and lowly
The Savior's face shall see;
To none but to the holy,
Heaven's gates shall open be.

Selected by CHAS. I. KILMER.

Our Travels.

At the time of writing this (December the 9th), we are visiting in Cambria County, Pennsylvania. By the 15th, if God gives us life and health, we shall be in Lancaster County. We had intended also to stop in Milford County, but the time would not allow; and I feel disappointed, for I have long wanted to visit my friends there; but it is my intention still to visit them some time. We shall be in Lancaster over the holidays, and from there we shall make our way to Rockingham County, Virginia.

Our friends with whom we meet from day to day, treat us with much kindness, for which we pray that God may reward them. I spent many happy hours with the little boys and girls, trying to tell them of the love and goodness of Jesus, who died for them, that they may have a home in heaven, and what they must do to be his followers, and to reach that "happy, happy home."

We are selling Bibles, Testaments and other good books for the children and young people, intended to lead them to Jesus that they may be happy. I hope that the children and young people will spend much of their time in reading the Bible and other useful books, and try to store their minds with heavenly wisdom, and learn to fear God and keep his commandments. Remember that you must come before him at the great day; and remember that "it is a fearful thing (for the disobedient) to fall into the hands of the living God."

If the children wish to write letters to me, they can direct them to Elkhart, as my friends there will send them to me. I should be glad to get letters from my little friends; they would cheer me on my way.

Let us labor for Jesus, (Matt. 20: 4.)
For he loves us so dear; (John 15: 9.)
Let us keep God's commandments,
And walk in his fear. (Ecc. 12: 13.)

Let us love one another,
As Jesus has said; (John 15: 12.)
Evermore be rejoicing, (1 Thess. 5: 16.)
And be not afraid. (Luke 12: 38.)

Let us cease not in prayer, (1 Thess. 5: 17.)
And watch every day; (Mark 13: 37.)
And always be sober, (1 Pet. 4: 7.)
For we soon fly away. (Ps. 90: 10.)

BROTHER HENRY.

I Will Stop.

"I shall never become like him," said a young man, to me as he pointed to a poor reeling drunkard across the street. I had been trying to warn him of the danger of touching alcohol in any form, for, alas! he sometimes drank cider, beer, and wine.

"I shall never become like him," he reiterated again, earnestly.

"Do not be too sure, Charley," I answered, "for you may have taken the first few steps in the path that poor L— is now traveling. Unless you now stop at once, you will become the same wretched thing that he is—a drunkard."

"No, you are mistaken," the young man said, "for whenever I discover danger ahead I will stop; I know that I can."

"You will never discover it till it is too late to turn about, Charlie. Poor L— yonder, was lost before he knew it," I answered.

"Do not borrow trouble about me," he replied with a laugh, as he turned away.

Five years have elapsed since the above conversation took place between Charlie S— and myself, and to-night he sleeps in a drunkard's grave. Poor Charlie did not see the danger until it was too late, and so he went to ruin. He did not possess the moral courage that he was sure he could call into command at any moment, and his frail constitution gave way in a little while, and Charlie was lost in darkness.

"I was mistaken," were the last words he ever said to me, "for I have become just such a wretch like poor L—."

Boys, look at the poor, bloated wrecks of humanity all about you, and be saved while it is possible. You will become just such a poor object of pity, unless you leave the paths of intemperance. Leave it now, for if you wait until to-morrow, you may be bound in chains that can never be broken.—*Cross and Crown.*

FOOD FOR THE LAMBS.

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

Miscellany.

"Wake! thou that sleepest: Time's great clock is tolling,
The fated hour that ends the passing year;
Life's restless waves with fearful might are rolling,
And straining priceless wrecks of all that's dear."

For the Herald of Truth.

Fourscore Years.

David the Psalmist says: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." By this we learn that this earth is not our abiding place; and we know that few persons attain the age of threescore years and ten.

We have just received letters from the sons of two of three aged sisters, and learn that they are enjoying reasonable health. All three are widows, their husbands having been called to reap the rewards of their labors years ago. The eldest, Elizabeth Yoder was born Feb., 1788; Sarah Kurtz, April, 1791; Catharine Yoder, April, 1793. Their united ages are over two hundred and fifty-two years. Sarah Kurtz lives near Morgantown, Berks Co., Pa., and the other two sisters live near Millersburg, Holmes Co., Ohio. Elisabeth and Catharine formerly lived in Lancaster Co., Pa., but for more than thirty years have they lived where they now are. Many traveling through that part of country can attest with me of the many favors and kindnesses received of them and their husbands. All three early in years made a profession of Christianity, and through the long years of their lives has Jesus been their friend and their supporter; and now in the evening of their lives they can look back over a well-spent life with pleasure, rejoicing that they made the religion of Jesus their choice in their younger days.

They have lived more than the allotted time for man. The days of their lives, according to the course of nature, must be nearly filled. Soon they will be gathered to the mansions of everlasting happiness, prepared for those who love and serve God. Their Christian deportment has had a good influence on their children, and succeeding generations, that they may early learn to follow the meek and lowly Lamb of God which taketh away the sins of the world.

JOSEPH SUMMERS.

SHIPMENT OF WHEAT IN MINNESOTA.—The number of bushels of wheat shipped over the St. Paul and Pacific R. R., during the last few years is as follows: In 1870—251,905; 1871—421,240; 1872—517,941; 1873—1,550,670. This shows a very large increase over the previous year.

An Immigrant House.

A building is to be constructed in or near Yankton without delay, to give temporary accommodation to the Russian immigrants who may arrive during the present winter, and also for those who may come next season or at any time hereafter. The building is to be constructed at the joint expense of the territory and the city of Yankton, and will be under the joint control of the commissioner of immigration and the mayor of this city. We have not been apprised of the dimensions of the building nor of the precise site it will occupy, and presume these matters have not yet been definitely arranged. But we are assured the accommodations will be ample to meet any ordinary case and the site to be chosen will be the one best adapted for that purpose. Dakota's friends in Pennsylvania can rest assured that their timely suggestions through Gabriel Bear, have been heeded, and they can hereafter give their countrymen assurance that Dakota has furnished a home for immigrants.—*Press & Dakotaian.*

TOBACCO.—In a recent letter in England, the Dean of Carlisle stated that in 1856, 33,000,000 pounds of Tobacco were consumed in that country, at an expense of \$40,000,000, over \$26,000,000 of which went in duties to the government. In 1821 the average annual consumption was 11½ ounces to each person; in 1853 it had risen to 19 ounces. In France much more is consumed in proportion to the population, the emperor clearing \$20,000,000 annually by the government monopoly. In Denmark the annual consumption averages 70 ounces to each person, in Belgium 73 ounces, and in America the average is vastly higher. It is calculated that 2,000,000 tons, or 4,480,000,000 pounds of tobacco are annually used in the world, at a cost sufficient to pay for all the bread corn used in Great Britain. It is boasted that 100,000,000 of the human race are smokers. In New York city it is stated that there are about 200,000 smokers, each using two cigars daily, making, at an average of four cents each, the sum of \$16,000 daily, or \$5,840,000 a year, wasted in smoking in this city alone. There are about 900,000 cigars manufactured in the same city annually, amounting, at the same price, to \$36,000,000.

HAPPY EVERY DAY.—Sidney Smith cut the following from a newspaper, and preserved it for himself: "When you rise in the morning, form a resolution to make the day

a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles in themselves as light as air—will do at least for the twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person, only one, happily through each day, that is, three hundred and sixty-five in the course of the year. And suppose you live forty years only after you commence this course of medicine, you have made 14,600 beings happy—at all events for a time.

WHAT A HEATHEN SAID.—A proud East Indian nabob, going along the streets one day, was attracted by the sounds proceeding from a mission school, and he drew near to listen. The boys were reading the fifth chapter of Matthew. The eyes of the prince flashed with unwonted fire, and when they had finished their lesson he exclaimed: "Well if you only live that chapter as well as you read it, I will never say another word against Christianity."

After the storm, the rainbow comes,
After disease, the glow of health,
So after life, though poor and weak,
The good will earn eternal wealth."

Russian Relief.

CORRECTION.—Gerhard Vogt, reported in Oct. No. as from Russia was incorrect. It should have been Gerhard Vogt, Summerfield, loan, fifty dollars.
Summerfield Church, gift..... 52.00.
Rev. F. R. Holland, Indiana, gift..... 2.00.
Stauffer Metcaben, N. Y., gift..... 15.00.
David J. Zook, sends \$100 presented by different persons, gift..... 100.00.
Blosser's Church, Elkhardt Co., by Jacob Wisler, gift..... 70.00.
Susanna Martin..... 2.50.
Jacob Buzzard, Yellow Creek, gift..... 9.50.
From Tazewell Co., Ill., by Samuel Hirstein, gift..... 20.00.
From New Orleans, La., by Annette and Madeline Mourer..... 200.00.
Catharine Wanner, gift..... 2.30.
Mary Saltzman, gift..... 70.
Lewis Albright, "..... 5.00.
P. S. Lehman..... 2.65.
Susanna Smith..... 5.00.
From Fortitude, Pa., by J. A. Gumpfer..... 10.00.
D. Gingrich..... 5.00.
John Nusbau (to be applied to supply those in need)..... 10.00.
Mrs. Magdalena Huber..... 50.00.
P. S. Lehman..... 2.00.
From a Sister..... 2.00.
John M. Christophel..... 20.00.
S. P. Yoder, from sale of Christianity Re-quires Peace..... 50.
John D. Showalter..... 7.75.
From Allen, Pa., a letter with \$1.10 but no name.

Obituary.

A brief account of the life of my beloved father, Bishop BENJAMIN RATZLAFF, who died in

Nebraska, October 31st, aged 83 years and 7 months.

He was born in West Prussia in 1791, in the village of Insohorki. In 1807 he was baptized, and received into the church at Psochobokki. On the 25th of May, 1819, he was ordained as minister of the same church. The same year he emigrated to Russia. He was chosen a Bishop the 9th of April, 1835, and on the 21st of the same month, by the grace of God, he was ordained to his office.

As we were not permitted to live in accordance with our faith here, we left our native land the 25th of July, 1874, to come to America; and with God's assistance we arrived, in health, at Lincoln, Nebraska, the 5th of September. He remained well three weeks thereafter, when his left foot became very much swollen, and gave him severe pain. On the 31st of Oct., at 2 A. M., our beloved father fell asleep in Jesus, in the hope that the Lord will bestow on him everlasting blessedness. BENJAMIN RATZLAFF.

Married.

Nov. 19th, in Lancaster Co., Pa., by Samuel Harley, REUBEN HARMAN, of Ephrata, to MARY BURKHOLDER, of West Earl.

Dec. 13th, by Darius W. Gerbard and W. T. Gerbard, MARTIN B. GOOD, of Brecknock, to KATE W. MARTIN, of East Earl, Lancaster Co., Pa.

Dec. 17th, in Lancaster Co., Pa., by W. T. Gerbard, JOHN S. GAMBER of Manheim, to MARY MARTIN, of West Earl.

Dec. 13th, at the residence of the bride's parents, Valentine Yoder, in Marshall Co., Ind., by Bishop Jacob A. Beutler, BRO. JOHN N. KINSOLDY, of St. Joseph Co., Ind., to Sister CATHARINE YODER.

Dec. 24th, at the residence of the bride's parents, by S. E. Barr, EMMET WHIPPLE, of Detroit, Mich., to ANNETTA J. COE, daughter of Howard Coe, of Elkhardt, Ind.

Died.

Sept. 8th, in Greene Co., Pa., Sister NANCY PARKER, wife of John Parker, aged 33 years, 2 months and 4 days. She leaves a deeply afflicted husband and four children to mourn their loss. Services by David Johnson, J. N. Durr and W. Johnson, from 1st Thess. 3: 13—18.

Sept. 21st, in Plumstead, Bucks Co., Pa., MRS. WISMER, aged 78 years, 11 months and 3 days. Buried at Deep Run. Funeral discourse by S. Godebalk and Isaac Moyer.

Oct. 28th, in Clinton Co., Mich., of Typhoid Fever, Sister CATHARINE DILLER, wife of Bro. Jacob Diller. She bore her sickness with Christian fortitude and went asleep in Jesus. Aged 65 years, 4 months and 18 days.

Nov. 18th, in Hilltown, Bucks Co., Pa., JOHN FASTZ, aged 79 years, 1 month and 20 days. Funeral services by John Allebach and J. M. Haldeman.

Nov. 23rd, in Hocking Co., Ohio, JOHN I. BLOSSER, aged 69 years, 1 month and 9 days. Appropriate remarks were made on the occasion on the 6th of December, by — Arnold, from Rom. 8: 1. He was a faithful member in the Tunker Church.

Dec. 12th, in Lancaster Co., Pa., ANNA, widow of Benjamin STAUFFER, dec'd, aged 73 years and 28 days. Impressive remarks were made on the funeral occasion by Christian Rissler, John Landis and Christian Bomberger, from Rev. 14: 12, 13.

On the 12th of December, in Elkhardt Co., Ind., after a very brief illness, SUSAN, wife of Richard PARCKI, aged 29 years, 8 months and 24 days.

She was a sister in the Mennonite Church, leaves a husband and six children to mourn the loss of the dear companion and mother. She was fully resigned to her heavenly Father's will, and we have reason to believe that she has gone to the mansions of rest. Therefore, brother, do not weep, only be faithful and labor on; you too have the promise of the crown; teach your little ones to love Jesus early, and by and by God will gather you again on your bright shore. Funeral services by J. A. Beutler and J. F. Funk.

On the 12th of December, in Fox, Medina Co., Ohio, Sister CATHARINE LEISY, wife of John Leisy, aged 64 years, 9 months and 14 days. Her disease, which gave her almost indescribable pain for the last twenty months of her life, had in the last few weeks the appearance of a cancer; it commenced in the abdomen. Sister Leisy, nevertheless, bore all this with patience, comforting herself with the promises for eternity. Her remains were put to rest on the 14th, in the Mennonite burying-ground, near Wadsworth. Funeral services by Eph. Hunsberger in the German, and M. S. Moyer, in the English language.

Dec. 15th, in Bucks Co., Pa., DEBORAH, wife of Isaac Gross, and daughter of the late Samuel and Susan Wismer, aged 52 years, 3 months and 13 days. Some eight or nine days previous to her death (she then being in usual health), while in the act of putting wood in the stove she bruised the skin on one of her thumbs, but not enough to cause the blood to ooze from the wound. A few hours after, the wound commenced paining—the pain extending to the shoulder. In the day of two the pain became very severe; inflammation of the lungs took place, causing difficulty in breathing, and finally mortification which ended her sufferings. On Saturday her mortal remains were followed to Deep Run burying-ground by an immense throng of relatives and sympathizing friends, giving assurance of the high esteem in which she was held by all who knew her. Remarks appropriate to the occasion were made by preachers I. Overholt and S. Godebalk at the house, and Isaac and Abraham Myers at the Meeting-house, from Rev. 22: 12—14.

Dec. 19th, in Elkhardt county, Ind., JOSEPH, an infant son of Jacob and Sarah KINSY, aged 1 month and 10 days. Buried at Yellow Creek on the 21st. Services by S. Sherrick and J. F. Funk. Truly the life of the little one was only as a shadow upon the earth, but he has gone to the better land where the dear ones he left weeping in the vale of tears may go to meet him in heavenly joy.

Dec. 21st, in St. Joseph Co., Ind., LUCINDA, daughter of Jacob and Sarah BRANDLEY, aged 5 years, 11 months and 27 days. Discourse by M. W. Shank, from Rev. 20: 6.

December 24th, in Holmes Co., Ohio, of Apoplexy, Brother SIMON MILLER, aged 81 years, 2 months and 29 days. Bro. Miller was a faithful and worthy member in the Amish Church, and we have reason to rejoice in the thought that he has gone to await the crown of glory that is in reserve for the faithful. Discourse by David Bratthey and Abram Mast, from 1 Cor. 15: 19—28; and Heb. 9: 27, 28.

Dec. 24th, in Henry Co., Iowa, Sister ANNA ROTH, wife of Nicholas P. Roth, aged 31 years, 10 months and 6 days. She leaves a bereaved husband and six children to mourn their loss. She was a faithful sister in the Amish Church, and died strong in the faith.

Letters Received.

Ida Sheldon, Esaias Hostetler, John Janss, David Burkholder, Jacob Hildebrand, Agnes Hartman, H. N. Kratz, J. D. H. Christian Herr, J. E. Yoder, Sebastian Lipp, J. Hildebrand, Isaac Weaver, Martin D. Hooper, G. Bokker, Jacob Stucky.

MONEY LETTERS.

A—Jacob Anshelmer, George Angermeir, Joseph Allabach, Jacob K Andrews, Jacob S. Augspurger, Jacob G. Augspurger, Jacob Amacher, J. U. Amstutz, C. K. Augspurger, Peter Amstutz, no post office, J. B. Amstutz, Joseph Augspurger.

B—John K. Brubaker, Peter Beecher, Henry G. Bowman, Joseph Byers, Hannah Brand, Noah M. Blosser, Jacob Bowman, Benjamin Baer, and Bachman, David Basinger, W. H. Buzzard, Joel B. Blosser, D. C. Blake, B. Bowman, Isaac Beasars, Abraham Blosser, Adam Beachey, John Bock, John Birkey, — Beery, Benjamin Barr, George Beery, Solomon Beery, Daniel Baer, Christian Baer, Elisabeth Barr, Jost Bally, Henry H. Bergey, C. C. Beery, Jacob Boorse, John Birky, John Baer, J. S. Baer, Peter Brubacher, Daniel Bender, Jacob Baumgartner, Abraham Bushort, Jonas Blauch, Catharine Basinger, C. Burkholder, Chr. Brenemann, Jonathan Beiler, Daniel H. Bair, Christian H. Bomberger, Harvey K. Blauch, Noah Brillhart.

C—F. C. Cowan, Anna Close, Joseph M. Cassel, John Coffman, J. S. Correll, Jesse Clemens, Rev. Josiah Clemer.

D—Julius Davis, Jacob Diller, J. H. Deck & Co. John Dierberger, John G. Detweiler, Jacob I. Durr, Henry Dester, Mary Dearford, Tobias Denlinger, J. Detweiler, Lydia Detweiler.

E—Rudolph Ellenberger, Jac. Ehresman, Isaac W. Eby, S. E. Ebersole, H. H. Ebasch, Mary Ebersole, Jacob Eschelman, Peter Eby, John Esh, Samuel Eschelman, Abm. Eschelman, John Engel, Mrs. Joseph Ebeusdale, John Engel.

F—R. E. Funkhouser, T. D. Fenton & Bro., David W. Fory, George Falck, Peter Friesen, Neb. Joseph Frey, Anthony Freed, Nathan Fretz, John Freed, Paul Freed, Abraham Flaming, Abraham Friesen, Tjeerd De Fries, John B. Foreman, J. K. Fisher, S. W. Ferguson, Hannah Freed, John Fisher.

G—Barbara Gehman, H. C. Gingrich, Daniel S. Gehman, Samuel Good, S. Gochenauer, Michael Gingrich, C. A. Gross, Jacob G. Gable, John Gortz, Henry Gerber, Christian Gerber, John L. Gable, Elias Gnegy, Samuel Gunglerich, J. N. Gaschell, Elizabeth Good, N. G. Grubb, Henry Good, Sebastian Gerig, David Gehman, Leah Gladfelder, John Good, Abraham Good, Joseph S. Gotwals, Wm. Gable, John Gebb, David Grose.

H—Anna Horst, Emanuel Hersberger, Lewis C. Hensler, Samuel Hurst, John Huber, C. J. Hostetler, Peter Hatter, David Hartzler, Isaac Hilley, Detrich Hoover, Fanny Herr, Martin Hershey, Margaret Hendricks, Eusebius Hershey, A. Habelcher, Jesse G. Hendricks, Christian Hersberger, J. M. Haldeman, J. M. Hershey, John Haldeman, Christian Honderick, Jacob Hally, John J. Harris, Martin Herr, David Hirschy, Anna Horning, Dr. F. Hering, A. Hershey & Bro., Abm. Herstein, J. W. Hull, David Hershey, David Hostetler, Reuben Herr, Henry Hoff, Martin H. Hurselberger, David Hirschy, Samuel Herr, Jeremiah Haun, Paul Herrig, Nancy Hurst, Emanuel Hartman, J. F. Haldeman, A. Hershey, Jacob Hoerner, John Herscher, Jeremiah Hostetler, Isaac D. Heebner, Maggie H. Herr, Benjamin Helmut, D. S. Hiestand, Jacob Hunsacker, John Hirschy, John Heichelman, John Heistand, J. C. Hunsicker, Isaac Haldeman.

J—John Janzen, John Jansie, Mary Jansins.

K—Chr. Krebbl, David Kurtz, Joseph Kurtz, Michael Kreider, Michael Kilmer, Jacob Kaufman, Mary F. Kratz, John Kelchler, Jacob F. Krout, Levi Kratz, H. M. Kornhaus, John Krause, Michael Kilmer, George B. Chlp, A. K. Kurtz, Christian I. Kilmer, Andrew Kreider, Abraham Kramer, Christian Krebbl, Isaac Krupp, Daniel Kratz, Abraham Kurtz, H. M. Kratz, John L. Kreider, Lewis Kulp, Shem King, Isaac King.

L—John R. Lehman, H. C. Landis, Joseph B. Licht, Jacob M. Leutherman, John C. Lehman, P. S. Lehman, Jacob D. Landis, John Lapp, Josiah W. Leeda, Martha Long, Samuel Lantz, D. H. Lantz.

dis, Jacob H. Landis, Michael Lue, Anna Lantz, Elias Lehman, Benjamin Legron, C. Lintner, John M. Landis.

M—J. J. Marner, Katie E. Morrell, Daniel Meyers, Susanna Martin, Henry Meyers, John W. Meyers, Catharine Moser, Benedick Moser, Benjamin L. Moyer, Christian D. Moyer, Solomon Miller, J. D. Myers, Peter Miller, C. F. Martin, John Musser, James Morrell, J. J. Marner, M. S. Moyer, J. K. Meschter, C. M. Moyer, H. Monk, A. Metzler, C. L. Miller, Jonas Y. Miller, John Musser (Denner beach), Christian Musselman, Isaac S. Miller, Samuel I. Moyer, Wm. Moyer, Christian Miller, C. I. Musser, Mrs. John M. Moore, Joseph Mayer, Elisabeth Musselman; David Martin, John Miller, Benjamin A. Mast, Tobias Miller, J. N. Martin, Henry Myers, Shem Miller, Abraham A. Mast, J. H. Moyer, Solomon Martin, Henry E. Meyers.

N—Jacob Newcomer, David Nold, Peter J. Nafziger, Chris Nafziger, Fannie M. Neff, Abraham Nash, John Nusbau, Chr. P. Nusbau, Jos. Noffziger (for Chr. Noffziger, France), John B. Nafziger, Rebecca A. Nusbau, Samuel Nash, Peter Nafziger.

O—Elisabeth Oswald, Jacob Oberholzer.

P—D. H. Pennypacker, Philip H. Parrel, A. Phillips, E. L. Prather, John Plank, D. H. Patchen.

R—Jacob Rediger, Henry Rohr, Amelia Riser, Christian Rader, F. A. Rose, P. S. Ropp, John Richter, John Riser, E. M. Rose, A. M. Rutt, J. C. Rutt, David E. Rodes, Chr. Roth, John Rupp, John Ringenburger, Jacob Riehl, Veronica Riehl, Benjamin Rohrer.

S—Christina Schneek, E. H. Souder, Daniel Sherrick, John Shibly, Joseph Shertz, Jacob Smith, Daniel R. Stauffer, Jacob Schmidt, John Sharp, Rudolph Stauffer, Henry Shonts, Benjamin R. Stauffer, Joseph Stauffer, Mary Salzman, Peter E. Stucky, Jos. Schag, Margaret Sandrias, Jacob Steiner, Amos Stoltzfus, Daniel D. Schlauch, Henry Stiemer, Mary Stauffer, John Stiemer, N. Nathaniel Shippe, John Schoenbeck, Christian Schertz, Jacob Schmucker, George Smith, Chas. Siliak, George K. Smith, Jacob S. Strickler, Susanna Seobrist, Daniel R. Stauffer, H. Strasser, O. O. Seimelme, Joseph Schertz, J. B. Schroek, Peter C. Steiner, Mary J. Showalter, Jacob B. Stemen, John Schott, Jacob G. Snyder, Jacob G. Stauffer, F. Schwartzentruber, Th. Schmutz, Christian Summer, Daniel Shenk, L. H. Shenk, G. Y. Smucker, John H. Sollenger, David Schröder, Albrecht Shifer, John K. Stoltzfus, Christian Swartzentruber, Christian Sebnack, Abraham Schneek, Michael Souder, Peter Stauffer, Isaac K. Stoltzfus, Andrew Swartz, Jacob Swartzentruber, David Sommer, David Schrock, C. C. Stuckey, Christian Schlatter, C. S. Stuckey, Joseph Schigel, Jacob Schaum, Abm. Schalleberger, John B. Snyder, John D. Showalter, Jacob Shank, Daniel Schibach, Peter E. Stucky.

T—E. R. Trauch, Peter Thut, Abraham Tyson, David J. Troyer.

U—B. Urub, George B. Unruh.

V—A. Vanhook, M. B. Veer.

W—Christian Wengert, Isaac Wismer, Benjamin Werry, D. H. Weaver, S. Wyse, August Wick Martin Witter, Michael F. Weber, Samuel Witter, Martin C. Weaver, John A. Weber, Henry Weaver, John C. Wisner, Catharine Wanner, Peter Warkentin, George Witter, John I. Wildeman, Daniel Weaver, Jr., Henry Wiebe (Molotchian), Henry D. Wismer, Wm. Wiler, D. W. Weaver, Christian Wismer, Joseph Weaver, Henry Walter.

Y—Reuben Yoder, John Y. Yutzy, Herman Yoder, Samuel Yoder, Jacob Yoder, Cornelius D. Yoder, Elias Yoder, Michael Yoder, Jacob N. Yoder, Jacob Yoder, Abner Yoder, Nancy D. Yoder, Joseph Yoder, Levi Yoder, Jacob K. Yoder, D. I. Yoder, Jonas M. Yoder, D. C. Yoder, David Yoder, Chr. A. Yoder.

Z—Andrew Zehr, Mary Zimmerman, Christian Zehr, J. B. Zook & Co., Maria Zimmerman, Shem Zook, Joseph Zehr, David J. Zook, Christian K. Zook, J. Zook.

hearts. Envy, like Satan, is unceasing in his efforts to gain lodgement in us.

It was altogether natural for the Scribes and Pharisees to be envious of Jesus. For were they not wise, and learned, doctors of the law? And he, what was he but a poor, obscure, unlearned carpenter from the despised city of Nazareth? And here were crowds of people following after Jesus. It was too much for them. They were filled with envy and determined to put him out of the way.

Again, Joseph was the youngest of the family, a mere boy of seventeen, whose business it was to help feed the flock. When his older brethren saw that their father loved Joseph more than them, "they hated him, and could not speak peaceably unto him;" that is, they were envious of Joseph, and decided to have him out of the way, and cruelly sold him into bondage.

"Who shall be the greatest among us?" is a question that produced a dispute, even among the disciples of Jesus, nearly two thousand years ago, and the same question in substance, but disguised in different ways may still mar our peace and union. Men and women who have made considerable progress in the Christian life do, no doubt, sometimes unconsciously allow themselves to be influenced, more or less, in thought, word, and deed by this feeling.

Charity is the crowning Christian grace, and it is a sure cure for envy, for Paul says, Charity envieth not (1 Cor. 13:4). Let us, therefore, follow after charity. Let us, with the help of God, *compel ourselves* to think and speak well of our brethren and sisters, and overlooking their faults and weaknesses, let us *search out* some of the good traits in their character and lives, and speak of them. Let us apply our hearts with all diligence to learn and practice in our daily lives the divine principle of being "kindly affectioned one to another with brotherly love; in honor preferring one another."

N. G. R.

For the Herald of Truth.

An Antidote for Fashion.

Pride leads to the extreme of fashion. It concerns our temporal and eternal welfare. The community at large cries out that pride overwhelms the land; and the masses, as it were, are pouring oil on the fire to raise the flames a little higher, to make it shine brighter until it rises to the greatest extreme. The over-laden body with superfluous and fanciful apparel, to beautify it, transforms it to an unnatural shape. This must surely be a laborious burden and dead drag through life, and must curtail our temporal welfare. Why should the body suffer to gratify the desires of pride? What will the final consequences be? What haven is ready to receive our souls when the dissolution shall take place and the soul shall have taken its flight? What shall we think or say when we see persons at one time adorned with worldly splendor, and the next time we see them shrouded and confined for the grave?

Whoso readeth, let him understand. Matt. 24:15. Why stand ye in jeopardy every hour? 1 Cor. 15:30.

We will now see if we cannot find something in the place of fashion which will be better for our temporal as well as our spiritual welfare. It is better not to overburden the body with superfluous and foolish attire as those do who follow the fashions of the world, and not falsify ourselves, and think we are not so vain and presumptuous as to try to deceive God and our fellow-men. If we have a superabundance of food or clothing, let us remember those who are in want. He that has two coats, let him give to him that has none, and with food likewise.

Let every father and mother, and all others who think of eternity and desire to obtain heaven and live with the blessed forever, reason with their children, and those of the same household, and impress upon their minds the dangerous influence and wickedness of pride; and if any new styles make their appearance, let us have nothing to do with them, but continue in the good old plain ways, and thus let those high-style fashion-mongers to themselves, and then they too would become ashamed of their odd appearance, and return to modest attire. This would be a death blow to modern fashion.

A short time since I met with a girl of twelve summers, who was very zealous in reading the "Herald of Truth," and was very much impressed with the wrongfulness of wearing jewelry; and she desired to know if it was not more wicked for people to make them than to wear them; that if those things were not made no person could wear them. I said, Use no jewelry, nor any other vain and foolish thing that neither gives heat, nor cold, nor comfort of any kind, and then those who make them must cease to produce them. The more the jewelry shops and fashionable manufactories of dress are patronized, the more they will try to encourage the vain appetite for show.

I always feel pleased when I learn that the reading of the Herald, or any other religious reading makes good impressions on its readers. What shall I say, or to what shall we compare ourselves if no religious or moral sentiments make any impressions on our minds, but is like water falling on rocks? Are our hearts so hardened and seared that no good can dwell a moment therein?

A religious woman once said "that she could spend none of her precious time in playing the various plays that are gotten up at the present day to lead us from duty." Where can we find any time to waste merely to beautify and adorn the body, and lead our souls to everlasting destruction? By following these things our minds are filled with worldliness, and drawn away from prayer—from heaven—from God; we lose sight of the mark for the prize of the high calling of God in Christ Jesus." Read 1 Tim. 2:9, 10; 1 Pet. 3:3-5; Isa. 3:16—23—A BROTHER.

Be ye a Light to the World.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. As Christian professors we should be very careful in our conversation, walk and conduct through life, for we are looked upon by those who make no profession, as having turned our backs to all sins and works of darkness; and thus we promised on bended knees before God and men to lead a new life, lay aside the pride of life, the vain and foolish things of earth, and follow our Lord and Savior Jesus Christ in all things he has commanded us. Jesus himself says: "Let your light so shine before men, that they may see your good works." How can our light shine if we keep it hid under a bushel, or under the cloak of hypocrisy? If we are filled with the true light of Jesus it will manifest itself in some way—it will shine forth; it cannot be hid; it will be seen in our actions towards our fellow mortals, and heard in our conversation with them. This becometh the true follower of Christ, and "not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Let us try and be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

The eye of the worldling or infidel does not fail to observe the actions of the professor, and if his walk is not in accordance with the vows he made, he is soon pointed out as a professor, but no better than the non-professor; and thus the cause of Christianity suffers at the hands of those who should foster it,—of those who should be a light to the world, of those who, by their humility and piety, should draw many from the error of their ways and win souls to Christ. There can no good result to our souls, to be a member of the church, and not to forsake the vanities of earth.

Beloved in the Lord, as sincere followers of the meek and lowly Lamb of God, let us so live that our lights may shine before the world in whatever we do, or wherever we are, and be chaste and honest, according to all the doctrines and commandments of the Lord. The world may point the finger of scorn at us, but if our conscience and the Son of Man make us free, we are free indeed. We can then face a frowning world, for we know that they despised our Master, whom we try to follow. If we look to him and trust in him with a sincere heart, he will give us strength to grow in grace; our lights will then shine bright in the world, and our Father in heaven will be glorified.

Many may who know not our Lord Jesus Christ be led to forsake their evil ways, and take up the cross and follow the meek and lowly Lamb of God.

Fellow Christians, let us not grow weary and slumber, for soon the Master may call us hence to give an account of our stewardship on earth.—J. B. M.

Wearing Crosses.

To those who wear crosses as personal ornaments while they profess to be followers of Jesus, the crucified One, we commend for consideration the following lines by Dr. Horatius Bonar:—

I am crucified with Christ—

With him nailed upon the tree;

Not the cross, then, do I bear,

But the cross it beareth me.

Solemn cross on which I died,

One with him, the Crucified.

Shall I take that blood-stained cross,

Cross of agony and shame,

Cross of him who fought my fight,

Cross of him who overcame?

Shall I deck myself with thee,

Awful cross of Calvary?

Shall I drag thee through the crowd,

'Mid the laughter that is there;

Whirl thee through the giddy waltz,

Bound upon my neck or hair?

Awful cross of Calvary,

Shall I deck myself with thee?

Shall I make that lowly cross

Minister of woman's pride,

Drawing eyes to me that should

Fix upon the Crucified?

Awful cross of Calvary,

Shall I deck myself with thee?

Shall I call this glittering gem,

Made for show and vanity—

Shall I call this gaud a cross,

Cross of him who died for me?

Shall I deck myself with thee,

Awful cross of Calvary?

God forbid that I should glory

In a cross for fashion's sake,

And for mere adornment only,

I the cross an idol make;

Nay—but all things count for loss

Glory in my Savior's cross.

Jesus Christ the Desire of all Nations.

"And the desire of all nations shall come." Hag. 2:7.

The desire of God's people in all kingdoms, and among all nations of the earth, are and shall be drawn out and fixed upon the Lord Jesus Christ.

The merciful God, beholding the ruin of the world by sin, has provided a universal remedy for his own elect in every part of the earth. Christ is not given to any one nation in the world, but intended to be God's salvation to the ends of the earth: "There is neither Greek nor Jew, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Col. 2:11. Two things must be inquired into: Why is Christ called the Desire of all nations? and why do the people of God, in all nations, desire him?

He is called *The desire of all nations* because God the Father has appointed him as a remedy for the sins and miseries of the people in all parts of the world. So in the

covenant of redemption between the Father and the Son the Lord expresses himself, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the earth." Isa. 49:6. So that prophecy, "He shall sprinkle many nations." Isa. 52:15. If God had not appointed him for, he could not be desired by all nations.

And indeed herein the grace of God admirably shines forth in the freshness of it, that even the most barbarous nations are not excluded from the benefits of redemption by Christ. This is what the apostle admires, that Christ should be "preached unto the Gentiles," (1 Tim. 2:16), to people who seem to be lost in the darkness of idolatry. Even for them Christ was given by the Father. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions." Ps. 2:8.

Christ, the desire of all nations, plainly indicates the *sufficiency* there is in him to supply the wants of the whole world. As the sun in the heavens sufficeth all nations for light and influence, so does the Sun of righteousness suffice for the redemption, justification, sanctification, and salvation of the people of God all over the world. "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22.

It implies the reality of Godliness. It shows that religion is no fancy, as the atheistical world would persuade us; for this appears in the uniform effects of it upon the hearts of all men, in all nations of the world, that are truly religious. All their desires, like so many needles touched by one and the same loadstone, move towards Jesus Christ. Were it possible for the people of God of all nations, kindreds and languages in the world to meet in one place, and there compare the workings of their hearts, though they never saw each other's faces, nor heard each other's names, yet, as face answers to face in a glass, so would their desires after Christ answer to each other. All hearts work after him in the same manner; what one says, all say: these are my troubles and burdens; these my wants and miseries; these my desires and fears: one and the same Spirit works in all believers throughout the world; which could never be if religion were but a fancy, as some call it.

Christ the desire of all nations, implies the vast extent of his kingdom in the world. Out of every nation under heaven some shall be brought to Christ, and to heaven by him; and though the number of God's people, compared with the multitude of the ungodly in all nations, be but a remnant, a little flock, and in that comparative sense there are few that shall be saved; yet considered absolutely and in themselves, they are a vast multitude which no man can number. "Many shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in

the kingdom of heaven." Matt. 8:11. In order to this the gospel, like the sun in the heavens, encircles the world. It arose in the east and takes its course towards the western world; rising by degrees upon the remote, idolatrous nations of the earth; out of all which a great number is to be saved. Even "Ethiopia shall stretch out her hands unto God." Ps. 68:31. And this consideration should move us to pray earnestly for the poor heathen who yet sit in darkness and the shadow of death: there is yet hope for them.

It shows that when God opens the eyes of men to see their sin and danger, nothing but Christ can give them satisfaction: it is not the fertility, riches, and pleasures the inhabitants of any kingdom of the world enjoy that can satisfy the desires of their souls. When God touches their hearts with the sense of sin and misery, Christ and none other is desirable and necessary in the eyes of such persons. Many kingdoms of the world abound with riches and pleasures, and to many of them scarcely anything is left to desire that the world can afford. Yet all this can give no satisfaction without Jesus Christ, the desire of all nations, when once they come to see the necessity and excellence of him; then, take the world who will, they must have Christ, the desire of their souls.

But there lies an objection against this truth, which must be solved. If Christ be the Desire of all nations, how comes it to pass that Jesus Christ finds no entertainment in so many nations of the world, among whom Christianity is hissed at and Christians are not tolerated?

Some nations that once embraced Christ have now lost him, and idols are now set up in the places where he was once worshiped. The sun of the gospel is gone down upon them, and now shines in another atmosphere; and so the nations of the world have their seasons of illumination. The Gospel, like the sea, gains in one place while it loses in another; and the times and seasons appointed by the Father, they come successively to be enlightened in the knowledge of Christ; and then shall the promise be fulfilled: "Thou shalt the Lord, the Redeemer of Israel, and his holy one, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful." Isa. 49:7.

Let it also be remembered, that though Christ is rejected by the rulers and body of nations, yet he is the desire of all the people of God dispersed and scattered among those nations.—*Alluring Love.*

Is Your Soul in Health?

"I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Such a wish seems rather strange to us for, we oftener have occasion to desire that the souls of our friends may be in as good health as their bodies. We meet

with many in the daily walks of life, whose physical strength is unimpaired, but their souls are badly diseased; there is no soundness in them.

The disease of the soul is so insidious, that men are sick unto death before they are sensible of their condition. It may be, the reader is thus diseased. We wish you were in health; but you will not be, till you are convinced that you are sick. We wish to call your attention to some of the symptoms of this soul sickness, and ask you to compare your own feelings with the marks of disease we shall mention, and see if you are not in a dangerous condition.

One symptom of spiritual disease is a want of spiritual appetite. The study of God's Word, especially of the devotional parts, and of those which describe the moral character of men, and the way of salvation by Jesus Christ, is not relished. If your spiritual health was good, you would say, "O, how I love thy law; it is my meditation all the day!" it is "sweeter also than honey and the honey comb!" Say, reader, have you a good appetite and keen relish for spiritual truth?

Another symptom of a diseased soul is, the heart does not beat with warm and generous affections towards the Father, Son and Holy Ghost. As a feeble, intermittent pulse indicates bodily disease proving that the heart does not well perform its office: so we know the soul must be in a sad condition, if your heart does not beat with holy emotions, when you contemplate the love of God in the gift of his Son to redeem a world from sin, or the love of Christ in giving himself a ransom for us.

Another symptom of a diseased soul, is the absence of the graces of the Spirit, such as faith, humility, meekness, patience, charity and penitential sorrow for sin. If you are diseased, you will find by comparing the past with the present, that you are less conscientious than you once were, have less religious sensibility, and a stronger love for the world. If you are not diseased, you will find that the graces of the Spirit exist in your soul, and become more vigorous.

Again, a diseased soul soon becomes weary in well doing. If you resolve to study the Bible more carefully, to pray more, or to perform any religious duty, it soon becomes irksome, and you omit it altogether, or perform it in a slight and careless manner. You do not like to give much time or attention to spiritual religion; your good resolutions are soon broken.

Have you, dear reader, these symptoms of spiritual disease? If you have, do not deny it; be willing to know your true condition. If you are sick, apply to the great Physician without any delay. Your disease can be cured, though not by any remedies of your own devising. "There is balm in Gilead, and a physician there;" and all who commit themselves to his care, and follow his prescriptions, are healed.

When you shall have received your health, it will be necessary that you, like those recovering from bodily disease, pay particular

attention to the diet of the soul. You must feed daily on the "sincere milk of the Word, that you may grow thereby." You must also shun infected places. Sit not in the seat of the scorner; come out from the world, and abstain from the appearance of evil.—*The Christian Treasury.*

Prayer.

"Men ought always to pray." Luke 18: 1.

Prayer is an important duty; and to the child of God, possessed of the spirit of adoption, it is a delightful privilege. To call God Father, to pour out the heart before him, to have communion with him, is sweet indeed.

The only proper object of prayer is Jehovah, as the omnipotent, omniscient, omnipresent God; as a kind and gracious Father in Jesus, as inviting us to his throne, waiting to bless us, and ready to pardon sin.

The only medium of acceptable prayer is Jesus; Jesus as Mediator between God and man. He stands between God and sinners. He interposes his precious blood, and God is well pleased with all who come through him. No acceptance for sinners, but through Jesus; no rejection of any sinner who comes in his dear name.

The kinds of prayer are several; as mental, when the soul prays without the voice; and vocal, when the voice and soul are both employed; private, when we are alone with God; family, when we collect our household, and plead with God for them; public, when we draw near to God in the assembly of his saints; ejaculatory, when we send up the brief petition in the field, the street, the shop, the work-room, or any other place.

The rule of prayer is God's word; here we may learn what God is willing to give, from his promises, his precepts, and the history of his saints: to God's word we must add our own wants; for we do not always need the same things; so that while God's word tells us what God is willing to bestow generally, our own wants will direct us what to pray for particularly, at any one time.

The pleas to be used in prayer are, principally, the name of Jesus, for it is to pray in his name that the promise is made. We must ask for his sake, because he is worthy, because he obeyed the law and suffered in our stead. We may add the mercy of God, and plead for his mercy's sake; so also his faithfulness, and ask because he is faithful to his word; we may mention what he has done for us before, and for others similarly circumstanced, for so did the saints of old.

Our assistance in prayer is from the Holy Spirit; he teaches us our wants, brings the promises to our minds, stirs up our affections, whispers Abba, Father.

Our obligation to pray is founded in the relation which we stand to God; the duties we have to perform; the sins we have committed; the command of Jesus; the promises made to prayer; and the state of the world, the church, and our own souls.

As to the nature of prayer, it is the child's application to a Father; misery's appeal to mercy; the creature addressing his Creator; the sinner approaching his gracious God; and the needy seeking relief.

The encouragements to prayer are almost endless. The comfort enjoyed; the holiness derived; the evils prevented; the blessings obtained; the promises given; the history of Abraham's servant, Jacob, Hannah, Jacob, Elijah, and a whole host besides.

It is truly important that we should pray always, or give ourselves unto prayer, as to our proper business; our sweetest pleasure, our principal resource, "Praying always with all prayer."

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And say, "Behold, he prays!"

Prayer is the Christian's vital breath—
The Christian's native air;
His watchword at the gate of death—
He enters heaven by prayer.

W. T. Soc. Tract.

For the Herald of Truth.

The Gracious Promise.

"And lo, I am with you always, even unto the end of the world." Matt. 28: 20.

The child of God has the most indisputable evidence that the Lord will sustain him in all his trials and afflictions through this life, and in the everlasting life at God's right hand in heaven. Those who have been washed, sanctified and redeemed shall stand among that innumerable throng acquitted of all their sins; For their sins and iniquities I will remember no more, saith the Lord.

Those who will accept Christ in all of his offices, namely: Prophet, Priest and King, be led by his Holy Spirit, shall stand as firm as the rock of ages. Nothing will be able to draw them from the straight and narrow way that leads to life eternal. Although in this life we shall have trouble and trials to endure, yet we have the assurance that his grace is sufficient for us, and for every trial there shall be a way of escape; although we are cast down, the Lord will lift us up, and no permanent, lasting evil shall befall us. Although our Savior has ended his mission on earth, and now is at the right hand of the Father, he has sent the Comforter to lead us in all good things; his Spirit shall pro-

tect us from all danger. Although our Savior has finished his work of redemption, he has left on record that he will come again to receive us unto himself, that where he is we may be also.

Long parted ones may then dwell together through a never ending eternity, to praise God, and sing the Song of Moses and the Lamb, who has purchased our redemption through the efficacy of his blood, applied to us by faith in the most glorious name of Jesus Christ, who is our elder Brother, and God our Father. Christ, who was God and man, knows all our shortcomings and all our imperfections. He knows how to sympathize with us through life. He was tempted in all ways as we, but without sin. He who knew no sin was made sin for us that we, through his death and suffering, might be brought nigh to God, and eventually be saved with all the blood-bought ones gone before.

In view of all the goodness of God we should pray without ceasing, and in all things give thanks to God. All needed good he will bestow, and no good thing will he withhold from us. God grant that we may all gain that resting place on high where sorrow never can come.

B. BOCKER.

For the Herald of Truth.

Live in the Spirit.

Friendly readers of the Herald, if we live in the Spirit, let us also walk in the Spirit. The true worshippers must worship God in spirit and in truth. The law came by Moses, which was written on two tables of stone by the finger of Jesus Christ. We must live in newness of life, and not in the oldness of the letter. The letter killeth, the Spirit maketh life. So we must try to live in peace with all men if it be possible, and put on charity, which is the bond of perfectness.

Our faith should be more precious than the gold that is tried by the fire. Blessed is that servant when his lord cometh, and findeth him doing his will. If that servant says in his heart, My lord delayeth his coming; and if he shall begin to beat the menservants, and to eat and drink and be drunken, the lord of that servant will come when he is not aware, and give him his part with the unbelievers. Jesus says: Seek ye first the kingdom of God and his righteousness and all needful things shall be added unto you.

Narrow is the way that leadeth unto life, and few there be that find it. The people are too prone to follow the old Mosaic law.

Christ is the end of the law; for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. 8: 3, 4. He that is dead is freed from sin; now if we be dead with Christ, we believe that we shall also live with him. Rom. 6: 7, 8.—B. LEGRON.

For the Herald of Truth.

Our Destiny.

Dear Brethren and Sisters in the Lord, I thought I would write a short piece for the Herald. We are commanded to let our light shine and not hide it under a bushel. We are living in a world of sin and temptation, and it stands us in hand to keep a good look out that we also do not get carried away with every kind of doctrine. We are commanded to search the Scriptures, and if we do as the word of God directs there is no need of fear; it is sure and steadfast. They are a help in time of trouble and affliction; we can derive comfort from them when all other sources fail. We can take the word of God and read how man was created good and holy, but by transgression fell. The decree had gone forth, The day thou eatest thereof thou shalt surely die. Man did eat and died. He died a spiritual death, and all of the ills of this life came from this one source—transgression.

Man plunged himself in misery without one ray of light to shine upon his pathway, but God in his goodness and mercy came to his relief. He sent his Son into the world to die for us, that whosoever believeth in him should not perish, but have everlasting life; and now the door of mercy is thrown open wide. Only believe that Jesus is the Christ, that he is the Son of God, that he suffered and died the death of the cross, rose the third day, ascended on high and sits at the right hand of the Father interceding in our behalf. Our Savior knows all our cares and troubles. He knew sorrow that no one knew. Persecuted and tried on all hands, despised of all men, he conquered finally and came out victorious in the end. There is no mistake; we have the record; it is truth, and it is life; and we can conquer if we only keep our eye on the prize of the high calling in Christ Jesus. Although Jesus suffered and died, he will come again in like manner; and unto those who look for his second coming will appear without sin unto salvation. Then will the righteous shine forth with glory and immortality.

When Christ shall make his second appearance the graves of all the saints shall open, and soul and body be reunited to dwell forever in heaven, to praise God through an endless eternity. Then friends, long separated, will meet to part no more here. We lay our friends and loved ones away in the cold, dreary tomb, they are hid from our sight for a short time, but they will rise again in the bloom of youth. Mortality will put on immortality; we shall meet then to part no more; we shall know each other there. This is what cheers us here. We mourn not as those who have no hope; we believe the record that is given us, and know all things are possible with God. Then let us all, while life lasts, keep an eye on the prize. Let us not get weary in well doing, for we shall reap if we faint not; knowing that these light afflictions which are but for a moment shall work out for us a far more exceeding and eternal weight of glory. For we know if this earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands eternal in the heavens. God grant that we all may be so happy as to gain a home in heaven, where storms never come and a long rest is given.—B. BOCKER.

For the Herald of Truth.

Straight Forward.

It may be saying too much to state that all persons properly estimate the opportunities and possibilities of life, for we know by our own experience that man is prone to heed lesser things to the neglect of greater; to let many golden opportunities to insure success, pass unimproved. Would that all men might ever be impressed with the greatness of their mission, and thus be prompted to say to every temptation that would turn them from the straight path of duty as did a prophet of old to his enemy, "I am doing a great work so that I cannot come down." This would save us from these innumerable falls and follies against which we seem to strive in vain. Many there are who do earnestly seek the path of duty and strive to walk faithfully therein; but many more are only periodically moved to great effort and still less frequently do these promptings secure anything like success.

The beginning of a year, such an event as we are now passing, witnesses many resolves, many vows, many attempts to turn over a new leaf. Alas, that in a few days, these resolves cease to be remembered, these vows are broken, these turned leaves fly back, and the old programme rules the year. Is this to be repeated year after year until all of life's chances have passed into eternity? May we, like Joshua who standing on the shore of Jordan thinking of the magnitude, the sublimity, the fearfulness of his work, open our hearts and ears to the word of God. Hear the command, Go straight forward according to the law, Turn neither to the right hand nor to the left. And the promise, No man shall be able to stand against thee, I will be with thee whithersoever thou goest, I will not fail thee nor forsake thee. Thou shalt make thy way prosper, and thou shalt have good success.

Who desires prosperity and success? Who desires to live a better life than that of last year? Who is anxious to have the power of Almighty God resting on him?

Let him go straight forward according to God's law. Let us believe God's promise, "As I was with Moses so will I be with thee." "He that cometh unto Me I will in no wise cast out." Make God's word the man of your counsel. Find out what the Lord has for you to do and go straight forward.

Multitudes have made shipwreck of life—*ay* of their eternal welfare by forgetting God's word and turning aside *only a little way*. Let us be admonished of the danger to which our inconstancy exposes us. Let us at the beginning of this year see to it that we start aright and go straight forward to its close.

May I daily grow in grace
And pursue the heavenly race;
Trained in wisdom, led in love,
Till I reach my rest above:—

R. N. KRATZ.

For the Herald of Truth.

The Moment of Death.

Are there any of us that have really considered that great and important moment—the moment of death? It is truly one of the most important and serious subjects for man to consider that there is a coming moment for each of us when our souls shall be transferred from time to eternity. But the question is this: Do any of us feel prepared to meet death at any moment? I am certain that if we will examine ourselves carefully and honestly there are but few among us that are prepared to leave this world of sin, for a bright and heavenly home for all true Christians.

Christ plainly says there are but few who travel the narrow way which leads to eternal life; and many are there who travel the broad way which leads to eternal death. The dying moment to a Christian is a moment in which his happiness and joy comes to perfection (as we read of Stephen of old); he will see the heavens open, and be hailed by thousands of pure and holy angels. This victory here on earth has been great. He is therefore crowned with pure love, peace and harmony, to live and also be numbered with the pure angelic choir, to praise and glorify God our Heavenly Father throughout all eternity.

But alas, to the poor dying sinner the moment of death is terrible. He had once lived under the grace of God, who no doubt had warned him through love, numerous times of the coming misery; but loving darkness rather than light,

he therefore did not heed them. Alas, it is now too late! The time for his departure has come. What little good he has, if he possessed any, is taken from him. All hopes are gone. Go he must. Hell, with all its misery, is open before him. In this miserable state he must dwell with the devil and his angels in utter darkness, away from the presence of God. His prayers for mercy are no more heard, but he is thus to remain in all eternity.

My dear friends, as we have already viewed the vast difference between the Christian and the sinner in their last moments, let us take to heart the great importance of the present time while God is near us, our prayers heard, the day of grace yet at hand. If we are yet sleeping in sin, O let us wake, while the day is yet at hand. Let us labor with zeal and earnestness in the vineyard of the Lord. Remember when the night cometh no man can work. J. B. S.

The Bible.

Who composed the following description of the Bible, we may never know. It was found in Westminster Abbey, nameless and dateless; but, nevertheless it is invaluable for its wise and wholesome counsels to the erring race of Adam:

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It contains everything to be known or done.

It gives instructions to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household, and the wife as the mistress of the table; tells him how to rule, and her, as well, how to manage.

It entails honor to parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey; and the blessing and protection of God to all that walk by its rule.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust; and promises a father to the former, and a husband to the latter.

It teaches a man to get his house in order, and how to make a will; it appoints a dowry for his wife; entails the right of the first born; and shows how the young branches shall be left.

It defends the rights of all, and reveals vengeance to every defaulter, over-reacher and trespasser.

It contains the choicest matter; gives the best instruction; and affords the greatest degree of pleasure and satisfaction that we have ever enjoyed.

It is the first book—the best book.

It contains the best laws and the most profound mysteries that were ever penned; and it brings the very best of comforts to the inquiring and disconsolate.

It exhibits life and immortality from time everlasting, and shows the way to glory.

It is a brief recital of all that is to come. It settles all matter in debate; resolves all doubts; and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him; and sets aside all other gods, and describes the vanity of them, and all that trust in such; in short, it is a book of laws to show right and wrong; of wisdom that condemns all folly and makes the foolish wise; a book of truth that detects all lies, and confronts all errors; and it is a book of life, that shows the way from everlasting death.

It contains the most ancient antiquities and strange events, wonderful occurrences, heroic deeds, and unparalleled wars.

It describes the celestial, terrestrial and infernal worlds, and the origin of angelic myriads, the human tribes and the devilish legions.

It will instruct the accomplished mechanic and most profound critic.

It teaches the rhetorician, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomist, and exercises the wisest critic.

It is the best covenant that ever was agreed upon; the best deed that ever was sealed; the best evidence that was ever produced; the best that will ever be signed.

To understand it, it is to be wise indeed; to be ignorant of it, is to be destitute of true wisdom.

It is the king's best copy, the magistrate's best rule, the housekeeper's best guide, the servant's best directory, and the young man's best companion; it is the school boy's spelling book, and the great learned man's masterpiece.

It contains a choice grammar for a novice, and a profound mystery for a sage.

It is the ignorant man's dictionary and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave; it is also its own interpreter, and that which crowns all is, that the Author is without partiality and without hypocrisy, "With whom is no variableness, neither shadow of turning."

No God.

Is there no God? The white rose made reply,
My crimson robe was woven in the sky;
The blue-bird warbled from his shady bower,
My plumage fell from hands that made the flower

Is there no God? The silvery ocean spray,
At the vile question startles in dismay.
And tossing mad against earth's impious clod
Impatient, thunders yes, *There is a God.*

Is there no God? The dying Christian band,
Pale with disease points to a better land;
And ere his body mingles with the sod
He sweetly smiling, faintly murmurs, God.

We publish God, the towering mountains cry,
Jehovah's name is blazon'd on the sky;
The dancing streamlet and the golden grain,
The lightning gleam, the thunder, and the rain.

The dew drop diamond on the lily's breast,
The tender leaf by cosy breeze caress'd,
The shell whose pearly bosom ocean lavas,
And sea weed bowing to a troop of waves,

The glow of Venus and the glare of Mars,
The tranquil beauty of the lesser stars;
The eagle soaring in majestic flight,
The morning bursting from the clouds of night.

The child's fond prattle and the mother's prayer,
Angelic voices floating in the air,
Mind, heart and soul the ever breathless breath,
And all the myriad mysteries of death.

Beware ye doubting, disbelieving throng,
Whose sole ambition is to favor wrong;
There is a God, remember while you can,
His Spirit will not always strive with man.

Selected by Ida Skelton.

For the Herald of Truth.

The Voice of God.

This is my beloved Son, in whom I am well pleased: hear ye him. Matt. 17: 5.

Scarcely had God, in his wisdom, created the world, and all things thereon, before he promised his beloved Son unto fallen man, who came at the appointed time. On Mount Tabor the voice of God gave evidence to Jesus himself, that he was the Son of God.

Now, beloved fellow-pilgrims, if the Father had such great love for his Son, who was obedient unto him till death, that he spared him not, but for our sakes gave him as a ransom, how much more should we take delight in him and love him, who, when we lay under the curse and death, redeemed and purchased us with his precious blood which he shed on the cross for the whole world. O, how willing we should be to sacrifice all for him, that he might be well pleased with us, which is the desire of his heart, if we are only willing to deny ourselves and the world, and give our hearts unto him! But oh, how deplorable it may appear among us in this respect, for if we closely examine ourselves, I fear that we seek to please the world more or less! Alas, how sad it must be to him who loves us so much! Is it not wonderful that the love of God bears with us so graciously and patiently, and that his compassion is still spread over us as a hen spreadeth her wings over her young?

Beloved readers, let us turn to-day and become obedient unto God and his word, for time passes rapidly by and we with it, and with constant steps we are nearing the grave, and the day of judgment; and woe to us, if our actions do not meet the approbation of God! Let us take warning by the holy voice which descended from Mount Tabor: "Hear ye him." Jesus Christ the Anointed, or the heavenly Preacher, him ye shall hear, who has ointment for our wounded and sick souls, and who will feed them with the bread of life. He is the Fountain of everlasting truth, and the source of salvation; from his throne proceedeth brightness and glory; whereby he will encircle us with the light of his grace.

Let us all turn to his mercy-seat and not to the world. However, let our deaf ears become opened through the confusion and tumult of the world, and let us lift our eyes to that which is above, and not on that which is upon earth; to him from whom the voice came: "This is my beloved Son, in whom I am well pleased: hear ye him."

"O, how glorious and how blessed will it be in that heavenly Paradise, if we, in this time of grace, direct our thoughts heavenward, and regard the voice of him who speaks to us through the words of our text! O, there will the rest of the spirit be complete, where peace and joy forever reign, and where we all wish to arrive! There we bow before the holy and exalted Jehovah, and behold and praise him throughout eternity. Amen. CHRISTIAN HERR.

"Continue in Prayer."

Is it interesting to remark how large a portion of Sacred Writ is occupied with the subject of prayer, either in furnishing examples, enforcing precepts, or pronouncing promises. We scarcely open the Bible before we read, "Then began men to call upon the name of the Lord;" and just as we are about to close the volume, the "Amen" of an earnest supplication meets our ear. Instances are plentiful. Here we find a wrestling Jacob—there a Daniel who prayed three times a day—and a David who with all his heart called upon his God. On the mountain we see Elias; in the dungeon we see Paul and Silas.

We have multitudes of commands, and myriads of promises. What does this teach us, but the sacred importance and necessity of prayer? We may be certain that whatever God has made prominent in his Word he intended to be conspicuous in our lives. If he has said much about prayer, it is because he knows we have much need of it. So deep are our necessities, that until we are in heaven we must not cease to pray. Dost thou want anything? Then, I fear, thou dost not know thy poverty. Hast thou no mercy to ask of God? Then, may the Lord's mercy show thee thy misery? A prayerless soul is a Christless soul. Prayer is the lifting of the believing infant, the shout of the fighting believer, the requiem of the dy-

ing saint falling asleep in Jesus. It is the breath, the watchword, the comfort, the strength, the honor of a Christian.

If thou be a child of God, thou wilt seek thy father's face, and live in thy Father's love. Pray that this year thou mayest be holy, humble, zealous and patient; have closer communion with Christ, and enter oftener into the banqueting-house of his love. Pray that thou mayest be an example and a blessing unto others, and that thou mayest live more to the glory of thy Master. The motto for this year must be, "Continue in prayer."—*Morning by Morning.*

Christian Meekness.

Meekness is so much the character of the saints, the most meek and godly are used in Scripture as synonymous terms. The wicked and the meek are set in opposition to each other. "Yet a little while and the wicked shall not be; but the meek shall inherit the earth." "The Lord lifteth up the meek; he casteth the wicked down to the ground." It is without doubt principally on this account that Christ represents the heirs of heaven as little children: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Little children are meek, and though irritated, their anger is of short continuance. They do not cherish resentment, or entertain deep rooted malice. They are ingenuous and sincere; strangers to all disguise. They are pliant, diffident of their own understanding, relying on the instructions of their parents and teachers. They present, therefore a fit emblem of the followers of the lamb.—*Edwards.*

John Bunyan.

It being well known to some of his persecutors in London that Bunyan was often out of prison, they sent an officer to talk with him on the subject. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife that, though the jailor had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the jailor blamed him severely for coming at so unseasonable an hour.

Early in the morning the messenger came, and interrogating the jailor, said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called, and appeared, and all was well. After the messenger was gone, the jailor addressing Bunyan, said, "Well you may go out again just when you think proper, for you know better when to return than I do."

He that walks with God, with whom God condescends to dwell, in whose heart God puts his own thoughts, will find himself lifted above the littleness and meanness of earth toward something of the nobleness and grandeur of God's own being.

Herald of Truth.

Elkhart, Ind., Feb. 1875.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Postage to Canada.—To our readers in Canada we send the gratifying information, that from the first of January all papers will be delivered free of postage from the United States, to all places in Canada. By this arrangement we expect an increase of subscribers to the "Herald."

Apology.—Through the press of other business, many articles which otherwise should have appeared in the present number, have been deferred. We trust that before the next number is on the press we shall find time to give all these their proper attention.

One of Our Subscribers declines to support the Herald any longer because we so highly recommend Menno Simon's Work, and the Martyr's Mirror, while the teachings of these faithful witnesses of the truth are so little observed. We indeed regret as much as any one that the latter statement is only too true, and for this very reason we have devoted so much time and money to the republishing of these works, and for this reason too, we urge men to buy them and read them. It does the world and Christianity no good to have these good books, (nor any other) printed and lying on the shelves of the publisher and the bookseller. They must be brought among the people, and people must read them to be benefited by them. We might of course give them away if we could afford it; but this we cannot do, therefore we must urge people to buy them. We wish every member of the church could read these excellent works, for then we believe many would be induced to follow more closely the doctrines of the apostles and Martyrs. Men must be taught before they can or will believe, and if these books were more generally circulated they

might lead many a man to see more clearly the narrow way of life, and peradventure the zeal, and faithfulness, and devotion of ancient fathers might lead him to be more zealous, self-denying and earnest also.

Another says: "This is the third time I have written to you and my affairs are not attended to," but even in his third letter he fails to give his P. O. address. Please remember that in order to attend to our business and yours also as we ought, we need your Post office address, plainly and distinctly given. Our books are arranged so as to require this. If this is done you can always feel sure of prompt attention. We know that it is very annoying to write a letter and receive no attention, but the poor printer is sometimes just as much annoyed, when he opens a letter in which his patrons wish some matter attended to and on account of the missing name or Post office is unable to do so, and then pretty soon comes a letter blaming him for not attending to his business. But we trust that by and by we all will learn to do better and then these little perplexities will cease. Let us bear and forbear.

Bro. Henry Yother, though living at a place where but few of our church reside, in a recent letter says: "I visit Seward Co., Neb., a distance of 50 miles, monthly, where we have two members of our church (Mennonite), and some twelve Amish brethren. They join in with us in the services; and why could we not be united, one body and one church? They are of like faith with us. On Christmas day I intend to be with them again. On thanksgiving I was with them, and from there went to Hamilton Co., fifty miles west to the Russian brethren. They live twelve miles north of Sutton. They bought railroad land; some of them put up sod houses and some frame. Another colony live 25 miles west of us. I went to see them when they were at Beatrice. I shall visit them again soon if the Lord will."

We are glad to learn that Bro. Yother is still laboring so diligently wherever he finds the scattered sheep of the Lord's vineyard. Let all ministers be ever on the look out for opportunities to labor in the Lord's vineyard. There is much to do to bring the wandering sheep into the fold. The harvest truly is great but the laborers are few.

Friend D. S. Holdeman from Newton, Kansas, speaking of the Russian brethren,

writes, "I have become acquainted with Jacob Buller and Henry Rickert. And some of their church. Also with Stuckey and W. Ewert. Buller and Rickert live four miles from here. Stuckey lives about 15 miles N. W. Those who came last, went about 120 miles further west. Several of T. Unruh's church visited me a few days ago. They intend if possible to settle in this vicinity. There are a great many poor going into the western countries, who do not understand the difficulties that await all who settle in new countries. Nor can they realize the expense attending a Settlement, and they will require a good deal of aid. Therefore I deem it advisable either not to send any more poor to the west, or else to Charge the churches to prepare to render more assistance. I know it is hard to come into a strange country and be separated, but it is still harder to let them go into a new country and suffer.

If God bestows his blessings so that we get a crop next year, we will all get through in this part of the country. Some of them (the Russians) have been compelled to pay much more for buildings than they expected, and to cover these extra expenses, they have borrowed from their friends. But they have bought considerable grain in the ground and rented ground, and bought seed to sow in the Spring, so that they have met the heaviest expenses.

Under these circumstances the prospects of these brethren, with God's blessing, are favorable."

The Mount Pleasant, Iowa, Journal of Jan. 21st, brings us the sad news that death has entered the home of Bro. Cornelius Jansen, recently from Russia and residing in that place. His daughter MARGARET was taken ill with Inflammatory Rheumatism, but was not supposed to be dangerously ill until an hour or two before her death. The disease reached the heart and caused death very soon. Her brother who was absent in Kansas on business, had a presentiment which hurried him home and kept him there, though she seemed much better when he arrived. This is the first death that occurred in Bro. Jansen's family, and we heartily sympathize with them in their deep affliction. She died on the 19th of January, at the age of 25 years, 11 months and 6 days. Before she lost consciousness she said that her only trust was in the mercy of the Savior. May God grant his comforting

grace to the bereaved family which has so soon been called to lay one of their household treasures in the silent grave, yet with the sweet comfort that her spirit is at rest.

Notice.—The various committees organized for the aid of our Russian brethren are hereby earnestly and cordially invited to meet with the Mennonite Board of Guardians at their next session on the first Friday in March next, at Elkhart, Indiana. The object of the meeting is to consider and adopt a course of action for the coming year; and for the purpose of preserving a common interest and harmony of action between the several committees we believe it would be beneficial to have all the various committees meet with us at that time. We have an important work on our hands and let us ask God to grant us wisdom to perform it to his honor and glory.

CHR. KREHBIEL, Prest.

D. GOERZ, Sec.

J. F. FUNK, Treas.

Special Notice.—Arrangements have been made by which provisions for the destitute Russians may be shipped to Kansas, free of charge for freight. What they most need is flour, beans, peas, potatoes, pork, lard, &c. All packages, boxes, &c., should have contents and the name of the giver marked on them and be addressed as follows:

RELIEF GOODS FOR THE DESTITUTE AT FLORENCE, KANSAS, IN CARE OF E. S. STOVER, CHAIRMAN KANSAS CENTRAL RELIEF COMMITTEE, TOPEKA, KANSAS.

When a whole car load is sent the packages need not be separately marked, but the car load shipped to the above address. When goods are thus shipped, a special letter should be addressed to E. S. Stover, in which he is advised of the number of the car, and to what railroad the car belongs, and request him to forward the goods to FLORENCE, IN CARE OF B. WARKENTIN. In this manner whole car loads may be shipped free of charge over all the principal railroads of the country, and the brethren in Pennsylvania, Ohio, Indiana, Illinois and elsewhere who have not yet done so may make together provisions and forward them to the needy, and we request all to interest themselves in this matter and do what they can. During the cold weather, however, only such things should be shipped as are not liable to be injured by frost. J. F. FUNK.

Help Needed.—The Late Arrivals from Russia.—The Steamer *Vaterland* arrived at Philadelphia, from Antwerp, with 700 Russian Mennonites on board on the 25th of December, having been delayed several days beyond her expected time. About 90 families, comprising some 450 or 500 souls, of this number are poor, so that they have indeed nothing even with which to buy bread. Provision had been made in Bucks, Montgomery, and Lancaster counties, to give them shelter and keep them till Spring, but much as the Pennsylvania Aid Committee and many of the brethren in those counties desired that they should remain there (some being even dissatisfied that they did not stay), the whole party immediately left for Kansas. What influences induced them to this step is a mystery to us so far, but whoever may have been at fault (if any fault there be), it was a great mistake to bring these people into a country where there are so many new settlers already, and where there is no labor, and provisions scarce. It would have been much cheaper to feed them in the East than where they now are. They were quartered for a few days in Hutchinson, but now occupy comfortable houses in Florence. The railroad company provided houses and gives free transportation for provision and fuel, but to furnish the provisions and the fuel they look to the Aid Committee.

But we do not wish to censure anybody; we only say it was a mistake that these people were brought to Kansas. It is now not so much a question, who made the mistake, as it is how to provide for these people, and keep them from starving. Bro. Warkentin received them upon their first arrival and immediately set about providing for their necessities as well as he could. The treasurer of the Mennonite Board of Guardians took the liberty, upon Bro. Warkentin's request, to send \$500 from the treasury of the Board. The brethren in Pennsylvania, though they much regretted their going to Kansas before Spring, when they were informed of the distressing circumstances of the people, also appropriated \$1000 for their relief; while a committee from the church at Summerfield gathered some \$300 and carried it to the sufferers in person. We trust the kind donors of the friends provided for passage money will not lay any blame on the Committees for using the money as they have, for the poor people were in need and had to be supplied with something to eat.

It requires, at a low estimate, about fifty dollars a day to feed all these families and we are compelled once more, though we are reluctant to do it, we cannot otherwise than to make another most earnest appeal to all to aid us in providing food for these needy sufferers. Therefore, brethren, on behalf of the poor people who have left house and home, and come to this far off country to enjoy religious liberty, I write, let us try once more; should it even require a little self denial on our part, let us lend a helping hand that they may not be compelled to suffer for food to eat. All contributions may be sent to us and we will forward them to their proper destination.

We would suggest that the ministers and deacons of each church take the matter in hand and hold collections in their several churches. There are few that cannot do a little something. We will here give a list of what is required to feed this number of people each day, so that each one may see that the money will not be used for delicacies or to feed the people extravagantly. Should we be limited to this simple diet we might feel a little what the followers of Christ are sometimes required to endure for conscience' sake, yes for Jesus' sake, and if our sympathies are true, we will be willing to suffer with our brethren.

450 lbs. flour at \$2.25 per hundred,	\$10.13
100 " pork, 18.00 "	18.00
450 " potatoes, 1.00 "	4.50
22½ " lard, 18 "	4.05
90 " beans, 4 "	3.60
Salt, and rye for coffee,	1.00
	44.28

The above is for 90 families, comprising about 450 persons for one day.

J. F. FUNK.

On the 9th of December, the Steamer *Kenneth* of the Red Star Line with another party of nearly 300 souls arrived at Philadelphia, among whom were those who had been detained in Liverpool on account of sickness. They say they were well cared for while there, and express their thanks for the kindness shown them. Some 20 families of the party had some means of their own, and having had their tickets through to Atchison they also went to Kansas, with the exception of about 100 persons of those without means which were kept in Lancaster and other counties in Pa. More were wanted to stay in Pa., and the brethren there tried hard to induce some more to stay and go with the brethren who were there to

receive them, but failed to accomplish their object. There seems to be a singular partiality with these people to go to Kansas, but the fact, that they come here as strangers and know nothing about the condition of things here, accounts for the misstep they have made in going directly to the far west, and this should be a sufficient reason for the Pennsylvania Aid Committee to take the matter in hand and insist that tickets be given only to Philadelphia, from which place the committee themselves could see to their further transportation and so manage matters as to avoid a repetition of the same mistakes. This is a matter of no small importance, and prompt and decisive action is necessary.

Bishop Tobias Unruh, so long expected, was by the latest account not yet here, but supposed to be on the way, in charge of another party.

ORDAINED.—On the 25th of October, in Elgin Co., Ontario, Bro. Henry W. Kay was ordained to the ministry, and Bro. Koenig as deacon; and in November, in Waterloo Co., for the congregation at Eby's Meeting-house, Bro. Elias Schneider, minister, and Menno Schantz, deacon. For the congregation at Hege's Meeting-house, Bro. Elias Weaver was ordained minister. May they be endued with power from on high, and become useful laborers in the Lord's vineyard, under all trials and difficulties that may befall them.

A. WAMBOLD.

From Waterloo, Ont.

Brother David Sherck writes, Our church has chosen two ministers, one a helpmate in my vicinity, for Weber's and the Brick Meeting-house, by the name of Elias Weber. He has been a deacon for several years and is about 35 years old. The other is Elias Schneider, from Eby's Church at Berlin, and is about 60 years of age.

On next Sunday (Jan. 17th), the voice of the church will be taken in Blenheim to ordain a Bishop in the place of Bro. Schantz, whose age and feebleness of body no longer enable him to perform the duties devolving upon him. May God bless the ministers newly elected, and bestow his grace and the guidance of his spirit in the choosing of another Bishop that all may be done to the honor and glory of his great name.

A Question.

Why are there so many that call themselves Mennonites and so few who will give heed to the teachings of Menno?

We might briefly answer this question by asking another. Why are there so many who call themselves Christians and are not willing to follow either Christ or his teachings? The reason is simply because men love darkness rather than light—because the human heart is desperately wicked—because in us there dwelleth no good

thing until our hearts are truly renewed by the divine grace of God. When men become true Christians, then they will be good Mennonites. But as long as they are not good Christians they cannot be good Mennonites.

For the Herald of Truth. An Answer.

Why are those men who came to worship Jesus called wise men?

This question was asked in the December Herald, Page 205, and an answer requested.

It can be answered in different ways. Jesus says: Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house on a rock. Matt. 7: 24. These men were wise because they believed in God and obeyed him. The men of the East were wise men because they followed the star that led them to Jesus. They also believed the prophet who spoke of that star which should come up out of Jacob. The land of Canaan was the land of promise. It was promised to the children of Israel. After they had taken possession of the land, it was divided by lot. Each tribe their portion as God had told Joshua.

This land, as I understand it, lay lengthwise north and south, and was bounded on the west by the Mediterranean Sea; the river Jordan flows from the sea of Galilee south, and enters into the Salt or Dead sea. Jerusalem is situated between the Dead and Mediterranean seas. Bethlehem lay about six miles south of Jerusalem in the land of Judea, which lay the farthest south in the land of Canaan; and the East or eastern countries which were spoken of by Moses, lay on the east side of Jordan.

A certain writer says that the wise men lived in Arabia. This was also the country of Job, who was the greatest man of all the East, and it lay southeast of Jerusalem and Judea. It is supposed that the wise men were priests and philosophers. We leave this as it is. I believe they were called wise men because they were wise. Why was king Solomon called a wise man? It was because God gave him much wisdom.

Now, my beloved brethren and sisters, let us all be wise, and follow that star till we come to Jesus, and be forever blest. Let us choose that good part, with Mary, that shall never be taken away from us. This is now the second day of January, 1875, and as the days and weeks and months increase, let us also increase in love, in grace, and in the knowledge of our Lord Jesus Christ, till we come to a perfect man in Christ Jesus.—H. S.

Preparing for Eternity.

Were the solemn truth habitually present to the mind, that each day, as it passes over us, affects our preparation for these dread realities—that each day, each hour, each act

of life, each train of thought that is encouraged in the mind, has its part in advancing or retarding us in this mighty work, and has thus a bearing on our prospects for eternity—oh! how could the impression fail to act as an armor of the soul, and under an influence from on high, tend to guard it against principalities, against powers, against the rulers of this world, and spiritual wickedness in high places!—*Morning Thoughts.*

Conscience.

I am afraid children sometimes think they are too small to keep a conscience. They do wrong things, and excuse themselves by saying or thinking, "Oh! it's only little I. When I grow up, I mean to do better." They deceive their parents, and say, "Oh! they won't suspect me;" or they say they cannot learn their lessons, when, in fact, they have not faithfully tried; and so they lose their conscience.

Children, hold fast to your conscience. Keep it. God has given it to keep you. You do not want to be lost; and lest you should be, God gave you this little voice to direct you always in the beautiful and blessed path of well doing.—*Ec.*

For the Herald of Truth. God Owns All Things.

BY S. P. YODER.

How prone we are to call the things our own Which God has kindly lent for our use;— Forgetting that we're wholly on his bounty thrown, We of his higher claims and rights have none. God owns all things, and as He spreads his gifts around Crowds and struggles for the largest share, Unmindful that the feeble ones are trodden down, Or that the poor are robbed beyond repair. To God in truth belongs the wealth of land and sea,— He causes all earth's fields to yield their store; The treasures of the mine and deep are his, while we, As beggars for a pittance do implore. God owns all things: Yes, man is but a tenant here, And can not truly own a rod of soil.— What is the portion of the slave and millionaire But food and clothing, and a life of toil? Earth's riches are but thine, O man, to hold in trust Until the Master calleth for the same: To use for good, but not to keep where moth and rust Will witness against the faithless steward's name. God owns all things, and none are rich but those who know The goodness, peace and mercy of their Lord;— Who've cast their cares on him from whom all blessings flow And live obedient to his holy word.

Vain man, when wilt thou cease to pride thyself, as though Thy wealth were sure and thy possessions great! Thou dost not even own thy wretched self, and lo! In one short hour may vanish thy estate! God owns all things. Thy folly for man's gain To place his trust in things that pass away; Far better yield obedience to Jehovah's plan, And recognize the rightful owner's sway. O tyrant man why still thy fellow man enslave, Snatching rights that are not thine to hold? God will require of thee the precious soul he gave, How sad if then that soul for power was sold! God owns all things. O, civil magistrates refrain From causing needless suffering in your land; Nor prostitute your lawful power for selfish gain. If you before the throne of God would stand, Self righteous man, when wilt thou cease to cramp and bind The conscience of thy humble fellow man? Czars, popes and priests who'd rule the souls of men will find That faith in God survives the passing of their reign. God owns all things. Each child of God belongs to him Who gave it life, and guides it on the way; Although they flee before their persecutors grim, God will sustain and keep them safe away. The talent that has been entrusted to our care Do we improve the same from day to day? Or murmur we because perhaps a larger share Was given to a friend across the way? God owns all things.—This truth should be more widely known.

And for his gifts, how grateful should we be! Be faithful stewards that when he calls for his own It then may be returned with usury. *Fidelity, Ind.*

The Promises of God.

How exceedingly precious are the promises of God to those who have renounced the world. The Spirit beareth witness with their spirits that they are the Lord's. They feel that all the rich promises recorded in the word, are to them, if they but abide in Him. They are enabled to break forth in the language of inspiration and declare, with hearts filled with love, "The eternal God is our refuge; and underneath us are the everlasting arms. Because we have made Him our habitation there shall no evil befall us; and no plague shall come near our dwelling. The Lord is our judge. The Lord is our law-giver. The Lord is our king. He will save us." They hear the voice of the Master saying unto them, "Fear not, for I am with thee; be not dismayed, for I am thy Lord; I will strengthen thee, yea, I will help thee, yea, I will uphold thee by the right hand of my righteousness. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord."

With trusting hearts they search the Scriptures daily, that they may more fully understand the will of God concerning them. They see it clearly taught that not all that say Lord, Lord, shall enter into the kingdom. That many shall seek to enter in but shall not be able, because of their unwillingness to accept of salvation on Bible terms. The word is "COME out from among them and be ye separate and touch not the unclean thing." There is no alternative. we must come out if we would be received and acknowledged as the sons and daughters of the Lord Almighty. This passage speaks loudly to those who have made an unholy alliance with secret societies. *Come out and be ye separate.*

Jesus says, "No man can serve two masters. Whosoever, therefore, will be a friend of the world is the enemy of God. If any man love the world, the love of the Father is not in him." To obtain the pearl of great price we find it necessary to sell that we have, and as we receive Christ, so are we to walk in Him.

The real Christian finds the way narrow that leadeth unto life. Read, "Without holiness no man shall see the Lord," and it is not left optional with them whether they will obey God or not. For the command has gone forth, "Be ye holy, for I the Lord your God am holy. Be ye clean which bear the vessels of the Lord." Then comes the promise and we are left without excuse, "I will purge away all thy dross, and will take away all thy sin. I will sprinkle clean water upon you and you shall be clean," etc. Dear reader, suffer a word of inquiry. How is it with you to-day; are you walking in all the light of this gospel truth; have you performed the vows you made to God, the Church, and the world when you joined this society? Do you now feel the blood of cleansing on your heart,

making you all clean and white without spot or wrinkle, or any such thing? If so, bless God! and take courage; your redemption draweth nigh. "In due time ye shall reap if ye faint not." "Behold I come quickly, and my reward is with me to give to every one as his work shall be."

Ye who are living without the witness of inward purity come to Christ at once; delay not. The war between sin and holiness is raging. Our great Leader is calling for valiant soldiers, who will take the cross and fearlessly declare the truth as it is in Jesus—losing their lives for Christ's sake and the gospel's, that they may find them unto life eternal. Nothing short of the whole armor will answer in these perilous times; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. O, let us be found at our post doing battle for God. "We are called unto holiness;—he that despiseth, therefore, despiseth not man but God." Ye are not your own, ye are bought with a price, therefore glorify God in your body and spirits which are His.—*Earnest Christian.*

Ancient Wine Press.

In Syria, the vintage begins about the middle of September, and continues for about two months. It is earlier in Palestine, where the grapes are sometimes ripe even in June or July; this arises probably from a triple pruning, in which case there is also a third vintage. The first is in August, second in September, and the third in October.

Joyous, indeed, was the season when the grapes were plucked off, and carried to the wine-press, which was built in the vineyard, whose site was carefully chosen in fields of a loose crumbling soil, on a rich plain, or a sloping hill, rising with a gentle ascent, or, where the acclivity was very steep, in terraces turned as much as possible from the setting sun. The wine-presses were either built of stone, or hewn out of a large rock. The grapes were thrown into the upper part, to be trodden by men, and the juice flowed out into receptacles beneath. The treading of the wine press was laborious, but it was performed with singing, and sometimes accompanied with musical instruments.

Oil of olives were expressed the same way, before the invention of mills. The existence of this practice in Palestine is evident, from the language of Moses: "Let Asher dip his foot in oil;" and from the threatening, "Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine." Micah 6: 15.

To the custom of treading grapes and olives, reference is frequently made by the inspired writers. Thus the glorious conqueror, who appeared in a vision to Isaiah, said: "I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them

in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment." Isa. 63: 3. As the clothes of the treaders were sprinkled with the juice of the grapes, so were the garments of the Redeemer with the blood of his enemies, who were as easily and completely crushed by his almighty power, as are the full ripe clusters of the vine, beneath the feet of men. The same figure is employed in the book of Revelation, 14: 18—20, to express the fearful destruction which awaits the adversaries of God and of man.—*Treasures of Knowledge.*

A Child's Dream.

Dear mother, said a little boy,
I thank you for this pretty toy.
But yet I do not wish to play.
For I must read and think to-day.

I had a pretty dream last night,
I saw a land where all was bright;
There was no sun nor stars nor moon,
And yet it was as bright as noon.

I do not know what made it light,
But all I saw was pure and white;
And all the little children too,
Had pretty dresses white and new.

Those children took me by the hand,
And led me through the happy land;
They told me many stories too,
And I will tell them all to you.

They said they never could grow old,
They never feel the heat nor cold,
They never weep nor mourn nor cry,
They never sleep, they never die.

Their land is from this earth above,
A land of peace, a land of love;
They said that I your little boy,
Might live in that bright world of joy.

They said there was a Book on earth,
That tells about a Savior's birth,
And I must read that book to-day;
Dear mother, teach me how to pray.

O, mother dear, what makes you cry?
You do not think your boy will die?
I am not very well to-day,
But I will run and laugh and play.

Mother, I ran among the trees,
And felt the cool and pleasant breeze,
But I must read my Bible now;
Here put your hand upon my brow.

Look, mother, look up in the air,
I see those pretty children there.
O, mother, do not cry and weep!
I shall get well if I can sleep.

O no, I can not stay here long.
Hark! do you hear that pretty song?
How sweet it is, how soft and low
Kiss me, dear mother, I must go.

Godliness Great Gain.

An aged Christian was once asked by some thoughtless people, why he deprived himself of so many worldly pleasures. "It is all very well," said they, "to serve God, but you ought to serve yourself too." "That is the very thing," replied he, "that I am trying after; for I have long since found out that I get ten times more in obeying God than I do in obeying my own evil heart."

Children's Department.

Jesus, the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

O Hope of every contrite heart!
O Joy of all the meek!
To those who fall, how kind thou art,
How good to those who seek.

My Travels.

Dear children, I will again give you a sketch of our travels. We are now (Jan. 15th), in Virginia, in the Shenandoah Valley; the place that was so much invaded by the soldiers during the war. Hundreds of barns and houses were burned; fences and timber destroyed; horses, cattle and sheep were driven away and killed; many of the men were forced into the army; some hid themselves in the mountains, and others fled into different parts of the country to seek refuge among strangers; while the poor women and children at home had to take care of themselves as best they could.

Sometimes the soldiers would go into the houses, take all the bread, meat, potatoes, &c., they could find, and search every drawer, box and shelf in the house, and take all the money and everything they got their hands on that was valuable. But the worst of all, hundreds and thousands of men were killed, and hundreds were made cripples for life. Oh, what sorrow, sadness, weeping, mourning and trouble this caused! How must the poor women have felt when they heard the sad news that their husbands were killed? The children heard their fathers were killed? sisters that their brothers were killed?

Oh, what a terrible thing is war! Jesus, our Savior, teaches us that it is wrong; and teaches that those who would love him, and be his followers, cannot take part in it. He teaches his followers not to injure or hurt any one; but to love their enemies, and do good to those that hate them. He gave us an example, that is, he did toward every one just as he wants his followers to do. He treated every one with love and kindness. And now if we wish to be his followers, and if we wish once to live with him in heaven, we must do as he did, and as he taught us.

Since my last writings, I have enjoyed a great deal of pleasure and

happiness with my friends. I was more than once brought to think that if those who do not love Jesus, could but once feel in their hearts, the happiness felt by Christians when they meet, and talk of the great goodness of God and the love of Jesus; sing and pray together, and Jesus himself comes into their midst, and they feel in their hearts a foretaste of the joy and happiness of heaven, they would certainly soon be willing also to become his followers.

The greatest joy I felt in my heart for a long time, was when five of my dear young friends told me that they had made up their minds to give their hearts to Jesus, and become his followers. One or two of them told me that they had prayed, and already felt that their prayers were answered, and felt that Jesus was with them and had forgiven their sins.

I know that many of my friends will rejoice with me, when they read this; and the angels in heaven also rejoice. But when these dear young friends find Jesus, and feel that he has forgiven their sins, they will rejoice most of all. They will then understand the meaning of the words of the hymn:

"O what tongue can express,
The sweet comfort and peace,
Of a soul in its earliest love."

That last night we spent with those dear friends will never be forgotten. O, I pray that Jesus may ever be near you, and help you to overcome all that is wrong and sinful; fill your hearts with love towards him and towards every one; that you can, with joyful hearts, sing:

"I love thee my Savior, I love thee my Lord,
I love thy dear people, thy ways and thy word;
With tender emotion, I love sinners too,
Since Jesus has died to redeem them from woe."

We expect to spend three or four weeks with our friends in Virginia, and then, if God spares us, we shall go to Ohio, to visit our relatives and friends there. We shall probably arrive there by the 15th of February. Pray for us, that God may bless our visits to his honor and glory. We try to speak a good word to all the little folks we meet. I wish my young readers would all learn to love Jesus. It is so sweet to be with Jesus, and have him for our friend. He comes so very near to us, and never leaves those who love him. Good bye, little friends, Pray for

BROTHER HENRY.

Little Ones Going Home.

"Suffer little children to come unto me,
and forbid them not, for of such is the kingdom of God."

They are going—only going.
Jesus called them long ago.
All the wintry time they're passing
Softly as the falling snow,
When the violets in the spring time
Catch the azure of the sky,
They are carried out to slumber,
Sweetly where the violets lie.

They are going—only going—
When with Summer earth is dressed
In their cold hands holding roses
Folded to each silent breast.
When the Autumn hangs red banners
Out above the harvest sheaves,
They are going—ever going—
Thick and fast like falling leaves.

All along the mighty ages
All down the solemn time,
They have taken up their homeward
March to that serene clime,
Where the watching, waiting angels
Lead them from the shadow dim.
To the brightness of his presence
Who has called them unto him.

They are going—only going—
Out of pain unto bliss—
Out of sad and sinful weakness
Into perfect holiness.
Snowy brows—no care shall shade,
Bright eyes—tears shall never dim,
Rosy lips—no time shall fade;
Jesus called them unto him.

Little hearts forever sinless—
Little hands as pure as they—
Little feet by angels guided,
Never a forbidden way;
They are going—ever going—
Leaving many a lonely spot,
But 'tis Jesus who has called them—
Suffer, and forbid them not.

Elkhart, Ind. Selected by I. G. L.

Bright Reflections.

FOR THE YOUNG.

Remember thy Creator in the days of thy youth, for the evil days draw nigh when I shall say, I have no pleasure in them. We often ask ourselves the question, How are we to enjoy ourselves the most, or to what pleasure, or amusement shall we resort that shall afford us the most happiness? I have often tried to find a lasting enjoyment among the many pleasures of the world, but what did it profit me? I had to say in the end, it is all vanity and vexation of spirit.

Ask your father or your mother, your Sabbath-school teacher or your minister, and they will all agree with me, and tell you there is no enjoyment worth the least of our notice among the pleasures of the world. It will perhaps be said that the sons of vice and riot have pleasure in sensual indulgence. But it is altogether of the lower kind, empty, fleeting and transient; like the crackling of thorns under a pot so is the mirth of the wicked: it makes a noise and a blaze for the present, but soon vanishes away in smoke and vapor. Allow me, my young friends, as one who loves

you, and would desire your welfare in time as well as in eternity, to direct you to an employment that will give you a present as well as a future enjoyment.

Take up the New Testament and commence reading at the first chapter of Matthew and continue to read one or two chapters every day; read it carefully, and if you find a passage you do not understand, ask your father or mother, or your teacher to explain it to you. Never be afraid to ask any person a proper question. Our Savior commands us to search the Scriptures, for, he says, in them ye think ye have eternal life, but they are they which testify of me. He also commands us to seek first the kingdom of God and his righteousness, and all other things (food, clothing, etc.) shall be added. Do not think it will prevent us from performing the duties of this life; for as long as we are in our sinful state we are not fit to live, and much less fit to die.

Now, my young friends, if we wish to be happy men and women, we must ask God to forgive us our past sins, to guide our thoughts, words and actions; and thank him for every blessing we enjoy; we should also remember that we have nothing but what we have received from his bountiful hand. Let us, therefore, be determined by the grace of God assisting us, to be on the Lord's side. The pleasures found in religion is permanent and lasting, and will attend us through all, even the last stages of life.

When we have passed the levity of youth and have lost our relish for the gay entertainments of sense, when old age steals upon us, and stoops us toward the grave, this will cleave fast to us, and give us relief. It will be so far from terminating at death, that it then commences to be perfect; and continually improves with new additions. Clad in this immortal robe, we need not fear the awful summons of the king of terrors, nor regret our retiring into the chambers of the dust. Our immortal part will wing its way to the arms of its Maker; and though our earthly part—this tabernacle of clay—will return to its original dust and be dissolved, our joy, our consolation, our confidence is that we have a building of God, a house not made with hands eternal in the heavens.—J. S.

A Word for Boys.

Truth is one of the rarest gems. Many a youth has been lost in society by allowing falsehood to tarnish his character, and foolishly throwing it away.

If this gem still shines in your bosom, suffer nothing to displace or diminish its luster.

Profanity is a mark of low breeding. Show us a man that commands respect; an oath trembles not on his tongue. Read the catalogue of crime. Inquire into the

character of those who depart from virtue. Without a single exception you will find them to be profane. Think of this, and don't let a vile word disgrace you.

Honesty, frankness, generosity, virtue—blessed traits! Be these yours, boys, and you will claim the respect and love of all. You are watched by your elders. Men who are looking for clerks and apprentices have their eyes on you. If you are profane, vulgar, theatre-going, they will not choose you. If you are upright, steady and industrious, before long you will find good places, kind masters, and the prospect of a useful life before you.

Infant Pleaders.

God loves to hear children pray. He loves to see children amongst those who come to him.

All little boys and girls should pray, asking God to bless them, and their parents, their friends, and all people.

If they have any sick neighbors, they should pray for them, and also for poor persons who have not food enough or sufficient clothing. When children go to church, they see many people who need God's blessing, and it is well to ask God to be kind to them.

Dear children, pray every day. God is sure to hear you, and he will not think you too young to bless and save; for our blessed Savior said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."—Early Days.

What You can never Catch.

Boys and girls, what is it you can never catch, though you chase after it on the wings of the wind?

You can never catch the word that has once gone out of your lips. Once spoken it is out of your reach; do your best, you can never recall it. Therefore take care of what you say. Never speak an unkind word, an impure word, a lying word, a profane word.

FOOD FOR THE LAMBS.

Remember the Sabbath-day, to keep it holy.

Six days thou shalt labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. Exod. 20: 8—10.

Miscellany.

Soul! another year behind thee
Sinks into eternity!
Let reflection well remind thee
Of thy God's benignity.
Still his open hand outpours
Wealth and happiness in stores;
Still his unremitting kindness
Guides thee in thy tottering blindness.

Rivers.

"He cutteth out rivers among the rocks."

Water is the vital fluid of the globe; and the ocean, the clouds, the rain, and the rivers are the four great organs by which its circulation is ceaselessly carried on. From the ocean water ascends in the form of vapors; these vapors, in the higher regions of the firmament, are collected into clouds, and carried by the wind over plain and mountain tops; and the mountains acting as load-stones, draw from the clouds their treasures in showers—their wet and misty summits are untiringly equipped with this important work; and from these summits, on every side, the rain flows down in numerous rills, these coalesce into large streams, and these streams again unite to form the great rivers, which roll their waters back into the ocean; thence in due time, to pass through the same round again. Of this great physical fact no words can be a more correct and beautiful expression than those of Scripture, "Unto the place from whence the rivers come, thither they return again." * * *

In the rivers, as in the mountains, we behold goodness, ever-flowing goodness. Ever since the morning of creation, the rivers have been the appointed ministers of God's bounty; fertilizing, beautifying and blessing everywhere this abode of man. And while the mountains lift their towering summits to the glory of his mighty power, the rivers, all their journey through, sweetly murmur praises to the riches of his goodness.

Rivers, like mountains, also have their sacred associations. Their meanderings are the handwriting of Heaven in the soil of the earth, recording its own great transactions. The Euphrates, while it flows, will speak to man of the garden of innocence. Arnon and Jabbok, Kishion and Kedron, will never cease to relate to the passing traveler their ancient memorials. And the river of Egypt to a hundred generations already passed has this spoken of Jacob's favorite son, of God's oppressed people, and of their hidden deliverer among the reeds; and to all the generations yet to come will it tell the same. Its mighty cities have perished, its kings have been forgotten, and even its stupendous pyramids are crumbling away; but while the periodic waters of the Nile continue to rise and fall, they will continue to ripple in the ears of men the undying story of Joseph, and of the brickmakers, and of infant Moses being rescued from its banks. And as for the sacred stream, the Jordan,

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a hypocrite; in many instances not without a just cause. Thus they undertake to stand neutral just because they see the faults and missteps of many professors, and say, We are just as good without joining church as this or that professor. Now we will admit that they are just as good as a hypocritical professor, but we also contend they are just as bad; for as long as the blind will suffer himself to be led by the blind, both will fall into the ditch; and if they wait to find or see an unspotted church, they will all die in their sins. There was a Judas among Christ's little flock, and there were hypocrites and heresies in the apostolic churches; and just so there are and will be in the churches until the end of time. The good will then be gathered into vessels, but the bad will be cast away into that lake which burneth with fire and brimstone; and hence while they are taking the hypocrite for an example and the transgressor for their guide, they are entirely forgetting that they themselves are wretched and miserable, and poor, and blind, and naked. Rev. 3:17. In this sad condition, without knowing whither they are going, one after another is dropping off into that gulf of dark despair.

We will now leave them with the words of the apostle Paul, where he says, Unto the pure all things are pure: but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate. Titus 1:15, 16. Now then for the liars, they too shall have their portion in the burning lake. Lying always has been and is very wrong and sinful in the sight of God and righteous men. David prayeth, "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Ps. 120:23. These six things doth the Lord hate, yea, seven are an abomination unto him. A proud look, a lying tongue, and hands that shed innocent blood. An heart that deviseth wicked imaginations, feet that be swift in running into mischief, a false witness that speaketh lies, and him that soweth discord among the brethren. Prov. 6:16-19. Lying lips are abomination to the Lord, but they that deal truly are his delight. Prov. 12:22. Lying is just the opposite to truth, and has been punished with death, and it originated from the devil. John rebuked the unbelieving Jews and said, "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. John 9:44. A false witness shall not be unpunished, and he that speaketh lies shall not escape. Again, He that speaketh lies shall perish. Prov. 19:5-9. How literally this was fulfilled upon Ananias and Sapphira, both of whom fell down and gave up the ghost, when Peter

rebuked them for their hypocrisy. He said unto them, Ye have not lied unto men, but unto God. Acts 5:5-10.

This great sin and vice has ever been a great stumbling block in the country, in the neighborhood, in and out of the church; and thousands have been wronged by its influence. How common it is for some persons to tell wilful lies with the full knowledge that what they are saying is false. And it is a sad truth that even some Christian professors will not hesitate to tell a lie, in order to screen themselves when they see that the truth goes against them. The time is not far distant when every liar shall be tried at the great tribunal of Jesus Christ, who is the truth himself and cannot lie. There they shall not be able to screen themselves from that righteous Judge of all the earth, who will give every liar and every other transgressor his just reward. Wherefore put away lying, speak every man truth with his neighbor, for we are members one of another. Eph. 4:25. What further shall I say to those that are still unnoticed and who are in the same class? The apostle says: Whoremongers and adulterers God will judge. Heb. 13:4. And as God will judge these so he will judge the balance of the transgressors with a righteous judgment, and shall appoint them their portion with the hypocrites; there shall be weeping and gnashing of teeth. Matt. 24:51. Depend upon it my readers, it will not be a pleasant portion, for Christ has no less than eight times in succession pronounced we upon the hypocrites. Matt. 23. Should not this be sufficient to cause every sinner in Zion and out of Zion to be afraid? And fearfulness to surprise every hypocrite in and out of the churches to think of his impending danger, and his certain doom into that lake of fire, except they reform? Now comes the question, Must all the poor, miserable wretches perish forever? Is there no balm for their deadly wound? Can they not reform, repent and be saved, and be forever happy in that kingdom of heaven? We unhesitatingly answer: They can if they will. There is a balm for their disease; and there is a Physician to prescribe for them, and how to use his all-healing salve. Whosoever willingly obeys and follows his directions shall certainly recover and be saved, except the blasphemer against the Holy Ghost.

This great Physician is Jesus Christ. He says, "They that be whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance." Matt. 9:12, 13. And, Whosoever shall obey the call and believe in him, shall not perish, but have everlasting life. John 3:15. Paul, in writing to the Corinthians after mentioning a number of these gross sins, says, And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. 6:11. For further proof we will point you to the following passages of Scripture, Eph. 2:1-5; 5:8; Col. 3:5; 1 Pet. 4:3, 4; Rom. 5:6; Acts

26:17, 18. Many more might be mentioned, but these are sufficient to prove that many members of the apostolic churches have been guilty of one or the other of these sins, before their conversion. The thief upon the cross received the promise of Paradise. Paul considered himself the chief of sinners, yet he was converted and became a very useful man. So can every one at this day whomsoever he may be, that is guilty of either of these sins, if he will become truly repentant and heartily sorry for his sins; and begin to inquire with the jailor, Sirs, what must I do to be saved? The answer is yet the same, Believe on the Lord Jesus Christ and thou shalt be saved; that is, believing and observing all things whatsoever the Lord hath commanded, and remain firm and steadfast unto the end, thou shalt certainly be saved; and be beloved and useful in this world, and in the world to come, have everlasting life. But if ye refuse to believe, and disobey; live and die in your present condition you shall certainly perish; for he that believeth not shall be damned, and have his portion in that lake of fire, which is the second death.

We have shown, as we believe, that all these great transgressors can be saved if they will. We now ask one more question. Must the murderer alone be damned, since he is classed among so many great transgressors, whom we believe can and have been saved? Mark, what John the Revelator saith: The fearful, and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death. Here we find them all alike, and according to the old proverb, one as deep in the mire as the other. All must evidently perish for ever if they die with their sins unrepeated and unpardoned. Now with all these evidences before us we believe that if any can repent, *allem*. We find that at the day of Pentecost, when Peter was preaching to the Jews, he spake unto them of Jesus of Nazareth, and of the miracles, and wonders, and signs, which he performed in their midst, and said, Him ye have taken, and by wicked hands crucified and slain; and after showing unto them fully what they had done, they were pricked in their hearts, and said unto Peter and to the rest of the apostles: Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:23-38. Read also Chap. 5:30; and 7:52.

Thus we see that they have been guilty of murder, and that in the first degree; but when they were made fully acquainted with their wicked deeds, they repented and were baptized, and received into the church about three thousand souls. Acts 2:41. Now if those murderers repented and were baptized and saved in the apostolic times, let them now do likewise. "But except they

repent, they shall all likewise perish." Is it then not wrong, my readers, to execute a man, whether he is prepared or not to meet his God? And especially since it is written, "Do violence to no man." The Lord saith, "Vengeance is mine, I will repay." And Jesus saith, The Son of Man came not to destroy men's lives, but to save them; and as the Lord hath mercy upon us and gives us poor sinners, who have so often transgressed his laws and commands, ample time for repentance, even so I believe the murderer should have time also for reformation. "Be ye therefore merciful, as your Father also is merciful." But it is said they give them time and space for amendment of life before execution. Very well and good so far, and I sincerely wish that every one of them may become really sorry for his great sin and crime, beg for mercy at the feet of Jesus, and receive forgiveness. But if he do heartily repent and is converted in this time of grace, then his sins are evidently also blotted out, and consequently is a Christian, who, according to the nature of a true and genuine Christian, would never more kill nor hurt any one willfully, and they would thus be guilty of executing an innocent Christian; but if otherwise, they will be the means of hurrying a poor unconverted soul into endless despair, woe and misery. Hence I am greatly opposed to capital punishment; neither am I in favor of having them run at large, but have them put into confinement, where they can work out some of the debt which is imposed upon the people on their account, and also give them ample time if they have a desire to do so, to work out their own salvation with fear and trembling.

May the Lord open sinners' eyes,
Their awful state to see,
And make them, ere the storm arise,
To him for safety flee.

Delphos, Ohio. GEO. BRENNEMAN.

The Saint's Rest is not to be Expected on Earth.

We are not yet come to our resting-place. Doth it remain? How great then is our sin and folly, to seek and expect it here. Where shall we find the Christian that deserves not this reproof? We would all have continual prosperity, because it is easy and pleasing to the flesh; but we consider not the unreasonableness of such desires. And when they enjoy convenient houses, goods, lands and revenues, or the necessary means God hath appointed for our spiritual good, we seek rest in these enjoyments. Whether we are in an afflicted or prosperous state, it is apparent we exceedingly make the creature our rest. Do we not desire earthly enjoyments more violently when we want them, than we desire God himself? Do we not delight more in the possession of them, than in the enjoyment of God? And if we lose them, doth it not trouble us more than our loss of God? Is it not enough that they are refreshing

helps in our way to heaven, but they must also be made out heaven itself? Christian reader, I would as willingly make thee sensible of this sin, as of any sin in the world, if I knew how to do it; for the Lord's great controversy with us is in this point. In order to do this, I most earnestly beseech thee to consider the reasonableness of present afflictions, and the unreasonableness of resting in present enjoyments, as also of our unwillingness to die that we may possess eternal rest.

First, to show the reasonableness of present afflictions, consider that they are the way to rest; they keep us from mistaking our rest, and from losing the way to it; they quicken our pace toward it; they chiefly incommode our flesh; and under them God's people have often the sweetest foretastes of their rest.

1. Consider that labor and trouble are the common way to rest, both in the course of nature and grace. Can there possibly be rest without weariness? Do you not travail and toil first, and rest afterward? The day for labor is, and then follows the night for rest. Why should we desire the course of grace to be perverted, any more than the course of nature? It is an established decree, "That we must, through much tribulation, enter the kingdom of God;" and that "if we suffer, we shall also reign with Christ." And what are we, that God's statutes should be reversed for our pleasure?

2. Afflictions are exceedingly useful to us, to keep us from mistaking our rest. A Christian's motion toward heaven is voluntary, and not constrained. Those means therefore are most profitable which help his understanding and will. The most dangerous mistake of our souls is, to take the creature for God, and earth for heaven. What warm, affectionate, eager thoughts have we of the world, till afflictions cool and moderate them! Afflictions speak convincingly, and will be heard when preachers can not. Many a poor Christian is sometimes bending his thoughts to wealth, or flesh-pleasing, or applause, and so loses his relish of Christ and the joy above, till God breaks in upon his riches, or children, or conscience, or health, and breaks down his mountain which he thought so strong. And then when he lieth in Manasseh's fetters, or is fastened to his bed with pining sickness, the world is nothing, and heaven is something. If our dear Lord did not put these thorns under our head, we should sleep out our lives and lose our glory.

3. Afflictions are also God's most effectual means to keep us from losing our way to our rest. Without this hedge of thorns on the right hand and left, we should hardly keep the way to heaven. If there be but one gap open, how ready are we to find it, and turn out at it. When we grow wanton, or worldly, or proud, how much doth sickness or other afflictions reduce us. Every Christian, as well as Luther, may call affliction one of the best school-masters; and with David, may say, "Before I was afflicted

I went astray; but now have I kept thy word." Many thousand recovered sinners may cry, "Oh! healthful sickness! Oh! comfortable sorrows! Oh! gainless losses! Oh! enriching poverty! Oh! blessed day that ever I was afflicted!" Not only the "green pastures and still waters, but thy rod and staff they comfort us," Though the word and Spirit do the main work, yet suffering so unbolt the door of the heart, that the word hath easier entrance.

4. Afflictions, likewise serve to quicken our pace in the way to our rest. It were well if mere love would prevail with us, and that we were rather drawn to heaven than driven. But, seeing our hearts are so bad that mercy will not do it, it is better to be urged onward with the sharpest scourge, than loiter, like the foolish virgins, till the door is shut. Oh! what a difference is there between our prayers in health and in sickness—between our repentings in prosperity and adversity. Alas, if we did not sometimes feel the spur, what a slow pace would most of us hold toward heaven. Since our vile nature requires it, why should we be unwilling that God should do us good by sharp means? Judge, Christian, whether thou dost not go more watchfully and speedily in the way to heaven in thy sufferings, than in thy more pleasing and prosperous state.

5. Consider, further, it is but the flesh that is chiefly troubled and grieved by afflictions. In most of our sufferings the soul is free, unless we ourselves willfully afflict it. "Why then, O my soul, dost thou side with this flesh, and complain as it complaineth? It should be thy work to keep it under, and bring it into subjection; and, if God doeth it for thee, shouldst thou be discontented? Hath not the pleasing of it been the cause of almost all thy spiritual sorrows? Why, then, may not the displeasing of it further thy joy? Must not Paul and Silas sing, because their feet are in the stocks? Their spirits were not imprisoned. Ah, unworthy soul, is this thy thanks to God for preferring thee so far before thy body? When it is rotting in the grave, thou shalt be a companion of the perfected spirits of the just. In the mean time hast thou not consolation which the flesh knows not of? Murmur not, then, at God's dealings with the body; if it were for want of love to thee, he would not have dealt so by all his saints. Never expect thy flesh should truly expound the meaning of the rod. It will call love hatred, and say God is destroying when he is saving. It is the suffering party, and therefore not fit to be the judge." Could we once believe God, and judge of his dealings by his word, and by their usefulness to our souls and reference to our rest, and could we stop our ears against all the clamors of the flesh, then we should have a truer judgment of our afflictions.

6. Once more, consider, God seldom gives his people so sweet a foretaste of their future rest, as in their deep afflictions. He keeps his most precious cordials for the time of

our greatest faintings and dangers. He gives them when he knows they are needed and will be valued, and when he is sure to be thanked for them, and that his people will be rejoiced by them. Especially when our sufferings are more directly for his cause, then he seldom fails to sweeten the bitter cup. The martyrs have possessed the highest joys. When did Christ preach such comfort to his disciples, as when "their hearts were sorrowful" at his departure? When did he appear among them and say, "Peace be unto you," but when they were shut up for fear of the Jews? When did Stephen see heaven opened, but when he was giving up his life for the testimony of Jesus? Is not that our best state, wherein we have most of God? Why else do we desire to come to heaven? If we look for a heaven of fleshly delights, we shall find ourselves mistaken. Conclude, then, that affliction is not so bad a state for a saint in his way to rest. Are we wiser than God? Doth he not know what is good for us as well as we, or is he not as careful of our good as we are of our own? Woe to us if he were not much more so, and if he did not love us better than we love either him or ourselves.

Say not, "I could bear any other affliction but this." If God had afflicted thee, where thou canst bear it, they idol would neither have been discovered nor removed. Neither say, "If God would ere long deliver me, I could be content to bear it." It is nothing that he hath promised it "shall work for thy good." Is it not enough that thou art sure to be delivered at death? Nor let it be said, "If my affliction did not disable me from my duty, I could bear it." It doth not disable thee for that duty which tendeth to thy own personal benefit, but is the greatest quickening help thou canst expect. As for the duty to others, it is not thy duty when God disables thee. Perhaps thou wilt say, "The godly are my afflictors; if it were ungodly men, I could easily bear it." Whoever is the instrument, the affliction is from God, and the deserving cause thyself; and is it not better to look more to God than to thyself? Didst thou not know that the best men are still sinful in part? Do not plead, "If I had but that consolation which God reserveth for suffering times, I should suffer more contentedly; but I do not perceive any such thing." The more you suffer for righteousness' sake, the more of this blessing you may expect; and the more you suffer for your own evil doings, the longer it will be before the sweetness comes. Are not the comforts you desire neglected or resisted? Have your afflictions wrought kindly with you, and fitted you for comfort? It is not suffering that prepares you for comfort, but the success and fruit of suffering upon your heart.

Saint's Rest.

Be not a witness against thy neighbor without cause; and deceive not with thy lips. Say not, I will do so to him as he hath done to me.

Exodus 19:9.

For the Herald of Truth.

And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe these forever.

By the smoking mountain's base,
In awe the prophet stands;
The chosen of his race,
To bear God's laws to Israel's hands.

On the desert plain, Israel's thousands stand,
Awaiting the trumpet's long loud song,
Proclaiming majesty, sublime and grand,
Whilst smoke and darkness wrap the mountain round.

Great wonders in the morning light,
To the prophet and people are shown;
Thunder's loud and lightnings bright,
Make Jehovah's awful presence known.

In flaming fire from the skies
To the mountain's top in the thick cloud.
The Lord descends before their eyes—
To touch the mount none are allowed.

Now the trumpet's loud sound awakes
The mountain's echoes far and near;
Behold the prophet trembles and quakes,
And the people remove afar in fear.

Moses spake and the people hear,
How God answered him by a voice,
When he called his servant near,
To receive his words to the people of his choice.

Up to the mountain's top, the prophet goes
To speak with the Lord, face to face;
Whilst the mountain in earthquake throes,
Seems to remove from its place.

Go charge thy people anew,
That none may pass the set bounds,
And attempt a nearer view,
Nor tread upon the holy grounds.

Return, and with thee Aaron bring,
The prophet's spokesman in the great congregation,
Who before Egypt's proud and haughty king,
Denounced God's judgments to the heathen nation.

Clear Spring, Md.

JOSIAH BENEFER.

From the Pathway of Power.

An Experience in the Matter of Dress.

In the hope that it may help some of God's children who are longing to walk in everything so, as to please him, I desire to speak of what he taught me in regard to dress; which though in itself so secondary, is a matter of no small importance to Christian women.

The promises of God as to the guidance of his children's minds and inclinations generally are very numerous, and one of the results of this guidance is what we may call spiritual instinct: an inward shrinking from anything inconsistent with or unbecomingly for a Christ-like walk.

I believe my own experience in this matter of dress is a very usual one among Christian women, and that many suffer great loss, as I did, from not recognizing the Lord's voice in their feelings concerning it.

In the beginning of my Christian life I was so exclusively interested in the things

of eternity, that there seemed no room for thought on such a subject as dress. But later on, when the effects of a new life necessarily spread outwards, as well as existed within, I began to feel troubled about my dress, and longed to know just what would be right for me to do about it.

My friends being for the most part Christians, I relied on their explanation of the Scripture teaching on the subject, and took it for granted that their practice was right; although I had many secret misgivings, and often wished that the course which seemed to me the only right one had been more explicitly insisted upon in the Bible. The longer I lived, the more I shrank, sick at heart, from the fashions and ornaments of the world, which, alas! seemed to be so equally shared by the Church; but my confidence in the piety and judgment of my friends, and my want of understanding the exact meaning of the Scripture rules, kept me from yielding to the spiritual instinct which I now believe was the voice of God to my soul. And I cannot think that were Christian women to be honest, the majority of them would confess to the same impressions.

All this was felt before I knew anything practically of entire consecration to God, or an hourly life of faith. But when the Lord in infinite love led me to receive Jesus as my all in all, and to yield my whole self up to his control, I began to feel more strongly than ever that the outward conformity to the world, which appeared in my own dress and that of other Christian women I knew, was utterly opposed to the spirit of such commands as "coming out from the world and being separate," "walking as Christ walked," "letting our light shine before men," "not being conformed to this world," and numerous other similar directions. And I felt that even had there been no distinct commands on the subject of the dress of Christian women, these principles ought surely to be enough. But I still hesitated to make myself singular among other and better Christians, until I could understand just what the teachings of Scripture implied. I therefore prayerfully examined the two passages on the subject, and determined to abide by the result. And I found the impressions already made on my mind by the Spirit entirely coincided with what seemed to me the plain and obvious meaning of the text in question. In short, I believe our gracious Lord has condescended to give us very clear indications of his will on this subject, and that we are distinctly warned against the outward adorning of "gold or pearls or costly array." And to avoid these things, which, honestly considered are very comprehensive, would bring about a marked change in the dress of a large majority of Christian women. For surely the correct reading of these passages means, that the outward adorning is to be exchanged for the inward "ornament of a meek and quiet spirit, which is in the sight of God of great price." And I feel entirely convinced, both from observation and from

my own experience, that no outward thing so separates a woman from the world, and so delivers her from its ensnaring influences, as this separation in dress; and the laying aside of all that is doubtful in the matter is to us the removal of many a snare and hindrance, and does in a wonderful manner seem to leave the soul free to receive and follow the Lord's leading on every other point, besides giving an undoubted strong influence over others.

As regards the guidance of the Spirit as to details, I would only say that if we are troubled about any article of dress we must at once bring it to the Lord and ask him to teach us. And if after thus committing it to him we are still in doubt about it, the only safe course is to give it up, giving the Lord's side the benefit of the doubt; for we are plainly taught that he that doubteth is condemned if he eat, for whatsoever is not of faith is sin.

It must never be forgotten that this blessed life of union with Christ involves prompt obedience to his commands, and that the soul cannot rest in him where there is failure to obey. We cannot give ourselves to God to live in his will, and have a single reserve at anytime without getting into trouble. The only way to maintain an untroubled spirit and a straight walk, is to yield to his blessed teaching at every step.

My great desire, however, in putting these thoughts before others, is not so much to press the duty, as to set forth the privilege we have in being called to such an entire dedication, both within and without, to our loving and beloved Lord, that even in such an insignificant matter as our apparel he should condescend to take an interest and give us directions. It seems so wonderful and so delightful that we may even dress for him, as well as speak and sing for him. And to know it to be our calling and privilege so to live in God's will as that it should extend to such trifles, makes for us a heaven upon earth.

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

For the Herald of Truth.

Partnership.

In this age of enterprise, men take more or less pride in being connected with a large business representing great capital; and to the degree of the respectability and honor of that institution do we elevate ourselves, both in our own and the esteem of others. When we assume such relations, we consider the full duty of faithfully serving our senior's commands, and lose no opportunity to impress them in our favor. Were I to say to many of the readers of the Herald, The Press of these United States has need of your services and will pay you a good salary, you would consider yourselves very fortunate to have been the few among the

millions who are chosen for the work, and would be considered by the world an honor, and the wages a sure means of providing for yourself and those dependent upon you with all the comforts of life. But I have better news than all this for each man, woman and child who is willing to work. "For ye are laborers together with God."

Here is offered to every one a more glorious partnership than lies within the power of any lord, prince or king of this world; and far transcends all offers of men in honor, opportunities, or compensation. Neither do we need the tedious preparation of school or experience to admit us into such a partnership. He who offers, has also the power to give us what we want in understanding and ability. He can make of us what no other power can. It is not the offer of a fallible being such as man, but of an infallible Being, the Lord of the universe, God Almighty. Knowing this, shall we hesitate to accept the offer? Shall we fear failure? Shall we say to this friend "who sticketh closer than a brother, "We cannot trust you" who is able and willing to give you all things, and promises eternal life. "It won't pay." Who gives that peace the world can neither give nor take away. "It's too hard work?" Hear the testimony of many, ay, of thousands upon thousands who have heartily entered this copartnership. Is there one who has said, "It is not good to serve the living God?" The Bible is full of glad some experience of the life with God; and he who reads, exclaims with the Psalmist: "Let me die the death of the righteous, and let my last end be like his."

Have you ever asked yourself this question: Why was I born? God created all things for his honor and glory. To glorify God is the work of everything. How can an imperfect, vile sinner, such as I, do this? By working out your own salvation with fear and trembling, for it is God that worketh in you.

Let the Holy Spirit guide you out of your evil ways. "God worketh in you." Your will must assent and act to carry out this work. God gives the power but you must use it. God supplies the means, you must employ them. God opens the way, you must voluntarily walk therein. In every partnership success depends on the faithfulness of the individual members; and it is none the less true of this relation to God. We must work faithfully, devotedly, continually.

"And lo, I am with you always, even unto the end of the world." Why should any hesitate to choose the one grand object of his life? Does the world offer that which is better? Mistaken minds may think so, but one day they will see the error of human judgment, and the foolishness of worldly wisdom. Yesterday two young men knocked at my door and asked for something to eat. While taking their dinner I questioned them, and learned they had left home and parents in the east, and traveled to the far west. In vain had they sought work, and at last in despair and re-

gretting they had ever left home, they turned their faces eastward, and now they are begging their way, while a distance of more than four hundred miles lies between them and their destination. Make not a like mistake by leaving your Heavenly Father's house, and spend life in wasting your efforts; but heed the words of the great teacher. "Seek ye first the Kingdom of God and his righteousness, and all things shall be added unto you."

"Lord, make us truly wise,
To choose thy people's lot,
And earthly joys despise,
Which soon will be forgot;
The greatest evil we can fear,
Is to possess our portion here."

R. W. KRATZ.

For the Herald of Truth.

The Prodigal.

And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger. Here we see that starvation and a perishable condition were the means of bringing the prodigal to himself, and causing him to resolve to return to his father. From this we may also learn that so long as there was any means of sustenance he would not return. This is evident from the succeeding verse, "And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him." *Husks* may mean some external ordinance or self-righteousness. Now, O dying fellow-man, this is too much the case in our gospel land; when our eyes become opened to see our deplorable and lost condition, we oftentimes first try to console ourselves by some outward ceremony, and to desire a hope of eternal life, instead of coming to the Father. This will never do, as it did not with the prodigal.

Jesus says: No man cometh unto the Father, but by me. With meekness and humbleness of heart we must come to the Savior, and he will forgive all of our transgressions, and be our advocate with the Father. Hired servants represent the ministering spirits or angels. The servant generally labors for wages, and is no heir to his employer. These ministering spirits or angels are continually engaged in guiding and protecting the righteous, regenerated persons on their way to that world where none shall ever perish. J. D. H.

Preparation for Death.

This does not consist in bare morality; in an external reformation from gross sins; in attention to a round of duties in our own strength; in acts of charity; in a zealous profession; in possessing eminent gifts; but in reconciliation to God; repentance of sin; faith in Christ; obedience to his word; and all as the effect of regeneration by the Spirit. John 3:6.

The Christian and his Echo.

True faith, producing love to God and man,
Say, Echo, is not this the Gospel plan?
The Gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
Both friend and foe.

But if a brother hates and treats me ill,
Must I return him good, and love him still?
Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal?
As carefully conceal.

But if my name and character be blast,
And cruel malice, too, a long time last,
And if I sorrow and affliction know,
He loves to add unto my cup of woe:
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
Still love and bless.

Whatever usage ill I may receive,
Must I be patient still, and still forgive?
Be patient still, and still forgive.

Why, Echo, how is this? thou'rt sure a dove!
Thy voice shall teach me nothing else but love!
Nothing else but love.

Amen! with all my heart, then be it so,
'Tis all delightful, just, and good, I know:
And now to practice I'll directly go.
Directly go.

Things being so, whoever me reject,
My Gracious God me surely will protect.
Surely will protect.

Henceforth I'll roll on him my every care,
And then both friends and foe embrace in prayer
Embrace in prayer.

But after all those duties I have done,
Must I, in point of merit, then disown,
And trust for heaven through Jesus' blood alone?
Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear,
Are sweeter than to flowers, the dew-drop tear;
Thy wise instructive lessons please me well:
I'll go and practice them. Farewell, farewell.

Practice them. Farewell, farewell.
—American Tract.

For the Herald of Truth.

Settle Our Accounts.

WRITTEN ON NEW YEAR'S DAY, 1875.

By the time you receive this, New Year's day will be past and gone; forever gone to you, except at the judgment day, where it must be accounted for. New Year's day, the day on which many, perhaps most of our business men balance their accounts to see whether they have lost or gained, and what. If they have lost to see how much, and find out where or what caused the leak or loss, and guard against similar losses in the future; also to take a prospective view of the incoming year to see whether they are all right for another year, and find out new channels to accumulate by.

Now, my Christian fellow-sons, have we done the same in a spiritu-

al way according to the great command, Thou shalt love the Lord thy God with all thy strength? If you have not, do you not think that your soul is worth more than all perishable matter as the Scripture saith? For if men take so much care of perishable things as to lose sleep and rest, is it not just and right that they should do more for a never dying soul? They certainly should, or they do not follow their calling properly as Christians. Such being the case, how many have taken a retrospect of the past year, if not of their whole lives, to see, whether they have grown in grace, and whether Satan has been overcome, or whether he has overcome us in some points, and made us the slaves of sin? If we fail in one point or part we lose all; all of what? Lose all of heaven and eternal rest and happiness. All for a little perishable pleasure.—How many of us have prayed without ceasing, prayed with fear and trembling, often brought our sins before us and sought redemption from them, condemned them and thus ourselves by them, and died daily?

If we have often brought our sins before us, and truly wrestled for release from them at the throne of grace, and found forgiveness, death and judgment can have but few terrors for us. On the other hand, if we have not made any efforts, and shrouded ourselves into a kind of self-righteousness or self-security, thinking ourselves as good as others, which is the work of Satan.—O, carefully search whether such be not the case, and earnestly seek for spiritual sight and strength from on high, that we may discover whether we have not been allured into such a fearful state or condition. How terrible it would be to think ourselves just and good, and redeemed through Jesus' blood, till the hour of death is upon us; and then find that we are lost; that Jesus does not know us as his lambs, but as false, evil-doers; that we have not truly known him, for Satan will thus delude and cheat every living soul unless it receive strength and power from on high.

My fellowmen, think you not it is necessary to do something in the matter, to be ever watchful, though no enemy be in sight, for all must pass through the enchanted ground—through vanity fair? If we once

go to sleep the probability is we will never awake again in time to repent, as the Christian warfare is a continual warfare. O do not lay the weapons by, though no enemy be in sight; for the snares of destruction are then only the thicker. As we have to deal with an unrelenting foe whose name is legion, let us wrestle until we gain the victory, if we have not already, ever seeking for strength from God.

In looking forward we may promise (or often do) ourselves many pleasures, but as time is so uncertain that we know not what a day may bring forth, or even an hour, had we not better seek and secure the ever present presence of the Lord, we in him and he in us, and not look too far in the future about perishable things? Let us not slip into the snares of the evil one, from which we may never be released; for when our hearts are hardened, when our guardian angels have left us and God has given us over to our follies, and repentance past, it will be too late. O my unconverted, think of Jesus and redemption!—Why should we not be willing to lay aside all and every worldly thing and run for the cross, before our hearts are hardened and we begin to say: I wanted to come to Jesus and serve him, but I was afraid I could not do things right or enough? If such is the case the evil one is trying to scare, to allure and draw you aside. You can not enter without some warfare, some holy warfare, some persecution, or friends may wish us to wait a little longer. Now, the destroyer is after us and the sooner we get to the city of refuge the better.

To whom are all of us the greatest debtors? No doubt to him to whom we owe our being and our all. He is our truest and best friend who will in no wise desert us if we but obey him; this he requirereth whether we be high or low, rich or poor. Should we not then, will we not serve him, as the great command says, from this New Year's day to the great New Year day of Jubilee, that we may not only see it but also enjoy it through eternity with friends who have gone before?—Amen.

Line Lexington, Pa.

—Hear much and speak little; for the tongue is the instrument of the greatest good and the greatest evil that is done in the world.

For the Herald of Truth.

Willingness of the Soul to Receive Christ.

Our Lord says, "Look unto me, and be ye saved." Isa. 45:22. He says, "If I be lifted up, I will draw all men unto me." John 12:32.—Have you looked to him as the only Savior, have you been drawn unto him by that sacred magnet, the attracting influence of his love? Do you know what it is to come to Christ, as a poor weary and heavy laden sinner, that you may find rest? Matt. 11:28. Do you know what it is in a spiritual sense, "to eat the flesh and drink the blood of the Son of man." John 6:53; that is, to look upon Christ crucified as the great support of your soul, and to feel a desire after him, earnest as the appetite of nature after its necessary food? Have you known what it is cordially to surrender yourself to Christ, as a poor creature whom love has made his property? Have you committed your immortal soul to him, that he may purify and save it; that he may govern it by the dictates of his Spirit; that he may use it for his glory; that he may appoint it to what exercises and discipline he pleases, while it dwells here in the flesh; and that he may receive it at death, and fix it among those spirits, who with perpetual songs of praise surround his throne, and are his servants forever? Have you heartily consented to this? And do you, on this account of the matter, renew your consent? Do you renew it deliberately and determinately, and feel your whole soul, as it were, saying Amen, while you read this?

If this be the case, then I can, with great pleasure, give you as it were, the right hand of fellowship, and salute and embrace you as a sincere disciple of the Lord Jesus Christ; as one who is delivered from the power of darkness, and is translated into the kingdom of the Son of God. Col. 1:12. I can then salute you in the Lord, as one who is commissioned and charged to speak comfortably, and tell you, not that I absolve you from your sins, for it is a small matter to be judged of man's judgment, but that the blessed God himself absolveth you; that you are one to whom he hath said in his Gospel, and is continually saying, "Your sins are forgiven you," Luke 7:48—*Religion of the Soul.*

Living Without God in the World.

Those folks who have no sense of religious duties are they whom the Scriptures describe in so terse but terrific a manner as "Living without God in the world." Such persons are out of their proper being, out of the arbitrary rounds of their proper duties, out of the circle of their special happiness, and away, far, far away from the purpose of their appointed creation—whose originator is Jehovah, the Almighty. Nevertheless, when the precepts of the gospel shall have been thoroughly in-wrought into the lives of men, then shall war be known only in history!

"Is man more just than God? Is man more pure than he who deems even scraps insecure? Creatures of clay—vain dwellers in the dust! The moth survives you, and are you more just than things of a day! you wither ere the night, heedless and blind to wisdom's wasted light!"

For the Herald of Truth.

Be Careful.

Kind friends, as I am young you can not expect much from me. Although I have a desire to write something that will do us all some good. Our lives are in jeopardy every day. We do not know how long the Lord will spare our unprofitable lives. To-day we may be fresh and bright, God may call us to account before the light of another day. Hence we should be very careful of what we think, say, and do. I know I have said and done many things which I should not have said and done; but it is too late when once the words are spoken.

We should pray to the Lord to forgive us for all our bad thoughts, words and acts, and lead us into that which is good. Our tongues sometimes run too freely; we must learn how to keep them still. It is a pretty hard thing to control the tongue. I know it is so with me, and I presume it is the same with others. James says, "The tongue is a little member, and boasteth great things: a fire, a world of iniquity: an unruly evil full of deadly poison." How much bad feeling could be saved if it was not for some persons' tongues. How many boys would never learn to swear, chew or smoke, if it was not for some persons' tongues. "Come, let us

have a smoke, it will warm us a little," says one boy to the other.—But the other one says, "No, father and mother do not want me to smoke." Then the other tongue speaks again, "O come, just try it, just this once; it will not hurt you, and besides, you need not tell your father and mother." Well, his friend tries it; he cannot smoke at first, but he tries, and tries again, till by and by he can smoke pretty well.

Now, young friends, I say be very careful; do not mind everybody. You know what is right and wrong, and if you do not, you can easily find out.

LIZZIE BURCKY.

Providence, Ill.

For the Herald of Truth.

Love God.

Love God with all your heart, and bear the cross with patience, submitting yourself wholly to his will and be obedient in all your doings; and cleave so closely to him that you can say that he is your only refuge. Obey when he warns you of the snares of the enemy that will delude, or entice you to sin either by moral or even extreme immoral ways, as Satan is a deceiver in many ways.

Let your heart be filled with the love of God, so that you may have pleasure in doing his will. The more of God's love you have in you, the more you will try to keep and manifest that love which will never end, and will be but one continual love. If you have once obtained that love think of rightly practicing it. Be careful not to leave that enemy steal it from you, and in place of the love of God, fill you with a love for world, money, idleness, lust of flesh, vain amusement, and all such evil vain pleasures, in which the devil will lead you on from one to many; and at last will bring you down to everlasting ruin. O think that you will not wish to love the ways of such a one as will lead you astray, but much more think and strive to be with the Heavenly host where all is love. N.

The curse of the Lord is in the house of the wicked: but he blesteth the habitation of the just.

Every day is a little life, and our whole life is but a day repeated.

Herald of Truth.

Elkhart, Ind., March 1875.

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Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Take Notice.—Some of our subscribers in Canada send us Canada Postage stamps, which we cannot use in the United States.—As they do not pass with us they are a loss, and we ask our subscribers not to send us any more Canada postage stamps.

Those sending for books or papers, please in all cases, give Post office address full and plain. Some write the name of the township or the name of the community at the head of their letter. This is all right, but do not omit the name of the Post Office.—We always want the name of the Post Office, the name of the County and the State.

The Musical Million, published by Ruebush & Kieffer, Singer's Glen, Virginia, at 60 cents a year, a journal devoted to music, poetry and chaste literature, continues to gain both in interest and influence. It strongly supports the patent note system which seems to grow in favor with the people. Each number contains several pages of music. Our new music book will be printed in these notes.

Wandering Soul.—A new edition of this work has been published by the well known publishing house of John Baer's Sons, and is for sale at this office; all orders will be filled at publisher's prices. All who wish to read this really interesting book should send on their orders soon. Price \$1.25 per single copy. By mail \$1.35.

Zur Heimath, is the title of a new monthly paper published by D. Goetz, the Secretary of the Mennonite Board of Guardians, and is devoted to the interests of the Russian Emigration. The paper is distributed free, and every subscriber of the Herald will receive a copy. We trust the important questions presented in the first issue, will receive the consideration due to them.

A New Book.—M. M. Eshleman of the Brethren church, has published a book called "True Vital Piety." While we do not agree with the author in all points, we must still recommend the book as one adapted to lead people to think more over the deleterious influences of worldliness and vanity, now existing to such a fearful extent among all classes of professors of christianity. Friend Eshleman labors diligently to eradicate some of these weeds of pride and folly now growing so rank up on the soil of the church. The book contains 200 pages and may be obtained by addressing the author, M. M. Eshleman, Lanark, Illinois, or this office, at \$1.00 per copy.

Free.—We received a call from V. M. Came, Traveling Agent of the Chicago & Northwestern Railroad. This is the old and popular route from Chicago to Council Bluffs, Omaha and all points west of the Missouri river; also the short line from Chicago to St. Paul, via Elroy route. The Company have just issued a beautiful colored map, 15X36 inches, of the United States. Any person who will send his name and Postoffice address to W. H. Stennett, General Passenger Agent C. & N. W. R. R., Chicago, will receive a copy of this map sent to him free. Any of our readers who wish to secure a good, neat map, of the United States, showing all the different Railroad lines, &c., may avail themselves of this opportunity and thus obtain a map free of cost.

Annual Conference of the Amish Mennonite Church.—The Annual Conference of the Amish Mennonite Church will commence the present year on Whitsunday, May 16th, near Hopedale, Tazewell County, Illinois. All the Brethren and ministers both in the United States and Canada, are cordially invited to meet with us at that time. Those coming from the east will come over the Bloomington and Jacksonville Division, to Hopedale.—Those coming from the west will come by way of Peoria, and there take the Illinois and Midland Railroad to Minier, where they will be received by the brethren.

CHRISTIAN NAFFZIGER.

Hopedale, Ill.

Henry Ward Beecher, the idol of the American pulpit, and Theodore Tilton, have an extensive scandal suit now in progress. Who shall come off conqueror remains a

question, which in the end will make but little difference. One thing, however, is certain that such things among professed Christians do not at all conduce to the credit of those figuring in them, neither do they advance the glory of God nor the honor of the church. What a disgrace it is when men, who should be examples of piety, purity and meekness, must use the law to vindicate their name and cover their shame. Avoid every appearance of evil.

Baptism.—The much disputed question of baptism is presented to our consideration occasionally as we pass along. A Friend wishes us to explain by what authority we baptize penitent persons, who desire to make a covenant with their Creator unto eternal life, under the roof. By this we understand, he wishes to ask by what authority we administer baptism in houses?—To this we reply that the word of God does not require us to be baptized at any particular time or place. John baptized in the Jordan, and at Enon, near Salim; the disciples baptized at Jerusalem; the Jailor was baptized in the prison; Cornelius was no doubt baptized in his own house, and so of other instances; it was never said, "Go to this or that particular place or stream, but the commission was to go into all the world and preach the gospel to every creature and to baptize all who were willing to become obedient to Christ and follow his footsteps. Now, then, according to God's word, baptism is to be performed *with* water. If then it is to be done *with* water, and no particular place mentioned, then there can be no necessity for going to any particular place, and one place will be just as good as another. Those that worship God shall worship him in spirit and truth. If the Savior or the Apostles would have laid so much stress upon one particular place, then I believe they would have written it plainly, and if any one particular place should have had the preference, then the place where the Savior was baptized would undoubtedly have been the chosen spot, and to obtain the right baptism we would have to be baptized in the Jordan, at that particular place; but as that place can no longer be definitely pointed out, this is needless, and under these circumstances, without a definite word where, we conclude very naturally that all places are alike good, if the heart is truly converted to God; hence the house will do just as well as any other place. Where there is no law, there is no transgression.

Information Wanted.—Peter Thomas, lately from Russia, resides at Gordonville, Lancaster Co., Pa. He wants to know where his two brothers, Cornelius, and Ludwig Thomas, are.

A Brother Inquires.—How many Russian Mennonites have already come to this country? We estimate something over 1000 families or about 6000 souls. For a more definite report see the Herald of Nov. 1874.

Bishop Tobias Unruh has at last arrived, and at last accounts was staying with some 15 families in Bucks county, Pa. He spoke at several of the meeting houses and his discourses made a good impression on the people. He proposes in a few weeks to go to Kansas, to join those of his church already there.

The party of Russian emigrants under the care of Bro. Abraham Siebert, are living in box cars furnished by the Railroad company at Pawnee Rocks, Kansas. The Brethren, Wm. Evert and B. Warkentin, visited them on the 9th. They have determined to settle on lands lying between Pawnee Rock and Great Bend. Bro. Evert preached to a full house while there.

In Knox County, Nebraska, there are two families of Mennonites who wish that others of the faith might settle with them, that a church might be organized. They say they have good land, well watered and timbered, lying not far from the Missouri river, and there is still some Government land; while homestead claims can be purchased in abundance for from \$100.00 to \$300.00.—Any persons wishing to settle in the west, might do well by looking up the place. The name of one of the brethren residing there is Daniel Groner, Knox Co., Nebraska.

The Needy at Florence, Kansas.—The Brethren, Isaac Kilmer and Jacob Shamm, have been on a visit to the Russian Mennonite Settlements in Kansas. They have visited the needy at Florence and several other places, and found that they had at that time sufficient for present wants, but their stores were again well nigh exhausted. Yet the prospects are that with frugality and economy and the divine blessing, sufficient will be provided through the generosity of the brethren, to supply them with food; but the great difficulty comes up in the question, What to do with them so as to enable them to provide for their own wants in the future. Several plans have been proposed, but they all require

means. One is to let each family buy forty acres of land from the Railroad Company on ten years time at, say \$3.00 per acre, then one section of land would do for 16 families. These could be supplied with one well, and each family could build a sod house and by loans, or generous gifts of friends and brethren, each could be supplied with a stove, and other necessary furniture; several ploughs for the 16 families, oxen, harrows, seeds, &c., with which they could work the soil, plant and sow, and thus commence to provide for themselves. In this way according to an estimate made in the *Zur Heimath*, a copy of which will be sent to each subscriber of our paper, it would require as follows, estimating 16 families to one section of land, giving each family 40 acres of land:

Provisions for four months from the 1st of March, say,	\$6,000.00
For each 16 families 8 yoke of oxen at \$100 per yoke,	4,800.00
For 450 acres of Oats, 2 bushels of seed to the acre, 900 bus. @50c., ..	450.00
Lumber for 90 sod houses with one window and necessary furniture, at \$30.00 each,	2,700.00
Six wells, @ 30.,	180.00
Forty cows at \$30.,	1,200.00
Seed corn and potatoes,	500.00
Twenty plows @ \$20.,	400.00
Ten harrows, @ \$10.,	100.00
Sixty stoves, @ 20.,	1,200.00
Hoes, spades, &c.,	100.00
Total,	\$17,630.00

Another plan proposed is: that if 90 brethren in different parts of the country could be found who would each buy 80 acres of land and then take a family of the needy, put them on the place and then provide the means to build a sod house, to plow and work the land. This would, with the cost of about 750 dollars, including the cost of 80 acres of land at 3 dollars an acre, secure the purchaser a cheap farm, while with it a needy family could be helped to a home. A full explanation of these plans are given in *Zur Heimath*. We trust all will consider the best way of making these needy brethren able to earn their own subsistence.

We would yet add that many of these families and single persons are anxious to work, and if farmers or others could be found who would be willing to advance the money to pay the fare of a family to them, there would be those who are willing to go into the settled portions of the country and work, and earn something before commencing to farm for themselves. May our heavenly Father grant his wisdom to act as may best redound to the honor and glory of his name.

From Kansas.

MARION CENTRE, KANSAS, }
January 30, 1875. }

From the Church in Marion and McPherson Counties.

TO THE BELOVED BRETHREN ABROAD:

Mercy unto you and peace and love be multiplied, through him who gave his life a ransom for the whole world, which is now unwilling to acknowledge the eternal gift of God who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Hereby perceive we the love of God because he laid down his life for us, and we ought to lay down our lives for the brethren. 1 John, 3: 16. We know that we have passed from death unto life because we love the brethren. He that loveth not his brother, abideth in death. 1st John, 3: 14; and furthermore, Whoso loveth this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1st John, 3: 17.

Dearly Beloved, here we see what becomes our duty to the brethren if we be that the love of God dwell within us. The Lord hath blessed many of our brethren with much of this world's goods; and has not the past season been an opportune time for any such to bestow of their abundance, and thus lend unto the Lord? If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. *

Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto: For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. Deut. 15: 7, 10, 11.

But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. Rom. 15: 25, 26. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 1 Cor. 16: 3; Only they would that we should remember the poor, the same which I also was forward to do. Gal. 2: 10. The gold is mine, and the silver is mine, saith the Lord of hosts. Hag. 2: 8. The earth is the Lord's and the fullness thereof. 1 Cor. 10: 26.

Dearly beloved in the Lord, notwithstanding all the above, we feel loth to make it known that we are among the needy; but we know not where to go but to our own brethren. Since we are many members yet but one body, and whether one member suf-

fer, all the members suffer with it. 1st Cor. 12: 26. The Grangers abroad are faithfully supplying those of their Order here, and other Societies are likewise helping their own. We regret that we have delayed our writing to you until the present time. We will soon need seed, and feed for our horses, besides, we must also have our living, and there is yet sometime until harvest. We have already sacrificed some of our young stock, and even a portion of the wheat crop sown in the fall.

Among the twelve families of us there is nearly \$200 standing against us which, it had been paid when due, would have kept reproach from the church. Brethren, we are sorry that it is so; but our means in the beginning were limited, and we have had a continual paying out in the opening of our prairie farms. The past season we had expected the corn and potatoe crop to be an income, but it was destroyed by drouth and grasshoppers, as you are aware. We are not discouraged, however, as fall wheat, rye, oats and barley, are sure crops with us when the ground is once in a proper condition. Finally, brethren, we desire you to send us money in preference to anything else, on account of the enormous freight that is exacted even after taking a good share if not all of the provision that may be sent.—This we know is true. Any remittance either by draft or money order may be sent to Bro. Henry Hornberger, Peabody, Marion County, Kansas.

Brethren, the Grace of our Lord Jesus Christ, and the love of God and the communion of the Holy Ghost, be with you all. Amen.

DANIEL BRUNDAGE,
JOHN EVERS,
HENRY HORNBERGER,
M. R. SMELTZER,
ISAAC WEAVER,
R. J. HEATWOLE,
DANIEL W. KILMER,
H. B. BURKHOLDER.

Letter from Russia.

[The following letter gives us an idea of what there is still to do in the work of aiding our needy brethren in the faith in their oppressed condition, in Russia.]

To JACOB Y. SCHANTZ, BERLIN, ONTARIO:

Dear Brother in Christ—Your esteemed letter of the 7th of September came duly to hand, and I still waited on other letters before I should reply to it. Bro. Goertz, of Summerfield, Ill., wrote to me that he had sent my letter to you, that you might also inform our friend Klotz about our circumstances. He also wrote me that you had answered my first letter to America; but to this date I have received only the one. As you have heard from Friend Klotz, I have made application for aid to assist those without means from Hamburg, to see whether we could not obtain means to pay their passage, and thus help them out of their great need.

As the time is pressing, and we who have means are getting ready to go in the spring, probably in the month of May, and those without means would also like to go with us, and as neither they nor we are able to tell whether they will obtain assistance or not, they cannot get ready for the journey; therefore we kindly request you to inform us whether we may expect help or not, so that they may know whether they can go or not; should they not obtain help from you they must remain here, as those of us who have means, have not sufficient for us and them both, and therefore again ask you to let us know about it as soon as possible, so that I can let them know how the matter stands. The number of those who need aid is about 1200 souls. If you can help them, please let us know soon, or let us know for how many you can send aid. My sincere love to you.

PETER WIENSS.

A Visit to Pa.

I and my wife left home on the 30th of November, took the cars at Winchester in the morning, arrived at Hanover, York Co., Pa., the same evening. Stopped with Bro. Samuel Witmer, in Hanover. I and Bro. Witmer the same evening, went to an appointment at a school house where the brethren, Chr. Herr and John Landes, preached. The next day, Dec. 1st, attended an appointment at Bear's church. On the evening of the 2nd, Bro. Daniel Roth, from Md., and I filled an appointment near Bro. and minister Samuel Roth. This meeting was well attended. On the 3rd we left York County and went to Lancaster Co.; got off the cars at Mountville; went to preacher Benjamin Lehman's and staid over night.

On the morning of the 4th, myself and wife, and Bro. Lehman and wife, visited Sister Forrey, who was one hundred years old the 17th day of November, 1874. She lives near Columbia, Lancaster County, Pa. She can still walk about, and her mind is good. On the 5th, I filled an appointment at Habecker's church; the 6th at Millersville; on Monday 7th, at Mellinger's church; the 8th at Providence; 9th at Paradise; 10th at the White Horse church. These meetings were all well attended. During this time we visited many beloved and warm hearted brethren and sisters. The 11th we stopped in Lancaster City; the 12th Bro. John Shank took us to Mount Joy and to Bro. G. Bear's; the 13th, Sunday, we filled an appointment at Arismoa's church, and at 2 o'clock in the afternoon in Mount Joy.

On Monday 14th we attended a funeral about three miles from Mount Joy. Sister and widow Hartzler's son was buried. The same day we visited our aged Bro., Peter Horst, and others. We spent the night with Bro. Jacob K. Nissley. Spent next day, in company with Bro. J. K. Nissley and wife, in visiting. In the evening we

came to Bro. Ephriam Nissley's, and here we met Bro. Henry and wife; we spent the evening pleasantly [by singing, admonition and prayer. On the 16th, in company with Bro. Ephriam Nissley and wife, Bro. Henry and wife, went to Bro. Jacob Hartzler's over night, six miles from Bainbridge. On the 17th Bro. Hartzler and wife took us to Bainbridge where we took the cars to Mechanicsburg, Cumberland Co., Pa., and went to Bro. Jacob Muma's, deacon, over night. Next day, 18th, we had an appointment to fill in Slate Hill.

On Saturday we went on the train to Chambersburg, Franklin Co., Pa. Bro. John Weaver took us to his home. The next morning, Sunday, 20th, it snowed very fast until about two o'clock; in the afternoon we had an appointment at the Chambersburg church, at 2 o'clock; not many people attended, the snow being about sixteen inches deep. There we visited many beloved brethren and sisters, until Wednesday morning, when we started for home, and arrived there safely on the evening of the 23rd, and found our family well, thanks be to the good Lord for the same, for the kind blessings bestowed on us while upon our journey.

We truly feel thankful to all the beloved brethren and sisters whom we visited, for the love and kindness they manifested toward us while with them. We give our love and respect to all brethren and sisters, and friends who may read this.

CHRISTIAN BRUNK.

N. T. Stephensburg, Va.

A Visit to Logan Co., Ohio.

On Friday eve, Dec. 25th, 1874, Bro. C. P. Steiner and I took the train to visit the Amish Mennonites in Logan County. On the evening of the 25th, we came to Bro. J. P. King's, near West Liberty, where we spent the evening very pleasantly in singing, prayer, and exhortation.

On Sunday we went with Bro. King to meeting. The house was tolerably well filled with attentive and God fearing hearers. I enjoyed myself well, so that I could say, it is good to be here. After meeting we went with Bro. Chr. Yoder, spent the afternoon pleasantly. In the evening Bro. Yoder took us to Bro. Jonathan Yoder's, where we enjoyed ourselves till after midnight, and after commending ourselves to God, Bro. Yoder's son accompanied us to West Liberty. A Russian brother went with us home to see the Russian brethren there. We arrived home Monday evening the 28th, and met all well. The Lord be praised for his protection over us.

I also feel to thank the beloved brethren and sisters for the kind and affectionate reception they gave us, and cordially invite them to visit us.

DAVID BOESINGER.

Bluffton, Ohio.

We are always looking into the future, but we see only the past.

For the Herald of Truth.

Let us Humble Ourselves.

James, 4th Chap., 10th verse.

Humble yourselves in the sight of God and he will lift you up. Let us be careful not to make a vain show to humble ourselves in the pride of our hearts. We have an example of a King, Hezekiah, before us, when God answered his prayer and slew his enemies, the Assyrians—in one night one hundred and eighty-five thousand. He paid not his vows unto God. We also read that God, through the prophet Isaiah, told him to set his house in order that he must die and not live; therefore Hezekiah turned towards the wall and wept, praying to God, Have I not walked in thy ways all the days of my life? and God added to his life yet fifteen years, which were fifteen years of sorrow.

We find that the son of the King of Babylon sent letters unto him and presents, therefore Hezekiah showed unto the servants all the treasures in his possession. But we read not that he told them what the Lord had done for him. God told him, through the prophet, that all these things that he showed unto the servants of the King of Babylon, would be carried away to Babylon, and that his sons should be servants in the King's palace. We have this for an example that in time of necessity and we pray to God, and he grants unto us that which we are in need. We should then not forget to render what is due unto Him. That we may not humble ourselves in the pride of our hearts; and not esteem ourselves better than our fellowmen. But in lowliness of mind let each esteem others better than themselves.

Let this mind be in you, which was in our Savior. And being in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross, therefore, God also highly exalted him, and gave him a name which is above every name. We have an abundance of Scripture to testify that whosoever humbles himself in the sight of God, shall be exalted; but he that exalteth himself shall be abased. We read of a Pharisee and a publican who went into the temple to pray. The Pharisee thanked God that he was not as other men are, extortioners, adulterers, &c. The publican's prayer was short and plain: God be merciful to me a sinner.—The publican being justified rather than the Pharisee.

I remember a prayer that I heard when yet a school boy, and I shall never forget it. As I one evening passed through a village and hearing a robe, I went to the door of a house and soon heard some one praying. I remember these words: "O Lord, give us such things as we are in need, and such things as we are not in need of we may not ask for." I at that time thought that the person praying was in need of such things to sustain the body. But since, I have

been engaged in asking the same in a spiritual way. Here we can see the plainness of prayers, and I believe that if we humble ourselves with a contrite heart as did Mary of old at the feet of Jesus, and ask him as Saul did: "Lord, what wilt thou have me to do?" such things will be added unto us as we are in need of. But how often do we ask for such things as we are not in need of and if we were to receive them we would not be able to bear them.

Let us take heed unto the doctrine and continue therein, that we may be fed by the word of God which liveth and abideth forever. The foundation of God standeth sure. Let every one that nameth the name of Christ depart from iniquity, and humble ourselves in the sight of God, and he will lift us up, and give unto us more treasures, such as we are able to bear.

J. N.

For the Herald of Truth.

Conviction Must Not be Mistaken for Conversion.

Although the one is decidedly as essential as the other, the former must precede the latter, according to the plan of salvation laid down to the human family. The former state and condition is positively not conversion, nor sufficient to save; neither can conversion be complete unless there be conviction. By giving heed to the grace of God we are led from one to the other, until finally led to the Spirit World of Bliss, where commandments cease. There is also something that precedes conviction; it is the grace of God that passes none by. Paul says: "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world." Now, we can prove ourselves by the Apostle's instructions here, whether we have experienced the same and whether we obey. Grace, the silent monitor, is continually teaching us in many ways to deny our simple and most deplorable condition, if we be once convinced that we are sinners, and are not prepared to meet our God. It would occasion a fear, and a dread, or terror, while thinking of the dying hour, of graves, of judgment, and of eternity. This is about the whole sum of conviction. You observe there is no peace or rest with such persons.

If we desire to meet a happy death and a glorious resurrection, we must positively make peace with God and man previous to leaving this world; and to this end conversion is positively necessary to fit us for that better world. It is reasonable to believe that with a truly penitent and converted person, heaven has begun here by obedience and faith. Through this our Lord and Savior Jesus Christ has pardoned all our sins; has taken away our guilt and condemned state that we could find rest for the soul. We should not permit ourselves to be consoled as long as there is no peace

in the soul. O how encouraging it should be to every one to experience that love of God in his heart which is stronger than death, that never dies, which streams of water cannot extinguish! It removes all gloom in hours of sorrow, trials, temptation and in the dying hour, the most solemn hour of life. We must not neglect to love our enemies, if we have any; this is one of the best evidences that the carnal mind has vanished. If self, and self righteousness having ceased to live in us, the life we now live is a life of faith, hope, charity and peace in the present, and life eternal in the world to come.

J. D. H.

We are Passing Away.

And the question is, are we prepared to go home to that beautiful land prepared for God's people from the foundation of the world? If we are, what a beautiful time it will be to us to lay down the cross and take up the starry crown and enter on our great reward, that we may walk the gold-paved streets with palms of victory in our hands. Will it not be joy to us to meet our loved ones that are gone before? perhaps it may be a dear father, or a dear mother, or some one that was near and dear to us by the strong ties of nature, would not it be joy to us, to meet them on the sunny banks of deliverance, to meet to part, no more? Those that have come to live with Christ, I trust, will never turn back to the world; but that they may press forward and upward, till at last they may make their peace, calling, and election sure. My prayer is that we may outlive the storm of sin and sorrow, and at last reach a home beyond this vale of tears. All those that are yet out of the ark of safety, I would pray to my blessed Master that they would turn in with the offers of mercy, and seek salvation while it is yet called to-day, "for the night cometh when no man can work." Oh, friendly sinner, you may think that you will live a long time! You may be in the prime of life, but you do not know how soon you may die, perhaps before the rising or setting of another sun, your eyes may be closed in death, for you have no assurance of your life. Death will lay his cold and icy arms around you, and then you will have to go, prepared or unprepared. Oh, I hope you will not put it off till it be too late!

My prayer is, that we may live the life of the righteous, die the death of the saints, and at last reach the portals of eternal glory.

Selected by MATTIE E. DETWILER.
Rivers Ridge, Tennessee.

Oh, trust thyself to Jesus
When thou art wearied sore,
When head or hand refuses
To think or labor more.
Then is the hour for leaning
Upon the Master's breast:
Then is the time for singing,
"My Savior gives me rest."

Children's Department.

"Remember thy Creator,"
While youth's fair spring is bright,
Before thy eyes are greater,
Before comes age's night,
While yet the sun shines o'er thee,
While stars the darkness cheer,
While life is all before thee,
Thy great Creator fear.

For the Herald of Truth.

My Travels.

We have arrived, and are now (February 15th), with our relatives and friends in Hocking County, O. We shall visit in this and in Fairfield counties until about the first week in March, and then go to Allen and Putnam counties, Ohio, to spend a short time with our relatives there, and return home about the 15th of March.

Since my last writing, we have been visiting with our relatives in Virginia, and enjoyed ourselves very well, although not as well as we would if our time had not been so short, as on that account we had to make our visits very short [and then did not get to visit the half of our friends, so that we had to leave there very much dissatisfied.] We hope our friends with whom we could not possibly call, will not feel slighted, as our desire was to visit them all.

As we could only stay a few hours at each place, except where we staid all night, I did not get to talk to the children and young people as much as I desired, as in so short a time there was very little opportunity to become acquainted, and have a satisfactory talk with them; but I will try, my young friends, to talk to you all through the Herald.

I have been very much encouraged since my departure from home, in my work for the children; as many of my little readers, with whom I met and talked, promised to try, more than they ever did before, to be good children. My prayer to God is that he may help them, and give them clean hearts, that it may be a pleasure to them to obey him and keep his commandments. The very encouraging words spoken to me by some of my brethren and sisters, telling me not to give up, but to keep on working for the children, cheered me very much; and I feel determined, as

long as God spares my life and helps me, to do all I can to lead the little lambs to the good Shepherd, that he may care for them, and feed them with heavenly food, which will make their hearts glad, that they praise God and feel as if they could leap for joy, as do the lovely little lambs in the green fields when the sun shines bright and warm.

My dear young friends, here is something for you to think about: Suppose a kind friend would say to you, "If you will work for me a short time, and do what I tell you, and do everything just as I want it done, I will give you a piece of ground, and will build a nice house on it, and put in it everything that belongs in a house to make it pleasant; and I will enclose on the ground a beautiful garden, and plant it full of the best fruit trees, and the most beautiful flowers I can get, and ornament the yard with beautiful evergreen trees and flowers; and all shall be your own, to enjoy as long as you live; and I will give you nothing to do that you cannot do easily; or if I should give you anything hard to do, I will help you."

Would you not, if such an offer was made to you, say at once, "I will do it;" and would you not be very careful to do every little thing he would tell you to do, as near as he wanted it as you possibly could, and not once disobey him in the least thing? I feel sure, my little friends, you would accept such an offer. Not one of you would say, I do not want such a piece of ground and house, and these beautiful things you talk of; but you would shout for joy at the thought that you shall soon be the owner of such a beautiful home. And yet, perhaps, if you had such a home, you could enjoy it only a very short time, for you might soon get sick and die, and then some one else would get it.

Jesus has prepared you a home in heaven which is a thousand times more beautiful than a home could be made in this world. It is so beautiful that no one can tell it. "There shall be no night there; and they need no candle, neither light of the sun, for the Lord God gives them light." This beautiful home Jesus has promised to all who will work for him and obey him for a short time, for we have only a short

time to stay in this world; only a few years, and then we must die.

And now, dear young friends, are you not willing to work for Jesus so that this beautiful home may be yours? You can live there not only a few years, but always.—There will never be an end to your staying there. There will be nothing hard for you to do, and if there is anything that seems hard, he will help you if you ask him, and then it will be very easy for you.—The work which Jesus gives us to do, when we are willing to work for him, is not only light and easy, but it gives us pleasure, O such sweet pleasure to do it, and he himself will be with us, filling our hearts with joy and delight.

O let us work for Jesus
With cheerful heart and hand,
That he may then receive us
In that bright, sunny land,
There all is light and glorious;
On that blest, peaceful shore;
And all will dwell victorious
With him for evermore.

BROTHER HENRY.

The Shepherd.

Dear little ones, I suppose you have often read and heard your parents tell you interesting stories of the shepherds in the mountains in the Eastern countries, and also of the great Western prairies, have you not? In many parts of the United States, we cultivate nearly all the land, but in the West, the great prairies in many places are covered with sheep. Here as well as in the Eastern countries the flocks are always attended by a shepherd, whose business it is to keep them together, and see that they are not killed by the wolves. A good shepherd will see that the young and tender lambs are cared for; and often he takes the weak ones in his arms and carries them when they are unable to walk. The sheep also love their shepherd.

In the Bible (Gen. 4:2), we read that Abel was a keeper of sheep as were most of the ancient patriarchs. Jabel, the son of Lamech, was acknowledged as the father, or founder of shepherds, Gen. 4:20. Rachel, the wife of Jacob, was a shepherdess, Gen. 29:6. Jacob's sons also, and David the king, were shepherds. From these accounts in the Bible, we can see that the position of a shepherd was an honorable one. In the early ages the shepherds lived in tents, and were not confined to any settled home. They had a wide range. In the large deserts in the East and South of Palestine they found spots where there was grass in the winter and spring, but the heat of summer dried it up and they had to go to the highlands, mountains and streams. Ex. 3:1; Psa. 65:12.

God sometimes takes the name of Shep-

Miscellany.

We change!—But through the mouldering heap
Proclaims that dust returns to dust,
Or, as with rapid flight we sweep
The cycle of our years, yet just
And ever true, are all the ways
Of Him, the Author of our days.

Scene of the Parable.

The scene of the robbery which calls into exercise the benevolence of the good Samaritan is referred, very justly, to the region between Jerusalem and Jericho. It is famous at the present day, as the haunt of thieves and robbers. No part of the traveler's journey is so dangerous as the expedition to Jericho and the Dead Sea. The Oriental pilgrims who repair to the Jordan have the protection of an escort of Turkish soldiers; and others who would make the same journey, must either go in company with them, or provide for their safety by procuring a special guard. Hardly a season passes in which some luckless wayfarer is not killed or robbed in "going down from Jerusalem to Jericho." The place derives its hostile character from its terrible wilderness and desolation.—*Travels in the Holy Land.*

Time.

Time that is past thou never canst recall;
Of time to come, thou art not sure at all;
The present, only is within thy power;
And therefore now improve the present hour.

Right Use of the Scriptures.

Learn to apply Scripture. Take every word as spoken to yourselves. When the word thunders against sin, think thus: "God means my sins;" when it preseth any duty, "God intends me in this." Many put off Scripture from themselves, as if it only concerned those who lived in the time when it was written; but if you intend to profit by the word, bring it home to yourselves: a medicine will do no good unless it be applied. The saints of God took the word as if it had been spoken to them by name. When king Josiah heard the threatening which was written in the book of God, he applied it to himself: He rent his clothes, and humbled his soul before the Lord. 2 Kings, 22:11, 12.—*Morning Thoughts.*

FOOD FOR THE LAMBS.

The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

THE STORY of the Crusades has been colored with the gayest tints of Romance; and we are apt to be dazzled by a deceptive glare in reading of the noble achievements of the soldier of the Cross. The truth is, that the crusading armies were filled with the worst ruffians in Europe. There were, no doubt, noble exceptions. The love of plunder and a reckless love of change were the mainsprings of the war. The Cross met the eye everywhere throughout the camp, on banners, shields and surcoats, sparkling over tent doors, and slaps into the hilts of the sword, but it was not in the hearts of the soldiery; and this being so, it is no wonder that the worst vices were rampant among them, and that all shame was cast aside.—*W. F. Collier.*

Mount Tabor.

On Tabor's height a glory came,
And, shrouded in clouds of lambent flame
The awe-struck hushed disciples saw
Christ and the prophets of the law;
Moses, whose grand and awful face
Of Sinai's thunder bore the trace,
And wise Elias, in his eyes
The shade of Israel's prophecies.
Stood in that vast mysterious light,
Than Syrian moons more purely bright,
One on each hand—and high between
Shone forth the godlike Nazarene.
They bowed their heads in holy fright,
No mortal eyes could bear the sight,
And when they looked again; behold;
The fiery clouds had backward rolled,
And borne aloft in grandeur lonely,
Nothing was left, "save Jesus only."
Resplendent type of things to be!
We read its mystery to-day
With clearer eyes than even they,
The fisher saints of Galilee.
We see the Christ stand out between
The ancient law and faith serene,
Spirit and letter—but above
Spirit and letter both was love,
Led by the hand of Jacob's God
Through wastes of old a path was trod
By which the savage world could move
Upward through law and faith to love.
And there in Tabor's harmless flame
The crowning revelation came,
The old world knelt in homage done,
The prophets near in reverence drew,
Law ceased its mission to fulfill
And love was lord on Tabor's hill.
So now, while creeds perplex the mind
And wranglings load the weary mind,
When all the air is filled with words
And texts clash like clashing words,
Still, as for refuge, we may turn
Where Tabor's shining glories burn—
The soul of antique Israel gone—
And nothing left but Christ alone.
Scribner's Monthly.

A HORRIBLE PLACE.—An English physician who has been visiting the Turkish archipelago with a view of studying the causes and nature of leprosy, reports that in Crete singular villages exist where every being is a leper, and where the population is increasing. There is no description made public of the appearance of things in these villages, but the view must be a strange one. A village where every person—man, woman and child—is a prey to the most loathsome of diseases, where there is marrying and giving in marriage, for the propagation of offspring is a curse to mankind, must be singular as well as a saddening spectacle.

THE WORLD'S CITIES.—Statistical tables show there are in the whole world about one hundred and sixty-four cities with 100,000 inhabitants; nine with over 1,000,000; twelve with from 1,000,000 down to 500,000; twenty with from 500,000 to 1,000,000; thirty-three with from 200,000 to 500,000; and ninety with from 100,000 to 200,000. The aggregate of these large cities comprises 50,000,000 of inhabitants, that is to say the twenty-eighth part of the entire population of the globe.

—God denies his children nothing, but with design to give them something better.

ble, a meek, and lowly in heart Christian indeed, in whom is no guile!

'Tis one thing for us to bear a Christian name, And another thing to live up to the same; I fear many who now profess to believe, Will find, when too late, they themselves do deceive. 'Tis one thing to belong to Christ's church on earth, And quite another thing to have the new birth, Which all Christians have when they are what they say,

If not, they from God will be driven away.
Delphos, Ohio. G. BRENNEMAN.

How Unreasonable to Rest in Present Enjoyment.

To show the *unreasonableness of resting in present enjoyments*, consider, it is idolizing them; it contradicts God's end in giving them; it is the way to have them refused, withdrawn, or embittered; to be suffered to take up our rest here is the greatest curse; it is seeking rest where it is not to be found; the creatures, without God, would aggravate our misery; to confirm all this, we may consult our own and others' experience.

1. It is gross idolatry to make any creature or means our rest. To be the rest of the soul is God's own prerogative. As it is evident idolatry to place our rest in riches or honor, so it is but a more refined idolatry to take up our rest in excellent means of grace. How must we offend our dear Lord when we give him cause to complain, as he did of our fellow-idolaters, "My people have been lost sheep; they have forgotten their resting-place. My people can find rest in any thing rather than me. They can delight in one another, but not in me. They can rejoice in my creatures and ordinances, but not in me. Yea, in their very labors and duties they seek for rest, but not in me. They had rather be any where than be with me. Are these their gods? Have these redeemed them? Will these be better to them than I have been, or than I would be?" If you yourselves had a wife, a husband, a son, who had rather be any where than in your company, and was never so merry as when furthest from you, would you not take it ill? So our God must needs do.

2. You contradict the end of God in giving these enjoyments. He gave them to help thee to him, and dost thou take up with them in his stead? He gave them to be refreshments in thy journey, and wouldst thou dwell in thy inn and go no further? It may be said of all our comforts and ordinances, as it is said of the Israelites, "The ark of the covenant of the Lord went before them, to search out a resting-place for them." So do all God's mercies here. They are not that rest—as John professed he was not the Christ—but that is not a voice crying in this wilderness, to bid us prepare, "for the kingdom of God," our true rest, "is at hand." Therefore, to rest here were to turn all mercies contrary to their own ends and to our own advantage, and to destroy ourselves with that which should help us.

3. It is the way to cause God either to deny the mercies we ask, or to take from us those we enjoy, or at least imbitter them to us. God is no where so jealous as here. If you had a servant whom your wife loved better than yourself, would you not take it ill of such a wife, and rid your house of such a servant? So, if the Lord see you begin to settle in the world, and say, "Here I will rest," no wonder if he soon, in his jealousy, unsettle you. If he love you, no wonder if he take that from you with which he sees you are destroying yourself. It hath long been my observation of many, that when they have attempted great works, and have just finished them; or have aimed at great things in the world, and have just obtained them; or have lived in much trouble, and have just overcome it, and begin to look on their condition with content and rest in it, they are then usually near to death or ruin. When a man is once at this language, "Soul, take thy ease," the next news usually is, "Thou fool, this night," or this month, or this year, "thy soul shall be required; and then whose shall these things be?" What house is there where this fool dwelleth not? Let you and I consider whether it be not our own ease. Many a servant of God has been destroyed from the earth by being overvalued and overloved. I am persuaded our discontents and murmurings are not so provoking to God, nor so destructive to the sinner, as our too sweet enjoying and resting in a pleasing state. If God hath crossed you in wife, children, goods, friends, either by taking them away, or the comfort of them, try whether this be not the cause; for whosoever your desires stop, and you say, "Now I am well," that condition you make your god, and engage the jealousy of God against it. Whether you be a friend to God or an enemy, you can never expect that God should suffer you quietly to enjoy your idols.

4. Should God suffer you to take up your rest here, it is one of the greatest curses that could befall you. It were better never to have a day of ease in the world; for then weariness might make you seek after true rest. But if you are suffered to sit down and rest here, a restless wretch you will be through all eternity. To "have their portion in this life," is the lot of the most miserable, perishing sinners. Does it become Christians, then, to expect so much here? Our rest is our heaven; and where we take our rest, there we make our heaven. And wouldst thou have but such a heaven as this?

5. It is seeking rest where it is not to be found. Your labor will be lost; and if you proceed, your soul's eternal rest too. Our rest is only in the full obtaining of our ultimate end. But that is not to be expected in this life; neither is rest, therefore, to be expected here. Is God to be enjoyed in the best church here, as he is in heaven? How little of God the saints enjoy under the best means, let their own complainings testify. Poor comforters are the best ordi-

nances without God. Should a traveler take up his rest in the way? No; because his home is his journey's end. When you have all that creatures and means can afford, have you that you believed, prayed, suffered for? I think you dare not say so. We are like little children strayed from home, and God is now bringing us home, and we are ready to turn into any house, stay and play with every thing in our way, and sit down on every green bank, and much ado there is to get us home. We are also in the midst of our labors and dangers; and is there any resting here? What painful duties lie upon our hands, to our brethren, to our own souls, and to God; and what an arduous work, in respect to each of these, doth lie before us. And can we rest in the midst of all our labors? Indeed, we may rest on earth, as the ark is said to have "rested in the midst of Jordan," a short and small rest; or as Abraham desired the "angels to turn in and rest themselves" in his tent, where they would have been loth to have taken up their dwelling. Should Israel have fixed their rest in the wilderness, among serpents and enemies, and weariness and famine? Should Noah have made the ark his home, and have been loth to come forth when the waters were assuaged? Should the mariner choose his dwelling on the sea, and settle his rest in the midst of rocks, and sands and raging tempests? Should a soldier rest in the thickest of his enemies? And are not Christians such travelers, such mariners, such soldiers? Have you not fears within and troubles without? Are we not in continual dangers? We can eat, drink, sleep, labor, pray, hear, converse, but in the midst of snares; and shall we sit down and rest here?

O Christian, follow thy work, look to thy dangers, hold on to the end, win the field, and come off the ground, before thou think of a settled rest. Whenever thou talkest of a rest on earth, it is like Peter on the mount, "thou knowest not what thou sayest." If, instead of telling the converted thief, "this day shalt thou be with me in paradise," Christ had said he should rest there upon the cross, would he not have taken it for derision? Methinks it would be ill resting in the midst of sickness and pain, persecutions and distresses. But if nothing else will convince us, yet sure the remains of sin, which so easily besets us, should quickly satisfy a believer that here is not his rest. I say, therefore, to every one that thinketh of rest on earth, "Arise ye, and depart, for this is not your rest, because it is polluted." These things can not, in their nature, be a true Christian's rest. They are too poor to make us rich, too low to raise us to happiness, too empty to fill our souls, and of too short a continuance to be our eternal content. If prosperity, and whatsoever we here desire, be too base to make gods of, they are too base to be our rest. The soul's rest must be sufficient to afford it perpetual satisfaction. But the content which creatures afford waxes old,

and abates after a short enjoyment. If God should rain down angel's food, we should soon loathe the manna. If novelty support not, our delights on earth grow dull. All creatures are to us as flowers to the bee; there is but little honey on any one, and therefore there must be but a superficial taste, and so to the next. The more the world is known, the less it satisfieth. Those only are taken with it, who see no further than its outward beauty, without discerning its inward vanity. When we thoroughly know the condition of other men, and have discovered the evil as well as the good, and the defects as well as the perfections, we then cease our admiration.

6. To have creatures and means without God, is an aggravation of our misery. If God should say, "Take my creatures, my word, my servants, my ordinances, but not myself," would you take this for happiness? If you had the word of God, and not "the Word," who is God; or the bread of the Lord, and not the Lord, who "is the true bread;" or could cry with the Jews, "The temple of the Lord," and had not the Lord of the temple, this were a poor happiness. Was Capernaum the more happy, or the more miserable, for seeing the mighty works which they had seen, and hearing the words of Christ which they did hear? Surely that which aggravates our sin and misery can not be our rest.

7. To confirm all this, let us consult our own and others' experience. Millions have made the trial; but did any ever find a sufficient rest for his soul on earth? Delights I deny not but they have found, but rest and satisfaction they never found. And shall we think to find that which never man could find before us? Ahab's kingdom is nothing to him without Naboth's vineyard; and did that satisfy him when he obtained it? Were you, like Noah's dove, to look through the earth for a resting-place, you would return confessing that you could find none. Go ask honor, is there rest here? You may as well rest on the top of tempestuous mountains, or in Aetna's flames. Ask riches, is there rest here? Even such as is in a bed of thorns. If you inquire for the rest of worldly pleasure, it is such as the fish hath in swallowing the bait; when the pleasure is sweetest, death is nearest. Go to learning, and even to divine ordinances, and inquire whether there your soul may rest. You might indeed receive from these an olive-branch of hope, as they are means to your rest, and have relation to eternity; but, in regard of any satisfaction in themselves, you would remain as restless as ever. How well might all these answer us, as Jacob did Rachel, "Am I in God's stead," that you come to me for soul-rest? Not all the states of men in the world; neither court nor country, towns nor cities, shops nor fields, treasures, libraries, solitude, society, studies, nor pulpits, can afford any such thing as this rest. If you could inquire of the dead of all generations, or of the living through all dominions, they would tell you, "Here is

no rest." Or, if other men's experience move you not, take a view of your own. Can you remember the state that did fully satisfy you; or, if you could, will it prove lasting? I believe we may all say of our earthly rest, as Paul of our hope, "If it were in this life only, we are of all men the most miserable."

If, then, either Scripture or reason, or the experience of ourselves and all the world, will convince us, we may see there is no resting here. And yet how guilty are the generality of us of this sin. How many halts and stops do we make before we will make the Lord our rest. How must God even drive us, and fire us out of every condition, lest we should sit down and rest there. If he gives us prosperity, riches, or honor, we do in our hearts dance before them, as the Israelites before their calf, and say, "These are thy gods;" and conclude "it is good to be here." If he imbitter all these to us, how restless are we till our condition be sweetened, that we may sit down again and rest where we were. If he proceed in the cure, and take the creature quite away, then we labor and cry and pray that God would restore it, that we may make it our rest again. And while we are deprived of our former idol, yet, rather than come to God, we delight ourselves in the hope of recovering it, and make that very hope our rest, or search about from creature to creature to find out something to supply the room; yea, if we can find no supply, yet we will rather settle in this misery, and make a rest of a wretched being, than leave all and come to God.

Oh! the cursed aversion of our souls from God. If any place in hell were tolerable, the soul would rather take up its rest there than come to God. Yea, when he is bringing us over to him, and hath convinced us of the worth of his ways and service, the last deceit of all is here; we will rather settle upon those ways that lead to him, and those ordinances that speak of him, than come entirely over to himself. Christian, marvel not that I speak so much of resting in these; beware lest it prove thy own ease. I suppose thou art so far convinced of the vanity of riches, honor, and pleasure, that thou canst more easily disclaim these; and it is well if it be so; but the means of grace thou lookest on with less suspicion, and thinkest thou canst not delight in them too much, especially seeing most of the world despise them, or delight in them too little. I know they must be loved and valued; and he that delighteth in any worldly thing more than in truth, is not a Christian. But when we are content with ordinances without God, and had rather be at public worship than in heaven, and a member of the church here than of the perfect church above, this is a sad mistake. So far let thy soul take comfort in ordinances, as God doth accompany them; remembering, this is not heaven, but the first fruits. "While we are present in the body, we are absent from the Lord;" and while we are absent from him, we are

absent from our rest. If God were as willing to be absent from us as we from him, and as loth to be our rest as we to rest in him, we should be left to an eternal restless separation. In a word, as you are sensible of the sinfulness of your earthly miscontents, so be you also of your irregular satisfaction, and pray God to pardon them much more. And above all the plagues on this side hell, see that you watch and pray against settling any where short of heaven, or reposing your soul on any thing below God.—*Saints' Rest.*

"Jesus is very Precious."

I watched by the bedside of an old friend who had long been a consistent Christian. He was a man highly respected and of unblemished character, and much beloved in the village where he lived. But as the "death shadow" was rapidly closing over a long life, and the suffering consequent on a painful disease gave him little rest or quiet, the faith of this aged and devoted Christian grew brighter and stronger.

"Repeat to me," he would say, "a hymn or psalm when the pain is severe, and I can think of my Savior and bear it." "Have you," I asked, "no doubts or fears to trouble you?" "Doubts," he exclaimed, "I have trusted my Savior for twenty years; do you think I would doubt him now? He is my comfort, my support. I die trusting all with him." At another time he said, "In looking back over my life, though I have been always called a moral man and a good citizen, yet it is like an old attic, the sins hang about it like cobwebs from every beam and corner; but 'thanks be to God for his unspeakable gift,' the blood of Jesus Christ cleanses from all sin."

A friend brought some flowers from the garden in which he loved to work. "How beautiful," he exclaimed; "but think of the glory waiting for me: eye hath not seen, nor ear heard, nor the heart of man conceived the glory God has laid up for me; for me Jesus died. I will be patient to wait my Father's time, but I long to be with my Savior." As his weakness increased and his sufferings became more severe, he said, "This is my great comfort, 'I will never leave thee, nor forsake thee.' Jesus is very precious to my soul. Tell my friends who inquire for me, the hymn, Rock of Ages, tells better than my feeble words can, the hope and faith which supports me in this dying hour;" and he added, "Of all who have had this faith in the Redeemer, not one was ever known to regret it on a dying bed; and Oh how many have felt the need of a hope in Christ!" Thus, with the "everlasting arms" beneath him, and the comfort of a "present Savior" while he passed through the cold waters, this aged saint entered upon his rest.

How long will ye your folly love,
And thring the downward road,
And hate the wisdom from above,
And mock the sons of God.

The Starless Crown.

"They that turn many to righteousness shall shine as the stars forever." Daniel 12:3

Wearied and worn with earthly cares, I yielded to repose.
And soon before my raptured sight, a glorious vision rose:
I thought, whilst slumbering on my couch in midnight's solemn gloom,
I heard an angel's silvery voice, and radiance filled my soul.
A gentle touch awakened me,—a gentle whisper said,
"Arise, O sleeper, follow me;" and through the air we fled,
We left the earth, so far away that like a speck it seemed.
And heavenly glory, calm and pure, across our pathway streamed.
Still on we went,—my soul was wrapt in silent ecstasy;
I wondered what the end would be, what next should meet mine eye.
I knew not how we journeyed through the pathless fields of light.
When suddenly a change was wrought, and I was clothed in white.
We stood before a city's walls most glorious to behold:
We passed through gates of glistening pearls, o'er streets of purest gold;
It needed not the sun by day, the silver moon by night;
The glory of the Lord was there the Lamb himself its Light.
Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints with glittering crowns, from every clime were there;
And some that I had loved on earth stood with them round the throne,
"All worthy is the Lamb," they sang, "the glory his alone."
But fairer far than all beside, I saw my Savior's face;
And as I gazed he smiled on me with wondrous love and grace.
Lowly I bowed before his throne, o'erjoyed that I had last
Had gained the object of my hopes; that earth at length was past.
And then in solemn tones he said, "Where is the diadem
That ought to sparkle on thy brow—adorned with many a gem?
I know thou hast believed on me, and life through me is thine,
But where are all those radiant stars that in thy crown should shine?
Yonder thou seest a glorious throng, and stars on every brow?
For every soul they led to me they wear a jewel now!
And such thy bright reward had been if such had been thy deed.
If thou hadst sought some wandering feet in paths of peace to lead,
I did not mean that thou shouldst tread the way of life alone,
But that the clear and shining light which round thy footsteps shone,
Should guide some other weary feet to my bright home of rest.
And thus, in blessing those around, thou hadst thyself been blessed."
The vision faded from my sight, the voice no longer spake,
A spell seemed brooding o'er my soul which long I feared to break,
And when at last I gazed around in morning's glimmering light,
My spirit fell o'erwhelmed beneath that vision's awful might.

I rose and wept with chastened joy that yet I dwelt below,
That yet another hour was mine my faith, by works to show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.
And now, while on the earth I stay, my motto this shall be,
"To live no longer to myself but him who died for me!"
And graven on my inmost soul this word of truth divine,
"They that turn many to the Lord bright as the stars shall shine."

—Leaflets for Letters.

For the Herald of Truth.

Training of Children.

"And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6: 4.

This is unquestionably a great duty, and one among the greatest of duties devolving upon every one entrusted with the care of those innocent lambs which in the future must become men and women, and who are to act their part in the formation of society. But on looking around over the world, even among the professed followers of the lowly Jesus, how often do we see a neglect in this matter; a neglect that cannot go unpunished, because justice cries for vengeance. How many children who seemingly have pious parents, are drifting abroad on the road of sin and folly, who seem as if they were neglected by their parents. What is the reason? Ask their parents: they may tell you they will not hear their admonitions, they cannot govern them. I believe, in many cases, the proper instructions are not commenced soon enough in life. It is an important work, and cannot be begun too early. The first requisite on the side of the parents is a good and kind disposition, patience and love. Try and implant such a disposition in a child, which you can nearly always do if you have it yourself. If you can do this your work is favorably begun. Perseverance is now necessary; keep a watch over them: do not be weary in the cause, and your reward will surely follow. Instruct them: give them no harsh nor cross words; form an attachment to them so that they may regard your instructions from love, and not by fear. If they regard them alone from fear, they will only regard them in your presence, and not in your absence. If from love, they will regard them when your bodies are slumbering in their mother dust. Then you will surely reap your reward when the last trump shall sound and the dead shall come forth.

One of the greatest faults in rearing children is this: In their infancy we indulge them too much, and when they get older they punish us for it, by walking in forbidden paths. I would again urge the propriety of commencing in their infancy, as soon as they are capable of the least understanding, and do not mislead them first, and then try

to bring them back again. This will require double labor, and, besides it is sin. Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it." There is another great error which parents should avoid: never make promises to a child, be it ever so young, which you do not intend faithfully to fulfill. Never deceive a child to get its attention drawn another way. This is instilling a poison into its mind that may never be eradicated. It is falsehood on your part and the child will observe it; if it does not fall into falsehood it will lose confidence in you, then your instructions will be of no avail.

Another great error on the side of parents, is gratifying a child's wish contrary to your will and the teachings of the Bible. This we believe is too much the case at the present day. We are all prone to evil. Children are apt to want to drift with the world in the gay fashions in dress. The child may want it, the parent knows it conflicts with the word of God. The child perseveres; the parent, through love, as he tems it, will at length yield to its wishes through weakness.

The child has now gained one point, and it will try to lead you again if you are not very careful. We know that this is often the case. This is what is spreading pride in the church, the parent giving way to the children. And now, dear parents, be up and doing: have a greater care over your offspring. Teach them the holy precepts of the Bible. And above all things teach them to love the Savior, be kind and affectionate to your children, but in all things be careful; be punctual, not wavering in promise; and if your children grow up to be Christian men and women, you will feel doubly rewarded.

—For the Herald of Truth.

The Coming of Christ.

Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh. Matt. 24: 41.

Be ready for the coming of your Lord in whatever way he may come; whether he come by the pale messenger of death, or by his personal coming. How often the words of our selection come to our mind, when we hear of some friend or neighbor being called to try the realities of an eternal world without a moment's warning. How brittle is the thread of life! How soon it may be broken! We are at best but as the grass of the field, which to-day is, and to-morrow is cut down, and cast into the oven. Our life here is but as a vapor which appeareth for a little while, and then vanishes away.—Soon we must all pass away: we have no continuing city here. A solemn thought. Perhaps are the close of the year Eighteen Hundred and Seventy-five your unworthy writer will be numbered with the pale nations of the dead; perhaps, dear reader, it will be your turn, for ought we know, we may never see another year.

O Christian friends and kind readers, whoever you may be, from this we see how uncertain life is, and know that we must soon all pass the gloomy vale. Does it not behoove us to look well to our eternal interests? Let us individually examine our cases by God's revealed will, and see how the account stands with us; see whether we are ready for the coming of the Son of God. If the Master were to make his appearance to-day are we ready? Have we on a wedding garment? Jesus may not only make his appearance at death, but from the wickedness of the world we infer that the time is fast drawing nigh when he will call forth the sleeping saints, when the just which are alive and remain, will be caught up together with them in clouds, to meet the Lord in the air. Let us beware of the servant that says: "My Lord delayeth his coming;" but let us be prepared for that event, even though he come as a thief in the night—sudden and unexpected to the world.

Let me say to the careless, awake, O careless soul, shake off your carnal slumbers, nor indulge in the false hope of security whilst you slumber in the embrace of the world; Your dream of worldly glory will soon end; the treasures you are heaping together will perish with you. Pleasure lulls you in its lap to rest; but, ah! it is death to slumber there. I beseech you, no longer procrastinate, but without delay, seek of Jesus the necessary preparation to meet him, that you may be able to stand in the great day of his wrath. And now, my Christian friends and beloved readers, let us be warned, and exhort one another so much the more as we see the day approaching. We can not tell when our Lord will appear; but we see indication of his approach, and the fulfillment of prophecy. May the Lord help us all to be ready for his coming so that we may be admitted into the Marriage Supper of the Lamb. This is the prayer of the writer.

ELIAS LEHMAN.

Shanksville, Pa.

—For the Herald of Truth.

Swear not At All.

MATT. 5: 34.

In looking at the 33rd verse of the 5th chapter of Matt., it appears to me that our Savior means legal oaths. He says, "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Did Christ have profanity in view there? Certainly not. I entreat all who may read this, to look at it with an impartial eye; first, to consider what kind of oaths he had in view; then see what he has forbidden. In these four words, "Swear not at all," he has forbidden all kinds of oaths: legal or profane. I am well aware, my friends, that a great many commentaries explain it quite different. They say that "Swear not at all," does not prohibit legal

oaths, but signifies profanity; and that God allows us to swear by his name in case of necessity, and that we have Christ's own example in Matthew 56: 63. They claim that Christ took the oath, that the high priest administered unto him.

If I understand that passage rightly, he did not take that oath at all. It is true, the high priest administered the oath to him, for the purpose of finding out whether he was the Messiah, but his answer was, Thou hast said. Did Christ take an oath there? Certainly not. We have a very good example there not to take an oath. Some others say that Christ there confessed, that he indeed was the Messiah; but he certainly did not.

What does Christ tell us to use instead of swearing? Does he not say that our communication should be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil? I once heard a man say that he did not think there was any harm in taking an oath; but that is not the right way to look at any thing of this kind; it should be examined, to see if there is any good in it; not in such a reckless way as, "there is no harm in it."

A pious, godfearing heart will esteem his yea and nay, as much as an oath; and by the fear of his God, dare not speak anything but the truth. A person whose yea and nay cannot be believed, is certainly not a child of God. This is as plain as anything can be.

Reader, even if taking an oath is not against the Gospel of Christ, which is too plain to be successfully controverted, are not we just as safe as the opposite party? Recollect, men's opinions do not change facts. My reader, do not construe the plain passages of Scripture to suit you, but let your daily walk be, so as to suit the doctrine of Christ.

H. R.

—For the Herald of Truth.

We are Dying Mortals.

According to the course of nature we are all dying mortals; but according to the spirit we are never dying, of which fact the Holy Spirit gives sufficient evidence. Thus the soul is endued with the senses—seeing, hearing and feeling, which is incessant. By this we understand never dying. Contrast existence between the soul in the body, or in eternity, it is but limited in principle but not in degree. In degree it is unlimited, unknown, unsearchable in this life—either happy or sad. The apostle says: It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. From this we infer that those who do not love him will experience such a great degree of sorrow or misery that eye hath not seen, nor ear heard, neither have entered in the heart of man.

In this life our only prospect in the future is boundless, endless happiness or never ending misery. O, then should it not cause every rational mind to reflect seriously upon these

solemn truths and events? We are but sojourners here, and are hastening to a never-ending eternity, as fast as the unlooked wheels of time can roll us on. Experience teaches us that death is no respecter of persons, neither age nor circumstances. It is unknown to us how soon our journey through life may be ended; but this much we know, that it will not be long until we land upon the shores of eternity. A few more storms, a few more days and all will be at an end.

Life is compared to a vapor—to a handbreadth—to grass—to flowers. We all know that these things are but transitory—perishable, and of short duration. How soon a vapor is dispersed! How soon have we gone a handbreadth! How soon the grass springs up, matures, withers, and returns to dust. How soon flowers come forth and fade! Thus it is with man. The patriarch Job says: Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not. Should not then the uncertainty of life influence us all to meditate seriously on the past, present and future? Every one should be diligently engaged in the great and important work of the salvation of the soul; a work which can never be commenced too soon. Deferr not to make your peace, calling and election sure.

O careless and thoughtless sinner, your time is limited to be spent upon the barren fields of sin and folly. While many are hoarding up riches to gain the applause of the world, indulging in all the vanities of earth, they are suffering many golden opportunities to pass by unimproved to gain an inheritance in the spiritual Canaan. We do not desire to impress the minds of any that it is not right to be employed in temporal things, for the sustenance of the body, for if we do not labor, neither should we eat. We are commanded to eat our bread by the sweat of the brow; but we must be temperate in our daily avocations. Be not dishonest in the sight of God, and thereby bring our souls in jeopardy.

We have a spiritual as well as a natural body which must be cared for in this life. If we do not labor to provide sustenance for the body it will perish. In like manner the spirit will perish if it is not cared for in this life, and the sooner we commence to prepare for eternity the better. If we put off the favored opportunity till death, it will then be forever too late. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

J. D. II.

To be Remembered.

Every day remember that to-day you have a God to glorify; a Savior to imitate; a soul to save; a body to mortify; virtue to acquire; heaven to seek; eternity to contemplate; temptations to resist; the world to guard against; and perhaps, death to meet.

Social Worshipers Parting.

Farewell, loving Christians; the time is at hand
When we must be parted from this social band;
Our social engagements do call us away—
Separation is needful, and we must obey.

Farewell my dear brethren; farewell for awhile,
We'll soon meet again, if kind Providence smile;
But when we are parted and scattered abroad,
We'll pray for each other when wrestling with God.
Farewell faithful soldiers; you'll soon be dis-
charged,

The war's almost o'er, the crown is enlarged;
With singing and praying, though Jordan may
roar,

You'll enter fair Canaan, and rest on the shore.
Farewell ye young soldiers, who've listed for war
Kiss trials adieu, but Jesus is near;
Although you must travel this dark wilderness,
Your Captain's before you, he'll lead you to rest.

Farewell, weeping mourners, ye broken in heart,
O go to the Savior, and choose the good part;
He's full of compassion, and mighty to save,
His arms are extended—your souls he'll receive.

Farewell careless sinners, for you I do mourn,
To think of your danger, and great unconcern;
You've heard of the judgment, where all must
appear—

O there you'll stand trembling, with tormenting
fear.

Your frolics and pastimes in which you delight
Will serve to torment you in that dread affright;
You'll think of the sermons you've heard of in vain,
When hope's gone for ever of hearing again.

Farewell fellow travelers, farewell all around;
Perhaps we'll not meet till the last trumpet shall
sound;

To meet you in glory, I give you my hand,
The Savior to praise in a pure social band.

For the Herald of Truth

An Admonition.

I have long had a desire to write
an article for the Herald, but ever
feeling my great weakness, have
still been putting it off from one
time to another. But as we of our-
selves can do nothing, therefore we
should look to God and pray to
him for his assistance, who is able
and also willing to assist us in every
good work. Paul says: "I can do
all things through Christ which
strengtheneth me.

And, as we are told to admonish
one another, I will try, with God's
assistance, to give a few words of
admonition. More especially, how-
ever, would I call the attention of
my young brethren and sisters that
they, as a separate people, should
walk before God in humility. See-
ing that pride is in some respects
making itself manifest among the
young brethren and sisters, and be-
ing myself also often tempted with
this or that vain thing, I have felt a
desire to say something on the sub-
ject, though, perhaps, very imperfect
it may be. I believe that too much
cannot well be said upon it, for it is
of great importance. It was pride

that first caused Eve to partake of
the forbidden fruit, by which man
fell; and it is pride that is now
causing many to fall. It was Satan
that put this evil passion into the
hearts of our first parents, and he is
still in the same way managing it
most successfully in destroying
souls.

Our Savior, while upon earth, dis-
played a character of humility which
is truly astonishing. For though
he was Lord of lords, and King of
kings; though he was God himself,
before whom angels veil their faces,
and before whom man is as nothing,
less than nothing and vanity; who
measurcth the waters of the world in
the hollow of his hand, and who
taketh up the isles as a very little
thing; yet though he was so incom-
prehensibly great, he took upon
himself the form of a man, and for
our sakes became so poor that he
had not where to lay his head.

Wherefore Paul says: "Let this
mind be in you, which was also in
Christ Jesus: who, being in the form
of God, thought it not robbery to be
equal with God; but made himself
of no reputation, and took upon
himself the form of a servant, and
being found in fashion as a man, he
humbled himself, and became obedi-
ent unto death, even the death of
the cross." Phil. 2: 5-8. Thus did
our blessed Savior display a char-
acter of humility, not minding the
many mocks, scoffs, and slanders,
which he had to bear: "Leaving us
an example that we should follow
his steps."

Christ did not seek to exalt him-
self while here upon earth, not wish-
ing to gain the esteem of this world,
and for this reason the proud Jews
would not own him as the Messiah;
they would not that such a man
should rule over them. And it is to
be feared that this will be the case
with many professional Christians
of our day, were he to come again as
he did before.

Oh, let us try to walk in humility
before him, and he will exalt us in
due time! Peter says: "Likewise,
ye younger, submit yourselves unto
the elder. Yea, all of you be subject
one to another, and be clothed with
humility: for God resisteth the
proud, and giveth grace to the hum-
ble. Humble yourselves therefore
under the mighty hand of God, that
he may exalt you in due time." 1
Pet. 5: 5, 6. It appears to me that

language could not be made plainer,
and yet, some will try to argue that
it makes no difference how they
dress; just as though they knew
better than the apostle Peter, who
was taught of him who spake as
never man spake. The same apos-
tle says in another chapter in speak-
ing to the women: "Whose adorn-
ing let it not be that outward
adorning of plaiting of the hair,
and wearing of gold, or of putting
on of apparel; but let it be the hid-
den man of the heart in that which
is not corruptible, even the orna-
ment of a meek and quiet spirit,
which is in the sight of God of great
price. 1 Pet. 3: 3, 4. Paul also says:

"In like manner also, that women
adorn themselves in modest appa-
rel, with shamefacedness and sobri-
ety; not with broidered hair, or gold,
or pearls, or costly array; but (which
becometh women professing godli-
ness) with good works. 1 Tim. 2: 9, 10.
What can be plainer than this?
Those who say it does not matter
what they wear, or how they dress
themselves, might just as well say
that the apostles did not mean what
they said.

Oh, let us not give heed to the
false doctrines of men, but let us
give heed to God's holy word; for
he, as a kind Father in heaven, is
most mercifully entreating us to be
humble, only that we may become
everlastingly happy; also making
us the most gracious promises: "I
will be a Father unto you, and ye
shall be my sons and daughters,
saith the Lord God Almighty."

"Wherefore gird up the loins of
your mind, be sober, and hope to
the end for the grace that is to be
brought unto you at the revelation
of Jesus Christ; as obedient chil-
dren, not fashioning yourselves ac-
cording to your former lusts in your
ignorance." 1 Pet. 1: 13, 14. Although
some may perhaps laugh and mock
at us, and cast out our names as
evil, being ashamed to be seen in
our company, yet, if it were not for
the dread account they must give,
we might have reason to say to
them, Mock on; for this is but an
ornament to our religion; for so
persecuted they even Christ himself,
and his apostles. Why is it then,
that this soul-destroying passion is
making such progress? Is it because
the trumpet has not been sounded,
or no alarm given? It cannot be this,
for our dear, old ministers, Sabbath
after Sabbath, ceased not to warn

us against this evil. Let us take
their earnest admonitions to heart.
They are undoubtedly more enlight-
ened than we are, and therefore we
should not at all think that they
are too strict. It is their duty ear-
nestly to admonish us to forsake
all evil. Paul says, "Remember
them which have the rule over you,
who have spoken unto you the word
of God: whose faith follow, consid-
ering the end of their conversation."
And also in another place he says:
"Obey them that have the rule over
you, and submit yourselves: for
they watch for your souls as they
that must give account." Heb.
13: 7, 17. We should never make
light of what they say. They are
ambassadors for Christ, as though
God did beseech us by them. There-
fore, to disregard their words, is to
disregard Christ's words. And to
disregard Christ's words is a great
sin, and a sure sign that we do not
love him. Let us, therefore, labor
to do his will in all things, with the
humble conviction that we are noth-
ing in ourselves, and that to do all
things which he has commanded us
will yet leave us as unprofitable
servants. DANIEL SHENK.

Elida, Ohio.

Nothing but Leaves.

Nothing but leaves; the Spirit grieves
Over a wasted life;
O'er sin committed while conscience slept,
Promises made but never kept,
Folly and shame and strife,
Nothing but leaves.
Nothing but leaves; no refined sheaves
Garnered of life's fair grain:
We sow our seed—lo, tares and weeds,
Words, idle words for earnest deeds;
Reaping we find with pain
Nothing but leaves.
And shall we meet the master so,
Bearing our withered leaves?
The Savior looks for perfect fruit;
Stand we before Him sad and mute,
Waiting the word He breathes
"Nothing but leaves!"

Selected by D. W. KILMER.

For the Herald of Truth.

Morality Not Sufficient.

It is good to be moral. I would
that every community in this land,
and in all lands, were a moral com-
munity. It is a blessed privilege to
be where vice and immorality are
looked upon as great evils; where
wrong and even the appearance of
wrong are averted. No one can fully
appreciate this blessing except
he who, by circumstances, has been
compelled to live in the great high
places of sin and degradation.

We do not denounce the man who
obeys the moral law, yet we must
say upon the testimony of the word
of God, that obeying *only* the moral
law is not sufficient. The young
lawyer had done all this from his
youth up, but it was not enough.
Christ told him: "Go, sell all that
thou hast, and give to the poor." Not
yet sufficient, "come and follow
me" closes this conversation. The
same invitation, by the same Jesus
is extended to you and to me—
"come." How often have you been
entreated to come to the Savior and
find rest for your weary and sin-bur-
dened soul? How many times has
God's spirit striven with you? Grieve
not the Holy Spirit; for we are told
it will not always strive with man.
If a person is convinced of the error
of his ways; if he knows and feels
that his life is not consistent with
the requirements of God, it is then
his duty to turn—to turn and live.

We must build our hopes on the
"Rock of Ages" if we would be safe
for time and for eternity. Christ
tells us in his gospel: "I am the
way and the truth and the life. No
man cometh unto the Father but by
me." When I rely upon my good
works, I no longer trust in the Lord,
but I trust in my own strength; I
want to save myself which is an im-
possibility. If we are saved at all
it is through the grace of God. In
and of ourselves we are nothing,
can do nothing. "In God we live
and move and have our being." It
is through his loving kindness and
tender mercy that we are what we
are. How often had He reason to
cut us off on account of our many
transgressions. Yet through His
compassion and love He has seen
fit to lengthen out our unprofitable
lives thus far. When we think of
what God has done for us it seems
very strange, indeed, that we should
be unwilling to enlist in his service
and become faithful soldiers of the
cross.

God's desire is that not a single
soul should perish, but that all shall
partake of the heavenly manna and
live. No matter how blind we are
to sin if we only heed the call "come,"
we shall have the scales removed
from our eyes, and be enabled to see
as we never saw before. Though
the change the Holy Spirit works
in us is mysterious yet what we
have to do is not at all mysterious.
The poor blind man was told to go
to the pool of Siloam and wash, if

he would receive his sight. He did
not philosophize with the Savior
about the medical properties of the
water in the pool, but with childlike
faith he went, washed, and was
healed. He could not say *how* his
sight was restored, but he knew
this: "whereas I was blind now I
see." Unconverted reader, we can-
not tell how the spirit will operate
upon you, but we know that if you
will go to Jesus full of faith and love,
and will do just what he wants you
to do, your spiritual eyes will be
opened; you will be healed of all
your infirmities.

One reason why the spread of
gospel truth is so much retarded, is
because men want to go to heaven
in their own way. They admit the
authenticity of the Bible in reference
to a heaven and a hell, especially
the former. Very few people expect
to spend the unending ages of eter-
nity in misery and woe. They hope
to enter that haven of rest where
storms are unknown. Not willing,
however, to accept the simple plan
of salvation Christ has revealed in
his holy word, they are looking in
their own wisdom for a different
system. Thus have men looked for
ages, and thus I fear will many con-
tinue to look until the veil of death
will forever shut them out from the
light of heaven.

I have often mourned over the fact
that in the community in which I
was born and bred, so many people
concern themselves so little about
religion. So many rely on their
good works—their morality. Let
me warn all such not to put too
much stress on your good deeds; in
and of yourselves you cannot do
nor be good. It is through the pu-
rifying influence of the Holy Ghost
that you can be true men and women.
Do not trifle with so important a
matter as your soul's eternal wel-
fare. Remember, God in his infinite
love and boundless mercy has open-
ed a way by which we may at last
enter heaven. Jesus is the way.
Go unto Him. He can save you
and be alone.

It is my earnest prayer, dear
reader, that you and I may so live
in this probationary world, that
when we shall appear before the
judgment bar of God, we may hear
the sweet sentence "well done, thou
good and faithful servant. Enter
thou into the joy of thy Lord."

JOS. H. LANTIS.

S. N. S., Lancaster Co., Pa.

Herald of Truth.

Elkhart, Ind., April 1875.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Errata.—In the March number, in the report of money received for the Russian Aid Fund it reads, Noah Bechtel \$8.00, which should be from John Cassel \$11.12.

The money was given by John Cassel and sent by Noa Bechtel, hence the mistake.

Our Journey.—We attended Conference on Friday, March 19th, and on Saturday went to Bucks county, where I spent Sunday attending meeting at Line Lexington, and came back to Lancaster, where we expect to spend a day, after which we shall stop in Johnstown and Masontown.

Conference in Lancaster, Pa.—Conference in Lancaster county was held on Friday, March 19th, at Brubaker's Meeting-house, where some eighty Bishops, ministers and deacons were present, from Lancaster, Cumberland, York and Lebanon counties; also Bro. J. M. Greider from Ohio, and J. F. Funk from Elkhart, Ind., were present. Our absence from home and other duties will not allow us to give a report of the proceedings in this issue—we expect to be able to notice at least some of the deliberations in our next.

For Consideration.—As we frequently receive articles for the Herald without the writer's name, we feel the necessity, as we have often done before, of again repeating it, that all articles intended for the Herald, must be signed with the writer's full name and address, or they cannot be admitted into its columns. The name, however, will not be printed if he does not wish it (which he can state at the end of his article), but that we may know from whom and from where we receive it.

We feel thankful to our numerous correspondents for articles contributed, and hope

you will continue diligently to write that thereby your own souls may be filled with heavenly wisdom, and that many who walk in the ways of sin may become awakened and turn to Jesus.

If an article does not appear in the next number after it is written, do not be discouraged, for if it is written in the proper spirit and is edifying, it will be presented to our readers.

From Huron Co., Ont.

Bro. Abraham Wambold, of Zurich, Ont., writes:—"Bishop Abraham Martin, and the newly ordained Bishop Amos Arisman, of Waterloo county, visited us, and preached for us several times. Febr 25th, five young persons, through conviction of their wayward course, were received into the church by baptism. May these young brethren and sisters let their light shine before men, that they may see their good works, and glorify their Father in heaven. Yea, may they remain faithful to the covenant which they have created with their God, and be useful laborers in the Lord's vineyard, and thereby many others may be gathered therein."

Conferences.

The Annual Conference for the state of Ohio, will be held in Martin's Meeting-house, Wayne county, on the third Friday in May. The nearest station is Orrville, on the Pittsburgh, Fort Wayne and Chicago rail road.

The Semi-annual Conference for the Eastern district of Pennsylvania, will be held on the first Thursday in May, in Franconia Meeting-house, Montgomery county.

The Semi-annual Conference in Virginia, will be held on the last Friday in April.

The Annual Conference for the state of Illinois, will be held in the church near Morrison, in Whiteside county, on the fourth Friday in May. The nearest station is Morrison, on the North Western rail road.

The Annual Conference of the Amish Mennonite Church will meet on Whit-Sunday, in Tazewell county, Ill. This Conference will continue from day to day until the business of the Conference is disposed of.

The Great Need.

So much has already been said and written about the need of the newly arrived Russian emigrants, that we feel a delicacy in again appealing to our readers, and the church generally, for more aid; but the necessity

of these people must be our excuse for writing this article. We will state the matter briefly. There are now in Kansas, at Florence and other places about one hundred families of Russian Mennonites, who are almost entirely without means. The several Aid Committees and kind friends from various places, have contributed to their support during the winter, and from this source they are still supplied with food. But now spring is at hand, and these people want and ought to begin to provide for their own living. They feel thankful for all that has been done for them, and regret they have been compelled to make the American brethren so much trouble. They ought to go on land and begin to plow, and dig, and build, and plant, so that they may be able to reap, and gather and live from the products of their own hands. But how begin? Without money, without tools or implements, without seed or house, or anything, whither shall they turn for aid? Very naturally to those of their brethren who are better off, and have means to spare. We may feel that we have given enough already, and yet more is needed, and if we truly sympathize with these needy people, I have no doubt we will still be able to do a little more.

Steps have already been taken to carry out the plan proposed in the last number of our paper, after the manner referred to in the Conference reports of the committee given in another column of this paper, held at Elkhart, Ind., March 8th, 1875. This plan proposes to put each family on forty (40) acres of land; that is, sixteen families on each section, and each 16 families to be provided with such implements, cattle and seed as they will need, and no more than is actually necessary for them to begin with. The money to be loaned to them on seven years time, at six per cent per annum.

The matter of making arrangements, selecting the land, settling them, and advising them in the work, is now in the hands of a committee of trustworthy men in Kansas, who will see that everything is properly arranged, and the means rightly used.

For the payment of these loans the whole community thus provided for will make themselves responsible.

Persons owning lands in the vicinity where these people are, and such as have lands some distance from there may do well for themselves, and a work of charity for their fellow-men, by taking one or more families of these people on their land, and

furnishing them the means and implements to farm with, according to a plan proposed in No. 1, of *Zur Heimath*.

Any person having means, and wishing to purchase land for himself and put one or more of these families on it to cultivate it for him may do so, and while he helps them, may help himself also.

In conclusion, we earnestly appeal to all brethren and other persons in sympathy with these poor people to give what they can for this purpose, and the necessity of acting promptly in this matter will appear when we consider, that unless they will be enabled to raise their own bread this summer they will have to be fed by the charity of our people during another year.

Let us lay hold once more, brethren, and do what we can, and thus help to bear one another's burdens.

Money sent to us will be sent and properly applied.

J. F. Funk.

—Andreas Schmidt, of Bish. Tobias Unruh's church, wishes to know where his son Jacob is. Address Andreas Schmidt, Haled, Kansas, care of B. Warkentin.

—Heinrich P. Unruh, Andreas P. Unruh, John C. Unruh, Benjamin P. Iantz, and Joseph Thomas, of the same congregation came to Elkhart, in June 1874. Any of their friends writing to them will direct to them at Elkhart, Ind., care of J. F. Funk.

Question.—Can a man, according to Romans 7: 2; and 1 Cor. 7: 39, be received into the church, if he marry a second time while his first wife is living?

Will not some of our brethren write a scriptural article on this subject for the benefit of the many who can not rightly understand it?

For the Herald of Truth.

A Visit.

I left home on the morning of the 20th of Feb., and went to brother Joseph Holde-man's and he accompanied me to Clinton Township, in Elkhart Co., where we spent the night with the aged Brother, John Nusbaum. The next morning, being Sunday, we went to La Grange to the Lake meeting-house where we met the brethren H. Miller and J. J. Weaver, the ministering brethren at that place. Brother Plank was with us also where we had a full house and good attention, after meeting, brother Miller took us home with him where quite a number of brethren and sisters had met together; the day was spent in exhortation and singing. In the evening we had meeting at the same place, we had a full and well attended meet-

ing, we returned home with Brother Miller where we were kindly entertained. Monday 22nd, Brother Miller accompanied us to J. J. Borntreger's; in the afternoon we continued our journey for the Haw Pateh, where we stopped with the Brethren I. Snaucker and C. Koolley all night.

Next morning, the 23rd, we returned to Brother Borntreger's, on some business. In the afternoon they accompanied us to the Amish meeting-house at the forks of the Elkhart, where we had meeting in the evening, the house was well filled and good order observed; the Brethren Borntreger and Plank, ministering brethren at that place, were with us. We hope the Lord will bless their labor in that part of his vineyard. After meeting we returned home with Deacon John Nusbaum. Next day we visited the friends in that neighborhood, that evening, the 24th, we had meeting in the Lutheran Church, where on account of the water and ice on the roads there was a small but attentive congregation. We went home with Brother David Nusbaum; next day, being Thursday 25th, we visited the friends in that place, and in the evening we had meeting at Sehrock's School-house, where we had a very good audience. Here we met brethren of the Amish and Tunker Churches, who also took part in the services. May the Lord bless their labors. We went home with Brother Shrock and remained with him that night.

Next day the 26th we started for home, where we arrived that same evening and found our families well. We feel thankful to God for his preserving care over us, and we return our sincere thanks to the friends for their love towards us while with them. May God bless them in spiritual as well as temporal blessings, that we may all rejoice together in the Rock of our salvation.

JAMES M. CULBERTSON.

St. Jos. Co., Ind.

For the Herald of Truth.

On which Road do we travel?

Dear fellow traveler, let us stop now, and see for a moment, whether we are on the right road, that leadeth to a home of everlasting joy and pleasure. If we have fervent love to Jesus, and keep his commandments, then we are on the right road. But if we are yet seeking to gratify our fleshly lust and not regarding what Jesus, in his word, says, then we are yet on the broad and dangerous road that leads to neverending woe. Every step we make brings us nearer to the place of our destination. Jesus says, "If ye love me, keep my commandments." Now every one can soon learn to know what his commandments are if he is willing to take the New Testament, and read and meditate upon it with a prayerful heart. It is high time to get our pass now, that we may enter the ark of safety; for the flood will soon come, and the ark will sail with all those who have traveled the right road, and have

made their peace with God. But Oh! a great multitude that were sporting along the broad road, eating and drinking, dancing and laughing, are now left behind to drown in everlasting perdition. They will see how foolish they were, to make sport of those who traveled the road of self-denial. Now they are safely gliding on toward the harbor of everlasting joy and happiness, and for us there is no hope, the ark is gone, and the door is closed; the bridegroom is with them, and we are left to our fate, in a deluge of woe. O, fill your lamps with the oil of righteousness before it is forever too late.

J. B. M.

"Why Weepest Thou?"

The friends for whom we mourn are no more dead than we are, who weep at their graves. They are alive, thinking and feeling, and acting as consciously. The body dies, but the body is not ourselves. Paul always spoke of "his departure"—of "departing to be with Christ." Jesus said to the dying thief, "This day thou shalt be with me in Paradise." His body was laid in the potter's field. It was buried, but he was with Christ.

"It is not death to die,
To leave this weary road,
And midst the blessed throng on high,
To be at home with God."

Christian, does not thy heart glow at the thought that there is a time marked out in the counsels of heaven when thou shalt be with the angels now are; when thou shalt shine with that glory in which principalities and powers now appear; and, when in the full communion of the Most High, thou shalt see him as he is? And will not this thought cheer thee, that the loved and gone before are now enjoying that blessedness for which you hope and long? "Oh, be of good courage, and he shall strengthen thy heart."
—Am. Tract Soc. Tract.

Lines

On the death of LYDIA MAST, daughter of Daniel Mast, near Morgantown, Berks County, Pa., who died of consumption, the 21st day of January, 1875, aged 25 years, 10 months and 12 days.

Pass gently round this open grave,
Tread lightly o'er the sod;
It holds in trust a friend to save
Who long had plead with God.

Tread lightly: this is hallowed ground:
Bright angels have been here;
And with eternal life have crowned
The girl that sleepeth here.

Tread lightly as the falling turf,
So stirred above her form;
It echoes but another birth,
Of the soul to heaven born.

I trust as pure as the virgin snow
That falls upon the ground;
Unscathed on earth by sin or woe,
She a heavenly home has found.

We bow with humble hearts to him
Who called the loved one hence,
And saved her from the snare of sin
Redeemed of innocence.

MORGANTOWN, BERKS CO., PA.

KAT.

Then They that Feared the Lord.

Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. Mal. 3: 16.

Why should believers, when they meet,
Not speak of Christ, the King they own:
Who gives them hope that they shall sit
With him forever, on his throne?

Is any other name so great
As his who bore the sinner's load?
Is any subject half so sweet,
So various as the love of God?

And they talked together of all these things which had happened. Luke 24: 14.
Forgotten be each worldly theme,
When Christians meet together thus,
We only wish to speak of him
Who lived, and died and reigns for us.
We'll talk of all he did and said,
And suffered for us here below;
The path he marked, for us to tread,
And what he's doing for us now.

He hath said, I will never leave thee, nor forsake thee. Heb. 13: 5.
Hark, my soul, 'tis Jesus speaking,
He whom thou hast long been seeking;
What a promise doth he make thee,
I'll ne'er leave thee, nor forsake thee.
Never start at thoughts of dying,
Still on Jesus' love relying;
'Though the fear of death may shake thee,
He'll ne'er leave thee nor forsake thee.

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. John 14: 2.

Beyond, beyond the glittering stars,
There where eternal ages shine;
Jesus for every saint prepares
Mansions of glory; joys divine.

Blest mansions, fix'd beyond the bound
Of sin and sorrow, woe and pain;
Where peace and rest and joy reign,
Where Christ and saints for ever reign.

And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. John 14: 3.

Look up, ye my soul, and view him gone,
For thee thy mansions to prepare;
And humbly wait his glad return,
When thou shalt all his glories share.
Let not your hearts be troubled then,
But on your Jesus still rely;
He'll surely visit you again,
And you shall dwell with him on high.

Jesus, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. 12: 2.
He saw the cross, despised the shame,
And bowed beneath the weight;
For this he bears the greatest name,
And gains the highest seat.

Methinks I see the glorious King
By hosts angelic crowned;
They shout, and heaven's high arches ring
With the triumphant sound.

I am he, that liveth, and was dead; and behold, I am alive for evermore. Amen. Rev. 1: 18.
He once was dead, but now he lives,
His glory fills all heaven above;
His blessedness to heaven he gives,
The fountain he of joy and love.

His people shall his triumph share,
With him shall live, with him shall reign:
In heaven their joy is full, for there
They see the Lamb for sinners slain.

Therefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7: 25.

His lives, the great Redeemer lives,
What joy the blest assurance gives!
And now before his Father God,
Pleads the full merit of his blood.

Great Advocate! Almighty Friend!
On him our humble hopes depend;
Our cause can never, never fail,
For Jesus pleads, and must prevail.
Sel. by M. R. HOVINE.

Tests of Discipleship.

A disciple is one who follows the instruction of another. Hence, the followers of a teacher, philosopher, or the head of a sect, are often called his disciples. In this sense, it is used in the New Testament, where it occurs as the common designation of those who, by the preaching of the gospel, were converted to the Christian faith. We read of "the disciples of Moses"—John 9: 28—"the disciples of John the Baptist"—Matt. 11: 2—and "the disciples of Christ."—Luke 14: 26, 27, 33. In the days of our Lord's public ministry, it is said that "great multitudes followed him," actuated, no doubt, by various motives; but, being aware that many of them had not hitherto counted the cost, He turned and said unto them, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple; and whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14: 26, 27, 33. See also Matt. 7: 21, 23.

These things sufficiently show the danger there is of our deceiving ourselves in regard to this important article; and the necessity of a thorough examination of the grounds on which we base the claim of our discipleship. The world is filled with counterfeiters; but this proves that there are genuine somewhere.

1. A perfect surrender of all we have into the hands of God, is essential to the character of a real disciple of Christ. God demands an unconditional surrender. He says, "Son, daughter, give me thy heart." These are words of authority, and we must obey or suffer the penalties of the law. The multitude of professors are actuated by selfishness and pride, in their various forms, simply because there is a lack of consecration. *Honor—HONOR—HONOR!* is the cry that ceases not. A mighty effort is put forth to establish themselves on the strength of their own good deeds. But to what does the prophet compare the righteousness of such? "All our righteousness," he says, "are as filthy rags." "Rags," which are not sufficient to cover our nakedness; yea, as "filthy rags," which only defile us. Again, they are compared to those Jews, who, "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." It is not so with the true follower of Christ. He is characterized by principles of justice and holiness. Whereas, he once yielded his members "as instruments of righteousness unto sin," he now *gilds* himself unto God. The fishermen left *all* and followed Christ. Let us imitate their example.

2. A steady, consistent, and uniform perseverance in the ways of Christ, is another prominent characteristic of discipleship. It is a great thing to become a disciple of Christ, but it is infinitely greater to follow him daily.—How many commit a fatal error, by supposing that when they are converted and joined to the church, that is the end of it! In consequence of this idea, the land is filled with backsliders. How little does the conversion of a man bespeak for the glory of God, compared to a "well-ordered life"! It is a lamentable fact, but nevertheless true, that out of the vast multitude of professed Christians, but comparatively few "walk with God." "They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."—Titus 1: 16. Frequent our cities and towns, and there behold the pompous displays in the church; and if you have any relish for Bible truth, you will be constrained to cry out, "Where, O God, are thy real worshippers?"

If there ever was a time when Christians ought to put forth untiring efforts, it is now. May God breathe on us and say, "Receive ye the Holy Ghost!"

3. A true disciple of Christ is characterized by a godly and upright conversation. To speak uprightly, is to speak with honesty and integrity; not speaking one thing, while thinking something entirely different. A Christian should consider his word as sacred. "As he which hath called 'you' is holy, so be ye holy in all manner of conversation." How strongly does this enforce upon us the necessity of "ordering our conversation aright"! Too much care cannot be taken at this point. Truly, the tongue is a little member, but a mighty instrument of much good, or great harm. The necessity of keeping it bridled is evident from the fact, that people, as a whole, can speak more expertly of the bad than of the good qualities of their neighbors. Such a principle is not begotten of God, but is "earthly, sensual, devilish." "Who is a wise man and endowed with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom." O, for wisdom to enable us to speak the "truth from the heart"! Let it come, good God—stay not! let it come!

4. The true follower of our Lord Jesus Christ "despiseeth the gain of oppression." Covetousness springs from the father of that principle—the devil. And he that is actuated thereby, seeks gratification, even if it results in the downfall of his fellow-man. He beareth heavily upon the poor, and regardeth not his infirmities. It is not so with the Christian. He is influenced by better and nobler principles. He despises the idea of enriching himself by oppressing his neighbor. He even "sweareth to his own hurt, and putteth not his money to usury, nor taketh reward against the innocent." And the promise is, "He that doeth these things shall never be moved." Alas! how are few the unmovable ones!

5. That we should have no fellowship with unrighteousness is essential to the character of a real disciple of Christ. The apostle asks the question, "What fellowship hath righteousness with unrighteousness?"—How can good and evil associate together, being principles directly opposed to each other? In the controversy between them, one or the other must have the preference. God calls for a decision. "How long halt ye between two opinions?" Be no longer balanced between interests of such a vast magnitude.—Take a decided stand for the right.—How God-dishonoring is our worldly conformity! We have vowed, and revowed—consecrated, and re-consecrated; but where are we to-day?—*Earnest Christian.*

Marriage.

"Only in the Lord." 1 Cor. 7: 39.

That is, only to one who is a Christian, with a proper sense of her obligations to Christ, and so as to promote his glory. The apostle supposed that could not be done if she were allowed to marry a heathen, or one of a different religion. The same sentiment he advances in 2 Cor. 6: 14; and it was his intention, undoubtedly, to affirm that it was proper for a widow to marry no one who was not a Christian. The reasons at that time would be obvious. (1.) They could have no sympathy and fellow-feeling on the most important of all subjects, if the one was a Christian and the other a heathen. See 2 Cor. 6: 14, 15, &c. (2.) If she should marry a heathen, would it not be showing that she had not as deep a conviction of the importance and truth of her religion as she ought to have? If Christians were required to be cooperative "to be a peculiar people," not to be conformed to the world," how could these precepts be obeyed if the society of a heathen was voluntarily chosen, and if she became united to him for life?

(3) She would in this way greatly hinder her usefulness; put herself in the control of one who had no respect for her religion, and who would demand her time and attention, and so interfere with her attendance on the public and private duties of religion, and offices of Christian duty. (4) She would thus greatly endanger her piety. There would be danger from the opposition, taunts, the sneers of the enemy of Christ; from the secret influence of living with a man who had no respect for God; from his introducing her into society that was irreligious, and that would tend to mar the beauty, and to draw her away from simple hearted devotion to Jesus Christ. And do not these reasons apply to similar cases now? And if so, is not the law still binding? Do not such unions now, as really as they did then, place the Christian where there is no mutual sympathy on the subject dearest to the Christian heart? Do they not show that she who forms such a union has not as deep a sense of the importance of piety, and of the pure and holy nature of her religion as she ought to have? Do they not take time from God

and from charity; break up plans of usefulness, and lead away from the society of Christians, and from the duties of religion? Do they not expose often to ridicule, to reproach, to persecution, to contempt, and to pain? Do they not often lead into society, by a desire to please the partner in life, where there is no religion, where God is excluded, where the name of Christ is never heard, and where the piety is marred and the beauty of simple Christian piety is diminished? And if so, are not such marriages contrary to the law of Christ? I confess that this verse, to my view, proves that all such marriages are a violation of the New Testament; and if they are, they should not, on any plea, be entered into; and it will be found, in perhaps nearly all instances, that they are disastrous to the piety of the married Christian, and the occasion of comfort, peace and happiness in the married life.—*Barnes' Notes.*

Plainness and Power.

Christ has committed to his people every essential resource of moral power, for the salvation of men and their own present and eternal triumph.

But these resources are available only upon certain conditions. What are they? Among many others, plainness of apparel is indispensable. But what is the Scriptural standard of plainness of apparel? This is not so difficult to answer as many assume.

Let us, then, attempt the analysis of Scripture on this point. Peter says, "Let it not be that outward adorning of plaiting [braiding or curling] the hair, and of wearing of gold, or of putting on of apparel." The Greek reads, *ornamental* apparel. Here, then, is a clear and explicit prohibition of *ornamental* head-dresses, gold and gew-gaws—such trinkets as curls and wigs, artificials and flounces, breast-pins and finger-rings, chains and tinsel, flaunting ribbons and tawdry trimmings: in short, whatever is worn merely for ornamental purposes.

Paul's words are equally explicit, only he adds another to the list prohibited—*pearls*—and uses another word for ornamental, and prefixes the general direction, That women adorn themselves in *modest* apparel. This word indicates *simplicity*, and is the opposite of flaunt and dash. These are his words: "In like manner also, that [women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array."

Now these words are as appropriate for men as for women. Indeed, they are a direct reprimand to the men; for, is it not usually to please the men, and often to gratify the vanity of the men, that women wear ornaments? For, though there may be a natural desire for self-display on the part of women, yet how few would really adorn themselves, were it not the evident desire of the men to have them do it! Really, therefore, half the sin is chargeable to the men.

Here Eve may retort back upon Adam the indirect insult he offered the Almighty, "The woman, whom thou gavest me—she gave me—and I did eat;" and say, when charged with the violation of this plain, gospel statute, "The man gave me these rings and ribbons, and—I wear them." And as both shared the condemnation and ruin of the first sin, so both are involved in the guilt of wearing ornamental apparel.

But here I am met by the assumption, that it is not harmful to wear ornaments; for "God has adorned nature everywhere with ornaments of beauty in an endless variety, and has He not designed all this to minister to our pleasure? Have we not also a taste for the beautiful, and is it not given us to cultivate and gratify?"

One question; Did not God create the tree in the midst of the garden? And was it not "good for food, and pleasant to the eyes, and a tree to be desired to make one wise"? And did not God *prohibit* its taste?—So God has made gold and flowers, and adorned nature profusely—which he has a right to do. He made the pearls, and the "gooily feathers of the peacock," and the ostrich, and everything of beauty with which the women adorn themselves; but, as with the beautiful tree in the midst of the garden, He has *prohibited* their use for the ornamentation of our persons. No reason is given for the Divine interdiction in the one case or the other: but the one interdiction is as positive as the other.—And, alas! both have been overstepped, and even by women professing godliness—

"Not keeping strictest watch as she was warned." And, herein lies much of the moral weakness of the women of the church to-day. Their spiritual strength is absorbed by an overgrowth of ornamental apparel. This over-shadows that inward adorning enjoined alike by inspiration and instinct, and it pales, and pines, and perishes.

O! ye women of God—ye who should be like "the king's daughter, all glorious within"—receive this kindly caution; and remember, that in your hands is placed a lever of immeasurable moral power. And it is given you to hold the world away from God, and leave it farther from Him; or to move it nearer to God, till it shall be again an Eden. But you will be utterly unsuccessful for such a grand achievement, if your hands are bedizened with rings, your apparel with feathers and finery. The reason is obvious: You are plucking prohibited fruit, and crowding the Divine command into the shadow of a perverted conscience. Your moral power is in your *plainness*—not in your plumes, nor plaited hair; in your piety, and not in your poses; in your prayers, and not in your prettiness.

And remember, that God has intimated His estimate of all ornament, even of His own making. It is always frail and feeble—ephemeral and fading. On the other hand, plainness is *enduring* as well as useful, and ended with permanency and power.—*Earnest Christian.*

Children's Department.

God Reigns.

Dear children, let us not forget
One Father reigns above;
Oh! let us still our jewels set
Within his crowns of love.

His arm can lead our trembling feet
Along life's devious way;
The sunshine of his presence turn
Our starless night to day.

At Home.

After a short visit with our friends in Allen and Putnam counties, Ohio, since my last writing, we arrived home safely and well on the eighth of March. We were gone one day less than four months and a half. Our friends everywhere treated us with much kindness, and we enjoyed our visits very much; yet the time seemed long, and we were glad to get home again.

Home is indeed a pleasant word! Who does not love to be at home, especially when it is a pleasant one? Most persons love to go away from home sometimes to visit their friends, but when they have been away awhile, and finished their visits, they are more anxious to return home than they were to go away. All of us love to have a home we can call our own; but if we had a nice home that we loved very much, and by some misfortune we would lose it, how badly we should feel.

Let us remember, this world is not our home. We have only a short time to stay here, and then we must go to another world; and O, how terrible it will be for us, if we are not prepared to go to that home which Jesus has prepared for us in heaven! Let us think more of these things, my dear young friends, and work faithfully in laying up for ourselves a treasure in heaven, so that when we must leave this world we may have a home where we may always stay and be happy.

I still think of many of the children I met in my travels, and some of them I shall never forget; but many of them with whom I could not stay long enough to become rightly acquainted I shall not be able to call to memory, as I saw perhaps several thousand children in my travels. I wish those of the children who can write, would write me letters; and I would either notice them in the Herald, or write to them. Let us all try to cheer and encourage each other while we live, so that our journey through this world will be more pleasant. Your friend,
BROTHER HENRY.

Rich for a Moment.

The British ship Britannia was wrecked off the coast of Brazil, and had on board a large consignment of Spanish dollars. In the hope of saving some of them, a number of barrels were brought on deck; but the

vessel went to pieces so fast that the only hope for life was by taking at once to the boats.

The last boat was about ready to push off, when a young midshipman went back to see if any one was still on board. To his surprise, there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping up about him.

"What are you doing here?" shouted the youth. "Don't you know the ship is fast going to pieces?"

"The ship may go," said the man; "I have lived a poor wretch all my life, and I am determined to die rich."

The officer's remonstrances were answered by another flourish of the hatchet and the man was left to his fate.

We should count such a person a madman, but he has too many imitators. Men seem determined to die rich at all hazards. Least of all risks do they count the chance of losing the soul in the struggle, at any moment whatever. And yet the only riches we can hug to our bosom with joy, in our dying hour, are the riches of grace through Jesus Christ, which we must make ours before the dark hour comes. O! how rich have many died in their garrets and huts, while kings and princes have entered on the other life more destitute than beggars. Who would not rather choose to be rich for eternity, than rich for the fleeting moment in which the ship is sinking into the dark waters?

Acrostic.

Father, Son, and Holy Spirit,
Rich in mercy, peace, and love;
I implore through Jesus' merit,
Every blessing from above.
Now let peace, and joy, and gladness
Dwell within this happy home;
Sorrow, sickness, pain, and sadness
Here among us, never come.
In life protect, be ever nigh,
Prepare us for a home on high.

The Sabbath Breaker Punished.

OR, THE EFFECTS OF SABBATH-BREAKING.

A boy, whose name was Henry Mees, a scholar in a Sunday School, met with his death in the following manner. One Sunday afternoon, the weather being fine, instead of going to school, he went to walk; and, along with some other boys, he strolled to the water side. There were some planks affixed at the edge of the river, and Henry got on these; but his foot slipped, and he fell into the river and was drowned. He had not been a great while in the Sunday school, and his conduct generally was pretty good; but it is a very awful thing to die suddenly; still more so to die in the act of breaking the commandments of God. How much better would it have been for this poor boy to have gone to school. He met with his death through playing the truant; and truant-players never get any good

by staying away from school. Let Sabbath-breakers beware! The Lord is a holy God; he hates sin, and he often punishes those who break his laws; if not in this world he will in the next.

Be persuaded, my dear young reader, to seek your happiness, not, like this boy, in doing your own pleasure and in breaking the commands of God; but in striving to please God, and in doing what he has told you in his holy word. For, the wages of sin, you see is death; but the gift of God is eternal life through Jesus Christ our Lord.

A Little Sermon for Little Folks.

"If ye know these things, happy are ye if ye do them." John 13: 17.

1. "These things;" that is, your duties. You have duties wherever you are.

1. At home, obedience and respect to parents, and kindness to brothers, sisters and servants.

2. At school, respect to teachers, faithfulness to study, and fairness in study.

3. On the street, good manners, modesty, kindness, minding your own business.

II. How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, "What will you give me?"

2. But from love. So the Savior did when a boy at Nazareth. So the angels do God's will (which is only another name for duty.) This will make you do it cheerfully.

3. Better every day. By trying to do your duties, you will become more skillful. So you improve in reading, writing and music. Peter says, "Grow in grace."

III. Doing duty makes you happy. Sin cannot make you happy. Sin did not make Eve happy, nor Cain, nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin can make you happy. But happiness comes from doing your duty. That is God's reward. This is the promise in the text. Think of this every day for just one week, and see how it is.

Try, then, to know your duty. Be faithful in duty in doing it from love to God and man; then you will be happy every day on earth, and forever happy in heaven.—*The Myrtle.*

FOOD FOR THE LAMBS

Bow down thy ear, and
hear the words of the wise,
and apply thine heart unto
my knowledge.

For it is a pleasant thing if
thou keep them within thee;
they shall withal be fitted in
thy lips.—Prov. 22: 17, 18.

Miscellany.

"Oh! let thy grace new strength supply,
Oh! breathe the thought that comfort gives,
And point to faith's uplifted eye,
The Lamb that died, the God who lives."

Pneumatic Tube Four-Hundred Miles Long.

The following extract describes the operation of a pneumatic tube between Glasgow and London.—Probably few of our readers are aware of the existence of the process by which messages and packages are almost instantaneously transmitted between the two cities:

I had occasion to send a telegram to London the other day, and in a few minutes received a reply which led me to suppose that a serious error had been committed by my agents, involving many thousand pounds. I immediately went to the telegraph office, and asked to see my message. The clerk said: "We can't show it to you, as we have sent it to London." "But" I replied, "you must have my original paper: I wish to see that." He again said: "No, we have not got it: it is in the post-office at London." "What do you mean?" I asked. "Pray let me see the paper I left here half an hour ago." "Well," said he, "if you must see it, we will get it back," and in a few minutes or so, produced my message rolled up in pasteboard.

It seems that for some months there has existed a pneumatic telegraph betwixt Glasgow and London and betwixt London and all the other principal cities of the kingdom, into which the messages are thrown and sent to their destination. I inquired if I might see a message sent. "Oh, yes, come round here." He slipped a number of messages into a pasteboard scroll, popped it in a tube and I heard a slight rumbling noise for seventeen seconds, when a bell rang beside me indicating that the scroll had arrived 400 miles off.

There has been a large tube between the General Post Office in London, and the stations in Euston Square in operation for a number of years. The mailbags for the north are all sent by this conveyance, so that the Post Office receives letters up to a few moments before the train leaves, three miles off. The transit takes less than two seconds! Surely this is an age of wonders."

Is Temperate Drinking Safe?

At a certain town meeting in Pennsylvania, the question came up whether any persons should be licensed to sell rum. The clergyman, the deacon, the physician, strange as it may now seem, all favored it. One man only spoke against it, because of the mischief it did. The question was about to be put, when there arose from one corner of the room a miserable woman. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment's silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, and then her long arms to their greatest length, and raising her voice to a shrill pitch, she called to all to look upon her.

"Yes," she said, "look upon me, and then hear me. All that the last speaker has said relative to temperate drinking, as being the father of drunkenness, is true. All practice, all experience, declares its truth, all drinking of alcoholic poison, as a beverage in health, is excess. Look upon me! You all know me, or once did. You all know I was once the mistress of the best farm in the town; you all know, too, I had one of the best—the most devoted of husbands. You all know I had fine, noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know. You all know they lie in a row, side by side, in yonder churchyard; all—every one of them filling the drunkard's grave! They were all taught to believe that temperate drinking was safe—that excess alone ought to be avoided; and they never acknowledged excess.

They quoted you, and you, and you, pointing with a shred of a finger to the minister, deacon, and doctor, as authority. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and its prospects, with dismay and horror. I felt we were all to be overwhelmed in one common ruin. I tried to ward off the blow; I tried to break the spell, the delusive spell, in which the idea of the benefits of temperate drinking men had involved my husband and sons. I begged, I prayed, but the odds were against me.

"The minister said the poison that was destroying my husband and boys was a good creature of God; the deacon who sits under the pulpit there, and took our farm to pay his rum bills, sold them the poison; the doctor said a little was good and the excess only ought to be avoided. My poor husband and my dear boys fell into the snare, and they could not escape; and, one after another, were conveyed to the sorrowful grave of the drunkard. Now look at me again. You probably see me for the last time. My sands have almost run. I have dragged my exhausted frame from my present home—your poor-house—to warn you all; to warn you, deacon! to warn you, false teacher of God's word! And with her arms flung high, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch,

she exclaimed, "I shall soon stand before the judgment seat of God. I shall meet you there, you false guides, and be a witness against you all!"

The miserable woman vanished. A dead silence pervaded the assembly; the deacon and physician hung their heads; and when the president of the meeting put the question, "Shall any licences be granted for the sale of spirituous liquors?" "the unanimous response was, 'No!'" — *Memoir of George N. Briggs, late Ex-Governor of Mass.*

Terrible Famine in Asia Minor.

Mr. Farnsworth, the English Commissioner in Asia Minor, gives a sad account of the famine there. In many of the villages, from one fourth to one third of the inhabitants have died from starvation. In Hassan Dede, of 420 inhabitants, 139 have died. For two years the grain and cotton crops failed. Ahali, of 1100 inhabitants, 400 have died. The dead on the streets are frequently eaten by the dogs and cats. In Juva, of 300 inhabitants, 100 have died. In Karadsehula, of 800, from 300 to 350 died. The dead remain a long time unburied, and are afterwards dug up by the hungry dogs. The inhabitants nourish themselves on herbs, grass, dogs and cats. Here the land is fruitful, but the people do not labor.

This is but a brief extract from Mr. Farnsworth's diary, who was there to distribute food.

Let the whole Earth be Filled with His Glory.

THE FIELD IS THE WORLD.

It has in it 1,200,000,000 of immortal souls, destined to meet us at the judgment bar of God. Of these, 800,000,000 are bowing down to stocks and to stones, the workmanship of their own hands. Besides these there are 160,000,000 Mohammedans, 240,000,000 adherents to other false systems of religion, leaving only 100,000,000 of nominal Protestants. It is not for us to say how many of these 100,000,000 are true disciples of our risen and exalted Lord and Savior Jesus Christ. We know from well-authenticated statistics that with every stroke of the pendulum one immortal soul passes from time into eternity; with every revolution of the sun, 86,400 immortal souls go to appear before the judgment bar of Christ. Pause just here, and consider the value of a single soul for whom Christ died upon the cross on Calvary.—*Geo. H. Stuart.*

—A recent calculation relative to the principal European languages shows that English is spoken by ninety millions persons, German by fifty-five millions, Spanish by fifty-five millions, and French by forty-five millions.

Let the object of love be careful to lose none of its loveliness.

'Ye are they which justify yourselves before men; but God knoweth your hearts.'

'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' Phil. 4: 8.

Vistula, Ind. S. P. YODER.

For the Herald of Truth

Going to Law.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" 1 Cor. 6: 1.

Dear brothers, sisters and friends, I have long had a desire to see an article in the columns of the Herald on the subject of going to law, but as yet my desires have not been gratified; hence, I will endeavor to write as the Lord will be pleased to give me grace and wisdom. I hope some brother will be encouraged to take up the subject and explain it more thoroughly. I presume that all brothers and sisters know that the Scriptures speak plainly on this matter, and that a Christian will avoid going to law, and it is possible that we can avoid going to law if we do our Christian duty. If after we have done our duty, and the law is forced upon us we must suffer; for it is better to suffer wrongfully than to do wrong.

The Savior says: "I have chosen you out of the world," therefore we should not have any thing to do with the world and its laws, more than that which is our duty, as commanded in the word of God. Many say that a Christian can go to law with his neighbor or fellow-man, and be doing what is right; but, dear readers, Christ gives us to understand that we should not go to law before the unjust. He gave us the just law, and we must come before the Almighty God, the true Lawgiver, to be justified.

It makes me sad, but gives the more courage to write when I know, and have heard men say that the church should allow its members so much privilege as to collect their dues by law when they cannot collect them otherwise. How can it, I say how can the church of God, or its leaders allow its members to do that which Christ has forbidden? and again, it is very sorrowful to know that there is a great majority of people in the world, who say and believe that it does not conflict with a Christian's duty to sue and go to law. I would ask, How can we be doing good, when we are doing that which we are commanded not to do, such as going to law; and take away his neighbor's goods? We should not do wrong that good may result therefrom.

Jesus says: "Love your enemies, and do good; and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest;" and again, "Be ye, therefore, merciful, as your Father also is merciful." And "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

Let us try and be faithful as Christians and pilgrims in this world, that the world may see our good works, and God glorified thereby, that it may not be said of us as a friend pointed out to me of one of our brethren, as we were conversing on religious topics, He says: "How close and pinching he is, and I think a Christian ought not to do so." I replied, that all who make a profession of Christianity are not true followers of the meek and lowly Lamb of God. The Savior chose twelve apostles and one of them betrayed him. Can we expect better things in this age? It is sad that such is the case.

There were hypocrites in the church in the time of the apostles; it will continue to be so until the end of time, but we should not select hypocrites as an example of the church; neither do they prove anything against the true religion of Jesus Christ. We should take the word of God, and follow the teachings of the Savior as a guide, and all those who do not live and deal with their neighbors and friends according to that word we cannot claim as the true children of God; but are such as "having a form of godliness, but denying the power thereof," thus showing by their actions that they have not the spirit of the true religion: "From such turn away." Do not associate with or acknowledge such as Christians.

Dear Christian friends, Can we not conquer that wicked spirit of Satan, that roaring lion or angel of light who tries to make us believe that Christians can indulge in the pleasures and vanities of the world? Many persons think if we were not privileged to sue and go to law, that people would not pay us, that we would lose our property, and that we could not prosper in worldly things. It is alone that wicked spirit that tries to make us believe such things. The true follower of Jesus will not believe it. There are but few that would not pay if they had the means, if we do our duty as Christ commands. But if any should refuse to pay and be contrary and despitely use us, we are commanded to pray for them, and forgive their faults, and do good to them; and not sue and go to law, and thus do us wrong.

The Savior says: Do evil to no man. Love your enemies. Bless them which despitefully use you, and persecute you. When we pray, we must pray in spirit, and in truth if we expect the Lord to hear and answer our prayers. Now, how can we pray for our enemies in this way, and at the same time seek to do them evil? If a person is indebted to us and has not the means where-with to pay, shall we sue him at the law, or give our account over to some man to sue him and take away his goods? O, no, dear readers, a true Christian cannot do so; but we should much rather forgive the debt, that the Lord may bless them and us, and help us to be faithful and patient in all our trials and temptations.

Paul says, Heb. 12: 14, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking dili-

gently lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled." "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Now therefore there is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? 1 Cor. 6: 1, 7. Dear reader, these are Scriptures which we should well consider; and if we have any matter to settle with a brother or sister, we should make an effort to settle it with him or her alone, and if that cannot be done, then bring it before the saints, and not before the unjust, as directed in Matt. 18. "By the works of the law shall no flesh be justified;" but by the law of God we can settle all difficulties with a clear conscience, both temporal and spiritual. This, no doubt, seems foolishness to the people of the world, and also to many professors of religion. Christians must suffer all threatenings without resistance or use of the law.

Paul says to the Corinthian brethren, "For ye suffer fools gladly, seeing yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face." Our own knowledge makes it easy for us to bear with the conduct of fools. "For ye suffer;" that is, we endure all things, and suffer fools gladly. In Paul's first letter to Timothy 1: 9, we read: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." The law, as we understand it, to which the apostle here refers, was the law of God given to Moses. Now, if this law, which was sent from God, is not for the righteous, much less is the law made and put in force by man.

We should not lust after the law; it is but a temptation to lead us from the narrow way. Brethren and sisters, let us walk in the spirit, and we shall not fulfill the lust of the flesh. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit ye are not under the law."

Beloved brethren, let us be more faithful in doing our duty, and not lust after the flesh; for we know that the lust of the flesh, and the lust of the eye, and the pride of life will lead us into all vanity, and at last destroy our souls; therefore, let us be led by the Holy Spirit which leadeth unto all truth and perfection, and everlasting happiness.

May the Lord so direct us that we may

all see the importance of this subject, and live the life of the righteous, and we will need no other law than that of our Lord and Savior Jesus Christ.

Elkhart, Ind.

JACOB LONG.

For the Herald of Truth.

Assistance for the Russians.

In the first place a friendly greeting to all truth loving souls in the United States and Canada. The grace of God be with you all through our Lord Jesus Christ. Amen.

The main points of my letter to the confessors of Christ, is the sad and friendless condition of his followers on the other side of the ocean. From the Herald of Truth of December last, I learned the deplorable and melancholy situation in which our Russian brethren find themselves in their native country; I was so much affected by this intelligence, that, at times I could not help pondering over their sad condition, night and day, not knowing what course to pursue, in order not to neglect my bounden duty towards them, yet I am blessed with but little ability in such a matter. At last I arrived at the decision, to admonish the professors of Jesus in a friendly way and to ask them earnestly for once to consider and take to heart the deplorable condition of these people, and to find out whether we are not in duty bound to befriended them in two different ways, to which we shall recur hereafter.

According to the account in the Herald, there are still a great many of them living, much distressed, on the other side of the great ocean; like Terah and Abraham did of yore when dwelling amongst a people given to idolatry; wherefore the Lord commanded Abraham to remove from his native country into a land, which He (the Lord) would show him. In accordance with this divine command, Abraham left his country Ur, in Chaldea, for the land of Canaan, where he was at liberty to worship the Almighty. In a similar manner the Russians live also in a country, or more accurately speaking, amongst a people and under a government, that wish to enforce the military service and the carrying of unnatural arms upon them. With this, according to the word of God, they cannot comply, for the Lord says to Micah: "He that sheweth thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Chap. 6: 8. He also speaks through the same prophet, Chap. 4: 3, referring to the kingdom of God and the evangelical time of mercy; says: "Nation shall not lift up sword against nation, neither shall they learn war any more." Indeed, the children of God shall not lift up sword or other weapons against their enemies, since their Lord and Master, and Head of their church (Eph. 5.), commanded Peter to put his sword into the sheath. John 18: 11. Our Lord says, moreover, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." Math. 26: 52.

So we see, dear reader, that the taking up of arms is contrary to the teachings and commands of Christ; John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, has not God." And who are we, having no God? And why is it that we have no God? Isaiah tells us, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perversions." We have, besides, to offer a remark of great importance. In the first place, it is written, (Mark 12): "There is one God;" and Luke speaks, in the 16th Chapter, of children of this world, and of children of light. In 1 Thess. 5: 5, occurs also the passage: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."—Now, there are two kingdoms: one a temporal, worldly one, and the other a spiritual, heavenly one. The children of this world fight with the natural sword for their temporal kingdom, whilst the children of light fight for their celestial, spiritual kingdom with the spiritual sword, even the sword of God. Those, who with prayer, walk in the spirit and truth, are children of light: and they do not persecute, neither do they fight. In his second epistle to Timothy, Paul says: "Yea, and all that will live godly in Christ Jesus shall suffer persecutions."

The children of light do not avenge themselves upon their persecutors, nor do they lift up the natural sword; but they seize the shield of faith, wherewith as the Apostle tells the Ephesians, They shall be able to quench all the fiery darts of the wicked. Further on we find in the same: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God: "Praying always with all prayer and supplication in the Spirit." James tells us, Chap. 5, that the prayer of the just availeth much, it is an earnest prayer, done in faith, in the spirit and in truth. In Matt. 5, we are commanded by the Son of God, to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them which despitefully use us, and persecute us; that we may be children of our Father which is in heaven; and again in the tenth chapter of the same: "But when they persecute you in this city, flee ye into another." In the same manner now, the confessors of Christ, being persecuted in one country, though it be their native one, they may set out in perfect faith for another land, where they may serve God and revive the Christian religion.

The Herald of Truth brings us tidings relative to the confessors of Christ in Russia, according to which the government demands of them military service and to take up arms, which is contrary to the doctrines of Christ and his Apostles. They have, indeed, good reason to answer like Peter and John, (Acts 4), "Whether it be right in the sight of God to hearken unto you more than

unto God, judge ye." What you demand of us, we cannot do, for we are bound to obey God's word and command more than human law. It devolved upon the confessors of Christ to choose, in their great affliction, between obedience to God and obedience to temporal authority. Certainly a sore trial for the flesh. But through the Spirit they recognized, that, not to suffer shipwreck of faith and lose the salvation of their soul, they must obey God and his holy word. We perceive by their decision, that God strengthened them in their faith and rendered them fit to cope with the Russian authorities with regard to the military service question.

It appears the authorities oppressed and persecuted them; their course of action, however, proves that they obeyed the command of their Lord and Master Jesus Christ, Matt. 10: "When they persecute you in this city, flee ye into another." Strengthened by faith, these oppressed followers of Christ left their native country and came to a foreign land, which we may compare to Abraham's leaving his fatherland Ur, in Chaldea, and going into the land of Canaan, where he could serve his God, and where God was with him and blessed him.

According to the Herald, these followers of Christ have removed from their native country Russia to America, hoping, by divine assistance, to find a country, where they may revive the Christian religion according to the word and will of the Lord. It appears that they do not feel disappointed in their expectations relative to land and government; they were received by their brethren, who also rendered them some assistance. Before leaving their native country, two duties devolved upon them. The first: To supplicate God in behalf of the authorities, who, for the sake of the Christian faith, oppressed and persecuted them in Russia, that the Lord may have mercy upon them and enlighten them to see the error of their ways, that they may repent and be converted. The second duty: To pray to God to strengthen them in their faith and to enable them in his holy name and by His assistance to commence and happily terminate their long and wearisome voyage.

We learn through the columns of the Herald, that some of them had a stormy time on the water. The December copy contains a letter written by Bishop Gerhard Wiebe, from Hamburg to Jacob Y. Schantz, of Berlin, Ontario. Gerhard Wiebe is bishop of the Bergthall community, South Russia. In his letter to Schantz he describes the sad condition of his community, and says: "My heart is heavy to see the members of my community depart for a foreign country, as it were, almost without any worldly possessions. It is with us as of olden time it was with Israel, leaving Egypt with but a scanty supply of bread; and, should we not get assistance from well disposed people, my community will despair and long for their pots of meat at home, after the manner of the Israelites in the desert, whereby they committed a still greater sin."

O, friends! should such distress of our oppressed brethren in Russia not appeal forcibly to our hearts? Should their misfortune not animate us, who are living in a country blessed by God, and having ample means to assist them, to hasten to their relief without delay? Turning to the book of Genesis, we learn from an episode in Joseph's life, how, according to the spirit of the Holy Bible, we ought to act towards our brethren. For, after, by divine inspiration, he had been the means of laying up during seven years of plenty a vast quantity of grain, he told his brothers to come to him, for he would provide for them, and give them possessions in the land of Egypt; and they should have to eat. He furnished them with means for their journey. We now learn from the *Herald* that our brethren in Russia are in distress and ask for assistance, like the brothers of Joseph did for grain. We are living in a country blessed of God, and the Lord has bestowed upon us like he had upon Joseph, ample means wherewith to advance their interest, if we would exert ourselves. Let us, therefore, facilitate their coming to this country, where the land is still vacant and needs cultivation and would offer them homesteads to live on and revive the Christian faith.

There now, dear followers of Christ in America, here is a case that calls on us to search our hearts and to find out, whether, according to Paul's words in 2 Cor. 13, we may examine ourselves, whether we be in the faith, and entertain a true Christian fellow-feeling for our brethren and sisters in Russia, whose need is great. Indeed, where there is faith as Paul says (Gal. 5), active in deeds of love, there every Christian will know his duty, and supply spiritual as well as natural means for the needy. The first part of his duty would be, to pray to God in the spirit and in truth, to provide them with strength of spirit necessary to keep them in the faith, and trust God during their long voyage, and to land them safely on the American shore, where their brethren landed before them. The second part, to render them active assistance with natural means. For, in the first place says James (Chap. 2): "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" And again 1 John, Chap. 3: "But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" In Matt. 5, says our Savior, "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away;" and in Luke, 6: "Do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest." We read also, 1 John: "This commandment have we from him, that he who loveth God, loves his brother also.

The confessors of Christ in Russia, ask us, their fellow-believers in America, who are well provided with temporal things wherewith to aid them, for our assistance in their present need: and if we, would leave them in want, such conduct could be called neither Christian, nor brotherly, nor merciful. The Son of God says, Matt. 5: "Blessed are the merciful: for they shall obtain mercy," and we also read in James 2: "For he shall have judgment without mercy, that has shewed no mercy." Again, the words of our Lord tell us (Luke 6): "Be ye, therefore, merciful, as your Father also is merciful."—Now then, brethren blessed of God with temporal good, are we inclined to act in the spirit of Paul (Rom. 15): "It has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are." He says in reference to the contribution from Macedonia 2 Cor 8: "How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves."

It now devolves upon us, to put to ourselves the question: Are we willing, according to our worldly possessions, to raise a contribution for our afflicted brethren in Russia, who sadly need it, or shall we leave them in distress? We read Gal. 6: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith;" and again Heb. 13: "To do good, and to communicate, forget not: for with such sacrifices God is well pleased." It is written, 1 Cor. 9, that God loveth a cheerful giver; and again in Luke 21: "And he saw also a poor widow casting in thither two mites. And he said, of a truth I say unto you, that this poor widow hath cast in more than they all." She gave her little from pure motives of charity, and God, who looks to the heart, was well pleased with her gift. If, in our case, the followers of Christ in our land would adopt the same course and follow the dictates of Christian duty and charity, there would, indeed, be few amongst them who could not, like the poor widow, cast in two mites; nay: few not able to raise a dollar, whilst others are in the condition to contribute five, yet others ten or twenty dollars; and others again have the means even to give fifty dollars. I know of a class of our brethren, that could aid the afflicted with one hundred dollars without ever feeling the want of them.

For my own part, I declare and firmly believe, that the Lord would reward and bless them. At any rate, such liberality would rebound more to the glory of God, than spending large sums for extravagant clothing, vehicles, and for building fine houses and barns. Nor would it advance the cause of Christ, if we, who term ourselves Mennonites (so called Amish Mennonites), would fill these houses with un-

necessary furniture and load our tables with immoderate fare, or if we would embellish these houses and barns with expensive paint, and fence our court-yards with costly enclosures. We could besides economize a great deal of money by abandoning smoking and chewing tobacco. All these items we ought, as confessors and followers of Christ, to consider well and reject those that are superfluous. We ought to think of what Peter says in his letter to the Ephesians 1.

In conclusion I would state, that—according to the *Herald*—Gerhard Wiebe intends coming to America and with him about 500 families that need assistance. In his letter to Schantz says Wiebe: "Dear brother, you can perhaps contrive to procure also some assistance for these." I think that all the time has come, to admonish myself and all confessors of Christ—in consideration of our living in a blessed country and having ample means to aid our brethren—I think it now time, that we all should be cheerful givers and send voluntary contributions, until spring, to the committee appointed to receive them.

Written in love and from a sense of duty, but in great weakness, lowliness and imperfectness, by a feeble member of the Amish Mennonite community.

SOLOMON K. BEILER.
Spruce Hill, Juniata Co., Pa.

The Believer's Rest.

"Lord, I believe a rest remains
To all thy people know;
A rest where pure enjoyment reigns,
And thou art loved alone.
A rest where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out perfect love.
O that I now the rest might know,
Believe and enter in;
Now, Savior, now the power bestow,
And let me cease from sin.
Remove this hardness from my heart;
This unbelief remove;
To me the rest of faith impart,—
The Sabbath of thy love."

For the Herald of Truth.

Prepare for Death.

Beloved friends, I will try and write to you as I have done before, I feel a deep interest in reading the *Herald*, and also in writing for it. When we look around us we see a great many conflicts, in which we are required to fight valiantly, that we may overcome the enemy of our souls. We are in danger every day of being led away by temptation and falling into sin, hence we must be strong in the faith and withstand the enemy. There are many dark clouds that overshadow us, but we must not be discouraged, nor grow weak; for if we hold out faithful to the end we shall obtain the crown of life.

The time will soon come when our earthly pilgrimage will be ended, and we shall

go to our reward. We are never secure against the solemn messenger. Only to-day (March 14th) we have again seen a confirmation of the words, that we have here no abiding city. We beheld one of our friends, who has bid farewell to the world, placed in the coffin and laid into the cold and silent grave; and in connection with this solemn scene all present who have not yet made an effort, were invited to come to Jesus. God grant many may come, and be partakers of his rich grace and made heirs of the crown of life.

None can tell how soon the message of death may come to us. This is a matter which is in the power and under the guidance of our heavenly Father alone; and whatever trials and sufferings he may impose upon us, we know his grace will enable us to bear it all with patience, and meekness, if we put our trust and reliance in his name.

We are often called to endure sorrow, trials, and tribulation, so that even amid the brightest scenes of nature our hearts are sad and sorrowful. Even in the pleasant hours of Spring time; when the flowers begin to bloom and the birds to sing, our hearts are called to the deepest experiences of sorrow,—as the event of this day again shows—but God's sustaining grace is ever with us, and through our sorrows and our tears we look forward to the bright sunbeams that will clear our hearts in the cline of eternal beauty and glory, where all our tears shall be wiped away, and we shall rest from our labors. The happiness in store for us there will not be for a moment only but enduring and eternal.

Now we still see many of our dear friends who are still out of the ark of safety, and if this should be your lot, dear reader, will you not at once seek after the precious treasure? Will you not at once go to Jesus and be reconciled with God, who has so loved us that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life? He gives you many kind invitations, O, come at once, just as you are, ask for forgiveness of your sins, and he will receive you as one of his lambs. He invites us to come and to knock, and he will bestow; to seek and we shall find. If we thus come, he will bestow upon us his divine grace, the forgiveness of sins, the comfort of his eternal promises; the peace which passes all understanding, and the blessed rest prepared for his people in heaven, even the crown of life.

Here in this world we meet with trials and afflictions, but it is not us alone who meet these things. Every one must meet such afflictions and it is good for us that we do meet them. Should we not meet such afflictions, we would forget God and depart from him, and sink deeper and deeper into sin, and thus perish lose our own souls. If, however, by faithful endurance and sufferings, we abide under the shadow of the Almighty, and labor for the salvation of our souls, all these afflictions that are sent us, will only work out in us a far more ex-

ceeding and eternal weight of glory, and will make our robes the whiter and our crowns brighter when we are gathered home. Could we fully comprehend the self-denial and inconvenience which our Russian brethren are subjecting themselves to, in leaving their homes for conscience' sake; yea, even the privations and sufferings they must certainly endure for their faith, then we would perhaps not complain over the little trials that meet us, and that we are called to endure.

Let us all put our trust in God, and pray for grace and help to endure all that God gives us to bear, with meekness and patience, and let us pray God to give us a deep feeling of charity towards our poor Russian brethren and towards all mankind, and that we all may be instruments in his hand, through which his name may be glorified, and the souls of men brought to be made partakers of his divine grace and mercy. Let us watch and pray that when the hour of death cometh we may be ready to meet him, yea, come, and prepare for death, now while it is called to-day, for to-morrow it may be too late!

I. M. MOYER.

New Britain, Buck's Co., Pa.

For the Herald of Truth.

The Voice of God.

"This is my beloved Son, in whom I am well pleased: hear ye him. Matt. 17: 5

Scarcely had God created heaven and earth, and all things contained therein, before he promised to fallen man, his only beloved Son, who came in the fulfillment of time according to the promise. On Mount Tabor, God himself gave the evidence to Jesus that he was the Son of God.

Now beloved fellow-traveler, if the Father had such great love for his Son, who was obedient unto him unto death, that he did not spare him, but gave him as a ransom for our sakes, how much more should we have pleasure in him, and love him who redeemed us that were under the curse and death of a broken law, and purchased us with his precious blood, which he shed on the cross for the whole world. How willing, then, we should be to sacrifice all to him, so that he might be well pleased with us, which he so much desires if we are only willing to deny ourselves and the world, and to give our hearts to him. But ah, how lamentable is it with us in this respect; for if we rightly consider ourselves, I fear we seek to please the world more or less! How sad must these things be for him who loves us so much! Is it not wonderful that the love of God so graciously and patiently bears with us, and that his mercy spreads over us as a hen spreads her wings over her little brood?

Dear beloved readers, let us yet to day turn and become obedient to God and his holy word, for the time passes rapidly by, and we are continually drawing nearer to the grave, and the day of judgment, and woe

unto us, if God has no delight in us! Let us take heed to the voice from Tabor which says: "Hear ye him," Preacher, we shall hear, who has an ointment for our wounded and sin-sick souls, and will nourish them with the bread of life. He is the fountain of everlasting truth, and the source of salvation; and from his throne goes out brightness and glory, whereby he will enlighten us with the light of his grace.

Let every one of us turn to the throne of grace, and not follow after the world. Let our deaf ears be opened through the tumult of this world, and lift our eyes to that which is above, and not to that which is upon earth; to him to whom the voice came: "This is my beloved Son, in whom I am well pleased: hear ye him."

O, how glorious and how blessed will it be yonder in that heavenly Paradise, if here in this time of grace, we direct our minds thitherward, and have our thoughts on him whose voice speaks to us through the words of our text! There the spirits will have perfect rest, and where there will be peace and joy forever, and where all hope once to be. There we shall bow before Jehovah, and behold and praise him forever.

CHRISTIAN HERR.

PRAYER.

As the pilgrim, Bunyan drew near his last, some one asked his advice about prayer, and he replied: "When thou prayest, rather let thy heart be without words, than thy words without heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan."

Of the Sabbath he said: "Have a special care to sanctify the Lord's day, for as thou keepest it, so it will be with thee all the week long. Make the Lord's day the market for thy soul; let the whole day be spent in prayer, repetitions, or meditations; lay aside the affairs for the other part of the week; let the sermon thou hast heard be converted into prayer. Shall God allow thee six days, and wilt thou not afford him one? In the church be careful to serve God, for thou art in his eye, and not in man's. Be studious in searching the Scriptures. For-sake not the worship of God, lest God forsake thee, not only in public but in private."

For the Herald of Truth.

The Vanity of Life.

Oh, what a shadow is the life of man! What a nothing it is! The time past, that is nothing: just like a bird fled from the hand of the owner, out of sight; the time present is vanishing, a running hur; nay, less, a flying minute as good as nothing. The time to come, is uncertain; the here-coming sun may see us dead, Lord, therefore in this hour make us sure of thee; for in the next we are not sure of ourselves.

Adams Co., Pa.

E. M.

Just as God Leads.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray,
So as he leads my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads, I am content;
To rest me calmly in his hands;
That which he has decreed and sent—
That which his will for me commands—
I would that he should all fulfill,
That I should do his gracious will
In living or in dying.

Just as God leads, I will resign;
I trust me to my Father's will!
When reason's rays deceptive shine,
His counsel would I yet fulfill,
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, I onward go,
Out amid thorns and briars seen;
God does not yet his guidance show—
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, he leads me still.

For the Herald of Truth.

TRUTH.

Men, in all ages, have commented on and discussed this theme. It has been the subject of many fierce and polemical contests, and frequently neither of its volunteer champions were altogether right nor wholly wrong. Truth, though always the same living, unchangeable, and eternal principle, has many aspects or sides from which it may be viewed. Hence, men often err in general, when in some particulars they are correct. A man who fastens all his attention to a single aspect of truth, may in his effort to hold it up trample under his feet a dozen equally important. Such labor is certainly not in the interest of truth, however much it partakes of devotion and sincerity, and with the limited comprehension that man possesses at his best estate, and that darkened by a perverted nature, we see how easily man may fall into error, even when aiming to do right, and how difficult a task to grasp the whole truth, and yet nothing but the truth.

A few years ago, a great effort was made to correct inaccurate measurements which caused much trouble in the commercial relations of nations. To obviate this it was

thought necessary to establish an international standard of measure of the utmost attainable accuracy, and though debates turned upon the millionth part of the thousandth of a metre, these men were conscious of only approximating the truth. But in the word of God there is no possibility of the least uncertainty. *It is the word of truth.*

Knowing this, why place so much confidence in human wisdom and judgment and so little in the Bible? With what relish ought we to turn to the Scriptures, knowing that here is the only place to find a word which shall never fail? Do you want proof? See a little band of timid men following their Leader from place to place, teaching them the truth. The word which they accept, makes them outcasts from society and deprives them of their friends. A day comes in which the world turns against them. Their Teacher is arrested and executed, they are hunted, persecuted, scattered. They suffer all manner of outrage, many of them, ignominious death. All is lost! Not so. Behold the church of to-day! The sufferings of that Leader and his little band are repeated in every land. What preserved their names and history, and spread so widely their faith? The truth for which they so willingly suffered. What nerved the great Reformer to fight the most powerful organization the world ever knew, and enabled him single-handed, to wrest from her hand the Truth she had so long concealed and perverted? It was the power of the Word the man had learned to love, and though surrounded by enemies, had the courage to say, "I would go if I knew there were as many devils at Worms, as tiles on the houses."

The truth makes heroes. It sustains in times of greatest trial. Hear Paul and Silas singing at midnight, while lying on their backs in a loathsome prison cell, with their feet in stocks much higher than their heads; and remember, too, that those two men, the day before, had undergone fearful scourging, which lacerated their backs almost beyond endurance. Yet these men could sing and rejoice together, for they remembered the words of Jesus, "Blessed are ye when men shall revile and persecute you for my name's sake. Rejoice, and be exceedingly glad."

With these examples and blessed assurances of the power of truth, can we but embrace it? Who is anxious to correct all the mistakes and errors of life? Christ says, "Come unto me, all ye that are heavy laden, and I will give you rest." We cannot mend the past, but the Savior of all can redeem us with all our sins. Trust him, for he says, "My word shall make you free."

Love, honor, and study that word of truth, for to all that believe, it is the power of God unto salvation.
Akron, Ohio. R. N. KRATZ.

For the Herald of Truth.

Be Mindful of Your Duty.

Friendly readers, we should pray the Lord more earnestly to send faithful laborers into his vineyard, for the harvest truly is great, but the laborers are few. There is a law by which all should be governed: that law came by Moses and was written on Mount Sinai, on two tables of stone by the finger of God, and was given to Moses; but grace and truth came by Jesus Christ. No man is justified by the law in the sight of God, for the just shall live by faith. "For what the law could not do, in that it was weak through the flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

Now dear readers, if we are the followers of Jesus, we must be obedient unto his laws, and be a separate people from the world. Jesus said to his disciples: "I have chosen you out of the world, therefore the world hateth you." Christ's kingdom is a peaceable one; but the Christianity of the greatest number of religious denominations permits their members to grasp the sword, and to go to law with their fellow-men, and of indulging in all the worldly fashions, both of which the Scriptures plainly forbid. Jesus Christ is the fulfillment of the law, the old is done away; we therefore, should walk in the newness of life, and not in the oldness of the letter. The Spirit giveth life, and the letter killeth, therefore, if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new. Whosoever therefore shall keep the whole law,

and yet offend in one point is guilty of all.

He that is of a proud heart stirreth up strife; but he that putteth his trust in the Lord, shall be made fat. He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered. He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse. Prov. 28: 25-27. Ye of yourselves, know perfectly, that the day of the Lord so cometh as a thief in the night; for when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep as do others; but let us watch and be sober. 1 Thess. 5: 2-6.

It is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9: 27, 28. There remaineth therefore a rest for the people of God, for he that is entered into his rest, also hath ceased from his own works, as God did from his. Let us labor, therefore, to enter into that rest, lest any fall after the same example of unbelief. Heb. 4: 9-11. Your life is hid with Christ in God, when Christ, who is our life shall appear, then shall ye also appear with him in glory; mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which thing's sake the wrath of God cometh on the children of disobedience. Col. 3.

Let us not be weary in well-doing: for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. 6: 9, 10. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on the tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Gal. 3: 13, 14. By grace are ye saved, through faith; and that not of yourselves: it is the gift of God. Eph. 2: 8. BENJAMIN LEGRON.

Jesus in Our Homes.

"And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever; and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto him.—Mark 1: 29, 31.

The Savior entered into the house of those who were his disciples.—There was a sick one there, and they bring her case before him. It is the same still. The Lord enters into the homes and circumstances of those who follow him. They are his dwelling-places still. He loves to enter there; and the more we forsake all, as the disciples did here, and follow him fully, the more shall we realize that blessed One among us. And in the homes of God's people is there not now many a sick one? Is there not many a one whose life tells too plainly that he is going back, and walking no more with Jesus? Is there not many a one in suffering, in sorrow, or in distress?

Oh, how much need have God's people to bring Jesus into their dwellings more than they do, and to take the case of each sick one and lay it before him! Less of the world's aid, less dependence on earthly physicians, less of our own ways, and more of Jesus. This is what we want. Whatever your need be, believe, go and tell Jesus. Whatever sick one, whatever the nature of his case, however peculiar or trying, or apparently hopeless, still go and tell Jesus. However often that sick one's case may have been laid before him, still go again and tell Jesus. Let your faith rise superior to every trial.—Persevere in patient hope and trust, leaning your weakness upon the arm of Him whose grace will ever prove sufficient to sustain you, and go again and again and tell Jesus. The hour will come when that sick one will rise in answer to your prayer, and be one of the Lord's ministering ones. Persevere, wait, trust, pray, and lean upon God, so

shall light shine on your path, and victory go before you.

Again, reader, would I earnestly press it home—bring Jesus into your home and circumstances. more than you have hitherto done. The name of Jesus is no mere profession. He is a reality—a blessed reality. He is a bosom friend, a tender physician, a loving father, a gracious Savior, a very present helper. Oh, make him so to you. Live not outside of these precious relationships. Tell Jesus of everything. Make him your constant friend and companion. Make him a reality. Only then will you begin to know him as you should.—Only then will the unutterable preciousness of Jesus begin to unfold itself to your heart.—Whitefield.

For the Herald of Truth.

PRIDE.

Dear friends, I am young and inexperienced, yet I feel inclined to cast in my mite. What a crowd of witnesses we have that pride is rapidly gaining a strong hold of the people. This we know by the manner of dress of the people of the world. Many think it matters not how we dress, if our hearts are only right. When Jesus was instructing the people concerning certain things which defile man, among others was *pride*: "All these evil things," he says, "come from within, and defile the man." Mark 7: 23. Now friendly reader, can the heart, under any circumstances, be right if such things as are there mentioned find a place within it, however humble it may appear?

Jesus speaks in a parable of a rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and of the punishment he received for his pride and selfishness. When he was in torment he would gladly have repented, but the day of grace had passed, for there is no repentance in the grave, nor pardon offered to the dead. Hence my young friends, you can readily see the importance of laying aside everything that has a tendency to pride, and walk humbly before God.

Shall I be proud? a small, weak child,

A mite upon God's earth—

To God I owe the good I have—

'Twas he who gave me birth.

What do I own to make me proud?

Fine dress, or gold, or land,

Or cheek of bloom, or eye of light?

These all are from his hand.

L. M. SLAGEL.

Herald of Truth.

Elkhart, Ind., May 1875.

To our SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the *Herald of Truth* any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

The Wafflenlose Waechter.—We feel it a matter of simple justice to inform our readers and the brotherhood at large, that the paper published by Saml. Ernst, at Lancaster, Penna., under the name of the "Wafflenlose Waechter," claiming to be a Mennonite paper, is not acknowledged as a Mennonite paper by the brotherhood, because it does not reflect Mennonite doctrine and its editor is not a member of the Mennonite Church. We feel this an unpleasant duty, but circumstances seem to demand this announcement.

Notice.—Do not send any more provisions or other relief goods to the address of E. S. Stover at Topeka. The Relief Committee for the State of Kansas at Topeka has been discharged. All provisions for our destitute brethren in Kansas must now be addressed to "B. Warkentin, Secretary Mennonite Committee Halstead, Kansas." And as the Railroads east of Kansas no longer give free rates, it will be better for those some distance off to send money instead of provisions.

From our Friend Isaac Robson of Dalton, Huddersfield, England, we have just received another Draft for 140 Pounds Sterling, for the aid of the suffering Russians in the West. We beg leave thus publicly to acknowledge the kindness and liberality of our Quaker friend, and their deep sympathy with our brethren, who for conscience are driven from their native homes, to seek an asylum of peace beyond the Ocean. We return them our most sincere thanks, with the assurance that their generous gift will make many a heart beat with feelings of joy and thankfulness.

Emigration and Settlement of the Russian Brethren.

As will be seen by the "Zur Heimath," a committee was appointed by the Conference, held in Halstead, Kansas, on the 22nd of March, to direct the settlement of those without means there. This committee has already commenced its work, and is now busily engaged in bringing these people on their land. The land was selected about fifteen miles north of Halstead, in McPherson County, and each family has their portion allotted, and no doubt many of them are already at work, getting up their future homes. The committee has a severe task in arranging for this settlement, and what makes it the more difficult, is the fact that they have but little means to do their work with. We have sent them about four thousand dollars, besides what was sent them for provisions. This for 100 families gives but a small portion to each, but with God's blessing we still hope to get a sufficient amount to start them all. God has promised that he will not leave nor forsake his people and we must therefore not grow weak in the faith. We are still receiving contributions and have no doubt, in our greatest need the hand of the Lord will show to us a way like he did, when Israel stood weeping and trembling before the Red Sea. The land has been sold to the families on eleven year's time, the first payment to be made after the expiration of five years. The money contributed through the Aid Committee is used only to help them start. We trust God will bless the work and help us all to acknowledge more and more his great love and kindness.

Regarding the further emigration we have been informed that another party is soon to come from Poland. In our next number we may be able to give further information.

We learn from a friend in the Juniata Valley that our brethren in Kishacoquillas Valley, Pa., have shipped about half a carload of flour and other provisions to the Russian brethren in Kansas. God bless the generous donors.

A New Poem.—"Christian Love and Sympathy" is the title of a new poem, written and published by Bro. S. P. Yoder, author of "Christianity requires Peace" and other articles which our readers have read in the columns of the *Herald*.

This last production is sound Gospel truth and well worthy a perusal. Many of

our readers know Bro. Yoder is an invalid, unable to work, and writes even these productions with a great deal of labor and difficulty, and takes this way to employ his time, and if possible to earn a little towards his own support. The proceeds of his former Poem were given to the Russian Aid Fund, and indeed quite a large sum for a poor invalid was added by this simple effort. The proceeds of this poem, Bro. Yoder, however, proposes to use for his own benefit and we trust that he will find many purchasers for it. Price 6 cents per single copy, or 50 cts. a dozen. Address S. P. Yoder, Vistula, Elkhart Co., Ind.

Our New Note Book is still progressing and we expect to have it ready for sale by Fall.

Conferences.—The Annual Conference for the state of Ohio, will be held in Martin's Meeting-house, Wayne County, on the third Friday in May. The nearest station is Orrville, on the Pittsburgh, Fort Wayne and Chicago Rail Road.

The Annual Conference for the state of Illinois, will be held in the church near Morrison, in Whiteside County, on the fourth Friday in May. The nearest station is Morrison, on the North Western Rail Road.

The Annual Conference of the Amish Mennonite Church will meet on Whit Sunday, in Tazewell County, Ill. This conference will continue from day to day until the business of the Conference is disposed of.

Annual Conference in Ontario.

The Annual Conference of the old Mennonite Church will be held, at Berlin, Waterloo County, Ont., on the 28th of May. All the ministers that remain steadfast in the faith and doctrines of the church are cordially invited to meet with us. Berlin is the nearest station on the Grand Trunk Railway, and Chreston, on the Great Western Railway. I live 3 miles north of Berlin.
Berlin, Ont. ELIAS SCHNEIDER.

The Martyr's Mirror (printed in German only), we will furnish in parts, stitched together with paper covers, divided in 22 parts, each part containing 48 pages, and will be sent by mail free of postage for 25 cents.

The Menno Simon (printed in English only), will be divided in the same way, containing 16 parts, of 48 pages each, and will also cost 25 cents a number.

Our Trip East.

We already informed our readers of our attendance of the Lancaster county, Pa., Conference, held at Brubaker's Meeting-house, on Friday before Good Friday. The day following, in company with Bro. Herman Godshall we made our way to Philadelphia and called on friend Francis Funk, General emigrant agent of the Penna. Rail-road Company, under whose careful superintendence, our Russian brethren who come to this country by the Red Star Line of Steamers, are forwarded to their destination in the west. The Penna. Railroad Company control an excellent line of road, from both New York and Philadelphia to the west, passing through some of the largest Mennonite settlements of the state, and those traveling over this line will find the road, as a popular thoroughfare, in every way worthy of the excellent reputation it sustains. The Penna. Ex. Aid Committee have labored faithfully in the emigration movement, and have indeed already with their devoted efforts accomplished a great work, though they have labored in a very quiet way, without display or ostentation, so that aside from those who have been the recipients of their kind favors, few indeed are aware of what they have done, and we have no hesitation in saying that the severe censures which have been heaped upon them are entirely uncalled for and unjust, and in its own good time the truth will vindicate itself. We trust however soon to be able to lay before our readers at least a general statement of the year's work of the Aid Committee.

After attending to some business in the city and visiting Bro. J. L. Frick, we went to Line Lexington, where our aged parents reside, whom a kind heavenly Father has still preserved in measurable health. Our visit there was entirely unexpected, but our meeting was none the less pleasant, and after the kind greetings of love and the unexpected surprises were over, we sat down once more as one in the family circle, under the parental roof, in the presence of father, mother and sister, as in days of yore, when the bright sun of youth and early manhood, shone forth with a brighter radiance all unclouded by the shadows of the solemn realities of later years, feeling truly thankful to God for his kind, preserving care over us all; and the blessings he still vouchsafed unto us, that under the enjoyments of health and strength of mind, we were permitted once more to hold sweet intercourse one with another, ere the shadows of eternity drop the impenetrable curtain and break the tender tie that binds us here, to be reunited only when we shall be gathered again in the resurrection of the just. The scene of that hour has left on my mind a most solemn impression. Already the long shadows of the evenings of life, are hovering around the loved forms of those who were the guides and the instructors of our earlier years, those whom we call by the tenderest

and most cherished names of our language—father and mother, and we know not how soon the weary pilgrimage with either of us may end—indeed it may have been our last meeting on earth—heaven only knows—but my sincere prayer to God is, that He may bestow upon us the needful measure of his divine grace, so that when, one by one we are called from the earth away, we may, through faith in the dear Savior, whose atoning blood cleanseth us from all sin, be gathered in the rest which remaineth for the people of God, and rejoice together there where parting is never known.

On Sunday we attended meeting at the Line Lexington Mennonite Meeting house, and truly we can say the meeting to us, was a pleasant one, and we trust our feeble efforts in attempting, in our weakness, to speak of the love and grace of God, were not altogether vain nor fruitless—may God add his blessing.

A portion of the afternoon we spent in company with a number of brethren at the house of Henry Swartz, and we feel confident that it was not altogether unprofitable. Afterwards we visited an aged sister, in feeble health and entirely blind, though with the eye of the spirit she looks forward to the day when she shall be permitted to

"Bathe her weary soul,
In seas of heavenly rest;
And not a wave of trouble roll,
Across her peaceful breast."

With visiting among our friends, and business, our time was occupied till Tuesday the 23rd when we went to Philadelphia, where we spent a brief time with several friends, and in the evening arrived at Kinzer's, Lancaster Co., where we were received and entertained by Bro. Isaac Eby, and the next day attended services at Paradise Meeting house, and after a short interview with the E. A. Committee at the house of Bro. Hershey, we took the train in the evening and went to Johnstown, in Cambria county, where we found Bro. Samuel Blough, who took us to Somerset Co., and we spent the night with the aged bishop, Samuel Blough, and the next day had meeting in their meeting-house, a goodly number of attentive hearers were present, though the weather was exceedingly unpleasant. In the evening we had another meeting at Weaver's church, in Cambria county, and the following morning (Saturday) I started to Fayette county, where I arrived late in the evening, and on Sunday forenoon and evening we had services at the new Masontown Meeting house, and on Monday evening at Bro. Jacob Johnson's, and on Tuesday morning we took the boat down the Monongahala, and on Thursday morning arrived safely at home.
JOHN F. FUNK.

—On the 15th of January it snowed for two hours at Bellanah, in Upper Egypt—something that it is supposed never happened before.

For the Herald of Truth.

The Settlement OF THE

FAMILIES WITHOUT MEANS AT FLORENCE, IN KANSAS.

Having made a trip to Kansas, to visit and see after the condition of our Russian brethren there, in the month of February, and being called there a second time in March, to aid in the arrangements for the settlement of those without means at Florence, I feel it my duty to make a brief statement of what has been done, through the columns of the *Herald*, for the benefit of the public. We wish to write with special reference to those without means, and who are dependent upon the charities of the brethren for their subsistence, and also for means to commence their settlement. These brethren are indeed in an unpleasant condition, if aid is not furnished them: * and we trust that all will feel themselves interested in the matter, and lend their assistance. Let us think how we would feel if we were in their condition in a strange country, without means, without food, without homes and without employment to enable them to procure it. The Savior said to the rich young ruler, "Go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven." Now, Jesus commanded this for the good of the young man, and also for the benefit of the poor, and if the promise of treasure in heaven was given him, we surely shall obtain no less for the good we do to the Lord's poor, and if he was to sell what he had, it is no less our duty to give at least a small portion of an abundance where it is needed. Now as so much has already been said about this matter I will only write briefly. If we are liberal and give of our substance to the needy God may prosper us the more abundantly of the good things of this life; and in the world to come, he will give us eternal life.

This is written to all the churches in the United States, for the purpose of encouraging them to aid in the making up of the necessary means as we have already seen in the last numbers of the *Herald* and the "Zur Heimath," to settle the 100 families without means who have been treated during the winter at Florence and Great Bend.

The estimated amount needed has been put at \$20,000, which would give each

* By our contribution list on another page it will be seen that our brethren in many places, are at work and that they have already made up quite a large sum for this purpose; others are still at work and we are daily receiving contributions for the work. All those however who have not yet done anything, we hope will also come up to this work and throw in to the general fund as the Lord hath prospered them. If all lend us their aid the work will be easy and many sad hearts will be made glad.
—The Editor.

family \$200.00 to begin with; that is to buy cows, oxen, plows, stoves, &c. This is a small amount, for each family, but with God's blessing, we think, they will be able to do this. The Railroad Company from which they have purchased their lands, agree to wait five years for the first payment, and carry one car-load of freight for each family to the nearest point of the settlement, free.

The Acting Land Commissioner of the road, A. S. Johnson, takes a deep interest in these people, and has granted us every favor that we could reasonably ask, having done all he could to make them comfortable, and with Edward Haren attended the Conference on the 22nd and 23rd of March at Halstead, where the condition of these people was taken into especial consideration, and a committee appointed as will be seen in the conference report, which committee shall make the necessary arrangements for the purchase of the land, lay them out, get the families settled on them, apply the funds given, in a proper and economical manner and give such counsel, aid, and direction as may be necessary for these people to get them started to cultivate the soil and support themselves. This committee consists of the following persons:

PETER UNRUH, President.
BERNARD WARRENTIN, Secretary
DAVID S. HOLDEMAN, Treasurer.
CHRISTIAN HIRSCHLER, } Business Agts
BENJAMIN UNRUH, }

After the Conference, at the special request of A. S. Johnson, we went in the company of Edward Haren to Great Bend, where the R. R. Company provided teams and taking a number of the Russian brethren with us, we formed a company of twelve, and spent a whole day in riding over those beautiful prairies, visiting the different families already settled there, to converse with them, cheer them up, and encourage them in their lonely condition.

Thus we see how deep an interest the Railroad Company takes in the comfort and welfare of these people, and we, as their brethren in the faith, should certainly do no less. All contributions to this cause, as heretofore should be sent to J. F. Funk, Elkhart, Ind. Your brother,
ISAAC KILMER.

ADVICE

From the
MENNONITE EXECUTIVE AID COMMITTEE
OF PENNSYLVANIA TO THE RUSSIAN
BRETHREN WHO HAVE SETTLED
IN THE WEST

Considering that the brethren from Russia, now residing in the western states and territories, have frequently appealed to the Mennonite Executive Aid Committee for help of money—which appeals said Committee has not the power to grant, we have agreed, after mature deliberation, to publish our advice concerning this subject in the columns of the Herald of Truth. The loans

for which solicitations have been received by us from the above mentioned brethren, would amount to about one hundred and sixty thousand dollars (\$160,000). This is a request which we however are not able to comply with, as the money forming our Relief Fund was given only to defray passages and, if need be, to pay for provisions.

The brethren should bear in mind, that the M. E. A. Committee of Pennsylvania have already expended upwards of twenty-five thousand dollars (\$25,000) of the moneys entrusted to them for passages and provisions on behalf of their Russian brethren and sisters in the faith, and it seems that there are still a great many more to come. Many of the American brethren, who have contributed largely to this Fund, themselves pay interest for the money thus given, and many of the contributors themselves have no homes of their own yet. Besides, we have in our own churches poor members who need our aid and support. True, there are brethren among us who have money to loan, but they have it mostly with brethren in our own churches, who also need it—and should they collect this money for the purpose of loaning it to others, living at a distance, they would unavoidably wound and distress their brethren at home,—something which we could not reasonably ask them to do.

Thus it will be seen that the resources of the Aid Committee and of the brethren in the East are not inexhaustible and that their means of rendering assistance are in many instances greatly over estimated. But the needy should be aided, nevertheless; and a question of the utmost importance is, Whence shall this aid come? It seems to us that, if the right plan were adopted, many of the churches might be altogether independent, and with their own means would have amply sufficient to begin their settlements.

It will be necessary for many of our Russian brethren to cast aside the idea that the possession of much land is the road to wealth, and accept in its stead, the American maxim that, "what you do not need, is as a gift, too dear, and that the possession of large tracts of land here in America, and especially in the opening of new settlements on our great prairies, is only a burden to the farmer and a serious impediment in the way of his prosperity. And since we are convinced that many of our brethren, who have but limited means, and also many who possess large means take a wrong course in this respect, we beg leave, with the conviction that we owe it as a duty to our beloved brethren to aid them with our counsel as well as our means, (and we trust they will accept our advice in love, for we write with the most sincere desire for the good of all) to be permitted to give them thus publicly, our best counsel and advice, namely, That those of the Russian brethren who have means, do not buy too large quantities of land; and should they buy a considerable quantity of land that they do not pay down

so much money, as to strip themselves too close of their ready means. We feel very sure that if those who have means would only buy as much land as they could pay for and have a sufficient amount of money left to purchase the necessary implements and materials to begin with, and if also there were those among them without means, that they might also loan to them, to begin with they would all get along better, than when they paid all their money for land and place themselves under the necessity of borrowing large sums to get along.

Should they buy small tracts of land the brethren of the same church, could live close together and help one another, which would be much better than when some have very large tracts of land and others none at all; and then again, the risk is not, by any means, so great for the wealthy to lose their land and means (should they not succeed well), as when one puts all his money into land and then binds himself, with the whole church, for the payment of large amounts of borrowed money.

In this manner also those with means could have those without means near them, and aid them by giving them work and otherwise; they could also loan them of the means they have left, and their farms and implements would form an ample security for the means furnished them, and thus there would be no risk of losses.

Should those having means, however, pay all their ready means for land, and also become sureties for those having no means, and should those having no means be unable to make their payments, the sureties might be brought into a very unpleasant situation. The ancient maxim, "not to take to large a handful, lest you may lose your hold on all," is worthy of consideration.

Hence we advise again, do not buy too much land, and do not pay out your money too close. It would be better to commence with 80, and even with 40 acres of land, and the necessary implements for a proper cultivation of the soil, and have some money left, than to have a large tract of land without implements to farm or money wherewith to buy them. The possession of a large tract of land without the necessary implements and money to carry on the farm, has often been the cause of keeping men poor, and thus only served to bring them to wail.

If, however, the settlement of our people would be commenced after the means above stated, there is no doubt, most of those without means would be enabled to start without making so many appeals for loans which cannot be obtained.

Our advice may not be acceptable to many of those who have lands to sell, since they want to sell their lands and get all the money for it they can. Yet we feel assured that what is best for the people will, in the end be most profitable for the railroad companies on whose lands they settle* and we

We feel confident that whatever may be the feeling of outside land agents, the Railroad Companies, on whose lands our people have settled,

hope that God will bestow his blessing that all our brethren may be able to get good homes in the very best manner possible, and not only an earthly home, but also an eternal home in heaven.

We have herewith given the above information regarding the condition of our American brethren and also the object and design of the origin of the Aid Committee, and for what purposes they are authorized to expend the money entrusted to their care, and have added also our advice, as to how we believe that our brethren would succeed best in commencing their settlements, and trust they will receive it in love, as from brethren who wish them well. Written upon the desire of the Penna. Executive Aid Committee and others.

Lancaster, Pa. JOHN SHENK,
Sec. P. E. A. Committee.

A Visit to Kansas.

I left home the 4th of January, and at Kansas City, next day was joined by a neighbor; we went on the Kansas Pacific to Russell, from there to Osborne County, forty miles distant, to Bro. Henry Newswanger's. On Sunday through God's blessing we met with a small number who assembled to hear the word of God. There are a few brethren and sisters here, and I hope that any of our ministering brethren who visit Kansas will make it convenient to call on this little flock, and speak to them.

On Monday Pre. Newswanger took me to Osborne City, eight miles distant, where we had meeting at a Dunkard friend's house, where the word was spoken and testified to that it is truth. On Sunday following we had meeting again at Bro. Newswanger's house. We left here the 22nd, and arrived home the 24th, we found our families well, for which we praise the Lord for his goodness and the mercies he bestows on all those who love and obey him. May God bless us and lead us in the light of the gospel, that we may grow in grace, and at last enter into that rest which is prepared for the people of God.

Cherry Box, Mo. ABRAHAM LAPP.

For the Herald of Truth.

Counselor.

ISAIAH, 9: 6.

A Counselor is what the prophet Isaiah predicted of the coming of Christ.

A few days previous to Christmas, as my mind was engaged on the subject that transpired on that day, I observed the preparation that was being made to have a grand festival on that occasion. There is one question which should arise in every heart, If I am spared until next Christmas, how will I celebrate it? Will it be to the honor

have no desire to sell more land or take more money than what the people can use to advantage, and pay for conveniently; neither do they wish them to pay down more than what they can spare. Policy, if not conscience, would dictate that this would be the best course.—Editor.

and glory of Jesus, by praising, and giving thanks unto him, to whom all honor is due? Will we endeavor to impress upon our minds the inexpressible love of God, who bent his Son to deliver us from bondage, and save us from our forlorn condition? O that we might be more influenced by divine wisdom to love him more, and that our minds and inclinations be drawn towards the prize of the mark of the high calling of God in Christ Jesus;

"That it may be our chiefest care,
The image of our Lord to bear."

Or will it be only to gratify the natural appetite and carnal desires of the flesh? and when Christmas is passed, will all thoughts of the event be over, with us, like a shadow, and we be no better? We have a Counselor who will help us if we are willing to heed him, and build on the Rock that is higher than I.

Dear readers, parents, and all who are interested in the birth of Jesus, think and ponder over it a little if you please. How did you spend Christmas? Was it to the glory of God, or did Satan have something to do on that occasion? In cities, and indeed it has found its way into the country towns and villages, that prize boxes are for sale, containing candies and cheap brass jewelry. Parents are induced to buy them for Christmas presents. Perhaps they may obtain a ring or a fine polished breastpin; and oh how desirable these are by little boys and girls to decorate themselves with, and if the bud of pride is ingrafted in infancy, what influences can be used to draw their minds therefrom when they advance in years? Many little boys and girls will plead for five or ten cents to buy a prize box for a Christmas present to make a show with. It would be more advisable to spend the money for good books or religious papers for Christmas presents, to teach them of the love of God, the birth of Christ, and instill religious sentiments into their tender minds, that they may love God's words. His words are sweeter than honey, yea, sweeter than the honey comb. Ps. 19.

"'Twill fit them for declining years,
And for the early tomb."

If we find that we are still traveling on the forbidden path, let us not despair, but let us know that we have a Counselor. Him let us hear.

A BROTHER.

For the Herald of Truth.

Spring Time is Coming.

The pleasant season, the month of May is fast approaching, and soon will be at hand. What joy it should create in our hearts, even the hope and promise of it. By this we know that the inclemency of the winter is disappearing, during which time perhaps many whose circumstances are limited, have been nearly destitute of their daily food, of raiment scarcely sufficient to keep their bodies from perishing. For aught we know many families have been severed; fathers, mothers, sons and daughters have met with an un-

timely death, for the want of the necessary means of life, but if the cold, gloomy winter of their hearts disappeared and the spring-time of righteousness, of faith in the Lord Jesus Christ have entered, it matters not when eternity comes.

Portions of the earth's surface are almost bound in one solid mass, and with all nature combined cannot be unlocked or broken open, until the sun's rays will operate more powerfully upon its bosom. But we must await its season. Were man to hasten it with all his wisdom, and power combined he could make no change, or cause it to be fruitful, to yield seed to the sower or bread to the eater. Thus man's heart, according to nature, is compared to winter, cold, man of earth, so exceedingly depraved, desperately wicked; his heart is unfruitful of anything good, and unless the sun of righteousness shines therein it will remain unfruitful, unchanged as earth is in winter. The spring time of sun must take possession of all hearts; the life of righteousness must shine therein, to revive and cause the spiritual graces to grow. Thus the grace of God operates upon all hearts—the grace that bringeth salvation. This is the only medium by which they can be broken up and warmed, that a new life, new fruits can begin to grow and become manifest; that is, a prayerful, penitent, meek, and obedient heart will be manifested. They will not be perfected in one day, but by the many trials, troubles, and persecutions, which the child of God must endure. We must strive patiently, endeavor to attain perfection; and then wait to be gathered into the heavenly garner, where the heavenly atmosphere may be enjoyed forever. J. D. H.

Stand up for Jesus.

We heartily indorse the following exhortation from the Epistle of the Friend's Yearly Meeting, London, for 1874, concerning the duty of witnessing for Jesus:

A living church must ever be a witnessing church and its testimony a testimony to "Jesus and him crucified" (Cor. 2: 2), the risen and glorified Redeemer. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. 1 John 2: 2. His sufferings and death are a wondrous manifestation both of the mercy and of the holiness of God; "to declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus" Rom. 3: 26. "And he who died for us ever liveth, our Mediator and Advocate in the presence of God." 1 John 2: 1. "He is the Highpriest and King, the Shepherd and Bishop of souls." 1 Pet. 2: 25. "It pleased the Father that in him should all fulness dwell." Col. 1: 19. Can we enough meditate upon these things, humbly seeking, as disciples of Jesus, to learn of him, and to be taught by him the lessons of his truth and love?

The Wandering Soul in English for sale at this office, Price, \$1.25. by mail \$1.35. Send for it.

FOR DAKOTA BRETHERN.

Yellow Creek Ch., J. C. Buzzard, Loan.....	160.00
" " " "	47.00
Ch., Butler Co., O., J. Augspurger, Loan to Kauffman & Schraag's Ch., Dakota	300.00

druckt ende begrepen in Godt's woort, namelijk: dit doopsel op den Gelooft."

The foregoing is the correct transcription of the passage from our two copies of Menno's work and is the passage to which Morgan Edwards refers on page 24 of the edition published in 1839 and renders as follows: "After we have searched ever so diligently, we shall find no other baptism besides dipping in water which is acceptable to God and maintained in his word."

We once made inquiries while we were engaged in the translation of Menno's work, of a friend who is well versed in Menno's works and who reads the Holland, who had seen and examined the Edition of 1539, and he stated the passage in that edition was the same as in the later editions. This satisfied us in our mind, but was not such evidence as we needed in the present case. When therefore the charge as given above was made, that "these assertions by Menno Simon are stoutly denied by modern Mennoites and will not be found in any late editions of his works," we feel that the truth must be vindicated and took steps to obtain more positive evidence, feeling that if we were wrong and Menno was an immersionist, we should like to have an undeniable testimony of the fact. We accordingly wrote two letters, one to Abraham Cassel, a member of the Brethren Church, Harleysville, Montgomery Co., Pa., who has in his possession, probably the only copy of Menno's work on Baptism, printed in 1539, in the United States, with the request that he should send us a correct transcript of this passage in question. The other letter was written to Bro. Abraham F. Kratz of the same neighborhood, a relative with whom we are personally acquainted, with the request that he should take with him one of the ministers of the Church there, or some other friend or brother, and go to Friend Cassel and obtain leave to examine the passage, and send us a correct transcript of the same. They send us the following:

Harleysville, Pa., April 12th, 1875.

John F. Funk, Friend, According to your desire, we the undersigned went to Abraham Cassel, to see and examine the old Menno Simon's Book, which was printed in the year 1539. The passage on page 24 we examined word for word, and letter for letter, very carefully, and here follow the words and letters exactly as they are printed in the Book, namely:

"Want hoe nearestlyck wy ook socken des nachts ende daeghs so en bevinden wy nochtans niet meer dan een doopsel in den water dat Godt aengelmaen is uyghedruckt ende begrepen in Godts woort, namelijk dit doopsel op den Gelooft."

On the other passage about which you remark page 39, the Latin one, we have also examined carefully; the words are, namely, *Gaudet Sponsus Christi, &c.*

We the undersigned find everything word for word and letter for letter as above stated. HENRY S. BOWER. (minister.) ABRAHAM F. KRATZ.

In confirmation of the matter, Friend Cassel himself, in reply to our letter writes as follows:

"Yours of April 7th asking for a verbatim copy of a passage in Menno Simon's Edition of 1539, is to hand. But while Friend Kratz and Pre. Henry Bower were here and examined and compared the transcript of the passage you sent them, word for word with the book, and found it correct with the exception of a few slight variations in the spelling, which are of no consequence, I deem it unnecessary to copy it again, as you have our united testimony on behalf of its correctness."

We have given the above as the reader will readily see, to show that the more recent issues of Menno's works are faithful and correct reprints of the oldest edition extant, and that the copies which we have and used in our translation (of which we have access to two different editions) are exactly the same as the one to which Morgan Edwards, and other Baptist writers so frequently refer, and which they claim gives them undeniable testimony that Menno was an immersionist, and on account of which they make the insinuation that the modern editions have been incorrectly translated, and do not contain what the old ones did. They are correct in saying that the modern editions do not contain this statement, but wrong in affirming that the old ones do contain it, for it is very plain, if as we have shown and as they say, the modern editions do not contain this statement, and yet the modern editions are, as we have seen, exactly like the most ancient edition in existence, then the ancient can as little contain it as the more modern.

Now then that we have shown the several editions of Menno's works to be alike, and correct copies one of the other, it remains to be shown whether the translation referred to by Edwards has been correctly made or not.

For this purpose let us again refer to the passage in question, and carefully examine the translations. In our translation of the Complete Works of Menno we have rendered the passage as follows:

"For however industriously we may search day and night we yet find but one baptism in the water, pleasing to God, which is expressed and contained in his word, namely baptism on the confession of faith."

Edwards renders it thus "After we have searched ever so diligently we shall find no other baptism besides dipping in water which is acceptable of God, and maintained in his word."

The principal difference as the reader will see lies in the word *dipping in water*, instead of *Baptism in the water*. That it means "*dipping in water*" can only be based upon the assumption that baptism means dipping, which we are far from admitting. The word *doopsel* means baptism; in the German, *Taufe*. *Doopsel* has the same meaning, given by Dutch Linguists. That this is its proper meaning also appears from Menno's use of

the word. He speaks of the "Verklarende des christelijken doopsel" Explanation of Christian baptism. In the Holland Testament, Acts 1:5, we read, "Want Johannes doopte wel met water, maar gij zult met den Heiligen Geest gedoopt worden." "John truly baptized (doopte) with water, but ye shall be baptized (doopt) with the Holy Ghost." This is sufficient to show us the sense in which the dictionaries as well as the Scriptures use the word in the Holland Language. It is true "doopen" means to dip and dooper means dipper, but they also mean to baptize, a baptizer, &c., but neither of these words occur in the passage in question; and that Menno had no reference to the mode of applying the water appears from the whole tenor of the passage. He is discussing the question of infant baptism vs. baptism on faith, or adult baptism.

He says, "In the third place they say that children should be baptized that they may the better be trained in the word of God and his commandments." "To this we reply again: That we desire to know where such is expressed and written in the Holy Scriptures. Give a discreet answer, we pray you, who assert infant baptism to be right, just and necessary, and who so lamentably slander and profane us on account of baptism, that we may no longer be deceived in our hearts; but that we may assuredly know by the word of God where to find this infant baptism: *For however industriously we may search day and night, we yet find but one baptism in the water, pleasing to God, which is expressed and contained in his word, namely: BAPTISM ON THE CONFESSION OF FAITH, commanded by Christ Jesus, taught and administered by his holy Apostles, which is administered and received for the forgiveness and remission of sins in such a manner as we have fully proven above by the words of Peter, Acts 2:38. But of this other Baptism, that is, infant baptism we find nothing.*"

From this we see plainly the drift or aim of Menno's argument, namely, that infant baptism has no ground or support in Scripture, and that, however long and diligently we may search, we shall find no other baptism, than (mark) the baptism on faith which is acceptable to God or maintained in his word. This is the true and honest view and meaning of the sentence, and let men write and reason as they will, they can never take any other view of the matter, without misrepresentation; and thus our author pursuing his argument through twenty-six double column Royal octavo pages, and setting forth clearly and pointedly the whole subject in its various aspects, illustrating the perversions of the corrupt churches of the day, and admonishing all sincere followers of the meek and lowly Jesus to give earnest heed to the true teachings of the word of God, he sums up in the following expressive language, written in his original work in Latin.

"Let the Bride of Christ rejoice! Here, in reader, you have most devoutly, what the mode of God's baptism, which perished

through the long degeneracy of the ages, in the Church, ought to be, being restored whole by the unspeakable gift of God. Therefore let the writers oppose as they please; let the learned oppose by their shrewdness as they know how; let all the world under the heavens oppose in every way in which they are able, this is the only mode of baptism which Christ Jesus himself instituted and the Apostles taught and practiced." Throughout his whole discourse, he has no further reference to the mode of water baptism, maintaining his ground throughout against infant baptism and advocating a thorough reformation of life, closing up as above quoted. Now reader, mark, what a very different impression this leaves on the mind to that which our friends, Edwards, Brown and Chase endeavor to bring out.

We must yet add in the language of a certain writer: Whether Morgan Edwards, intended to deceive his readers or not, he is certainly guilty of very great carelessness in making such an assertion without understanding the language, and without observing what preceded and what followed after; and how did he happen to find the two articles so artfully coupled together without discovering that the author had reference to quite another subject than the mode of administering the rite, and how did he get the word "*dipping in*" where there is no sense in the application?

In conclusion we would yet say that our friends who favor immersion, need not feel grieved, nor need they wonder that we do make the charge of a misrepresentation of the views of Menno, for they must see that we have just cause for it. We are inclined to throw the mantle of charity over all, and kindly forgive the faults we find in our fellow-men; but when truth and principles are at stake, we claim the right to make it known as far as lieth in our power.

Those who wish to investigate this matter any further will do well to read Menno's Complete Works, which will enable them to judge for themselves of the correctness of our assertions. JOHN F. FUNK.

For the Herald of Truth.

The Better Way Recommended.

"It is better to go to the house of mourning, than to go to the house of feasting." Eccl. 7:2.

By due reflection this passage may perhaps teach us a good lesson. In speaking of the house of mourning, Solomon doubtless had reference to a house where people mourn for the dead, the sick and dying. In the preceding verse he speaks of "the day of death being better than the day of birth," which no doubt led him to utter our text. We can read much in the Holy Scriptures of people mourning for the dead. When Sarah, Abraham's wife, died, he mourned and wept for her. Jacob mourned for his son Joseph many days, supposing him to have been dead. Joseph and his brethren mourned for their father, "with a great and

very sore lamentation." We also read of a prophet that was slain by a lion, because he disobeyed the voice of God, and at his burial the people mourned over him, saying, "Alas! my brother." The children of Israel wept and mourned for Moses when he died. Thus there are sometimes "lamentation, weeping and great mourning" for the dead, as we read of "Rachel weeping for her children, and would not be comforted, because they were not."

The house of mourning, then, is a place where sorrow, sadness, lamentation and weeping is often seen and heard. But the house of feasting is just the opposite—a place of joy, gladness, cheerfulness and pleasure; where people eat, drink and are merry. Too often such feast days are spent in sinful mirth, gayety, laughing, sporting, foolish talking and jesting, which are not convenient." For our evil and corrupt natures the house of feasting would no doubt be the place most desirable, but the wise man Solomon says in our text that it is better to go to the house of mourning, which is truly correct. And we must acknowledge that all reasonable and truly wise men will always make choice of that which they know is best for them, although it may go against their nature.

But why is it better to go to the house of mourning than to the house of feasting? Because in the former we may be benefited and also benefit others by doing our duty towards them; while in the latter we are in danger of receiving injury, and are more likely to do wrong to others, because being exposed to greater temptations to do wrong.

In the house of mourning we may see and hear much sorrow, lamenting, weeping and sore distress, by which we may be so deeply affected, and be brought to such a serious feeling, as may cause us to reflect over our own sinful lives and past conduct, call to mind the fact that we too are mortal—that our end is drawing nigh—that for our lives there is an appointed time, and that we must soon also depart, which may prompt in us the useful questions: Are we prepared to die? Are we children of God? Are we born again? When we are in the house of mourning,—when the people lament, weep and are sorrowful for their dying or departed friends, our hearts would have to be hard indeed—as a rock—if by witnessing such solemn scenes they could not be melted down so as to mourn and "weep with those that weep," and feel sorrowful with them. Sorrow always makes us feel humble in ourselves, which is pleasing to God. Truly, "sorrow is better than laughter, for by sorrowing the heart is made better." (Ger. translation.) By such a sorrow we may be led to a "godly sorrow, which worketh repentance to salvation not to be repented of;" and would that not be receiving an unspeakable benefit, worth more than all the world with its sinful mirth and vain pleasures?

It is not only profitable for us to go to the house of mourning, but also our highest duty to aid, assist and cheer up those who

weep and mourn; sympathize with them, show unto them love and mercy, console them in their tribulation, and point them to the true Physician and only helper. This may not only be very refreshing to them, but pleasing to God, and has a great promise. Too often are such broken-hearted mourners neglected and forgotten.

Let us now consider and take a view of the house of feasting. It must be acknowledged that when friends and neighbors come together in an orderly and christian-like manner at a common feast (the text has no reference to a spiritual feast), to eat and drink in the fear of God—to his honor and not to excess—be quiet, peaceable and sociable together, and not turn the feast into a frolic, there may no harm result. Christ himself attended a marriage feast. He says: "When thou makest a feast; call the poor, the maimed, the lame, the blind, and thou shalt be blessed." Luke 19:13. But since it is so very seldom the case that a feast passes off entirely harmless, it can, as a general thing, in truth be said, "It is better to go to the house of mourning, than to go to the house of feasting."

It was doubtless not without good reason that when Job's sons feasted in their house, every one his day, that he afterwards offered burnt offerings for them; for Job said: "It may be that my sons have sinned and cursed God in their hearts." But how heart-rending was it to poor Job, when, on a certain day—his sons and daughters were eating and drinking together—the sad news came to him that they were all dead! Thus death may overtake us even at a feast.

There is danger at any common feast—where people eat and drink, and are merry—that they will sin more or less by forgetting God, and praising the idols of their hearts. Like king Belshazzar and his lords, wives and concubines at a certain great feast, when drinking wine they praised their idol "gods of gold, of silver, of brass, of iron, of wood and of stone." The true God, in whose hands their breath was, they did not glorify. The same night the king was slain.

But what shall we say of those who hold feasts on the so-called holy-days; as for instance, Christmas and New-year, and spend their time in shooting and playing cards, frolic and dancing, eating and drinking to excess, cursing and swearing, quarrelling and fighting, and dishonoring God by taking his holy name in vain? O, how much better would it be for such people to go to the house of mourning and weeping; yea, mourn for themselves and repent in sack-cloth and ashes!

We are not quite sure that Solomon had reference in the text to a common feast. According to Luther's German translation it reads thus: "It is better to go into the house of mourning than into the drinking house." May it then not perhaps mean a place similar to some of the modern saloons? The text could still be none the less true. Let us then consider how injurious and hurtful it is

when men are in the habit of going into the drinking house, where often too much is drunk—where vain laughing, sporting and mirth are kept up—where generally foolish talking, jesting, and even the most blasphemous oaths are heard. It is also frequently in the drinking house that the devil sets his deceitful and fatal snares and traps where-with he catches thousands and drags them down, down into the everlasting abyss. It is a common thing indeed to find in the drinking house those who, by drinking too frequently, become very noisy and mirthful, and even bereft of their senses—where are to be heard and seen many shameful and frivolous things, through which many minds and thoughts become very much defiled and poisoned, like as with an infectious and fatal pestilence. Therefore he who can yet feel himself contented or satisfied at such a place and frequently visit it, is doubtless on the downward road to destruction.

O, how many men have been ruined and brought to a drunkard's grave by going too freely to the drinking house. Some, when first going, may feel somewhat scrupulous, and convinced in themselves that it is a dangerous place. But perhaps they may meet some of their friends who very politely ask them to drink with them. At first they may decline, and feel an aversion to do so, but finally, rather than be called foolish, they will yield to the temptation, thinking it can do them no harm if they do not drink too much. Thus many will allow themselves to be led in by degrees until they become accustomed to the habit, and by and by get such a strong and craving appetite for drink that they will soon drink to excess and thereby become so bewitched and bewildered that it is an easy matter to draw them in still further—to take a game at the gambling table. After this it seems their consciences become so thoroughly seared that they can go from one vice and crime to another until finally they are brought to ruin and everlasting destruction. Their families then (if they have any) are often brought into misery and wretchedness, and left to pine away in grief and sorrow.

Who can describe the calamity and distress which has been caused by men going too freely into drinking houses? Hundreds of thousands of souls have been thus destroyed. Solomon gives a true picture of such when he says, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Woe unto them that rise up early in the morning, that they may follow strong drink; that they continue until night, till wine inflame them!" "Woe unto them that are mighty to drink wine,

and men of strength to drink strong drink."

O, how improper and ill-becoming it is then for Christian professors to acquire the habit of daily going into the drinking house, and asking for a glass of strong drink. How dim do Christian professors let their light shine, who hesitate not to be seen at such places, even if they remain sober. Think what a very gloomy example they give to the world! Just think what a disagreeable name they reflect upon the churches which tolerate such members among them.

Behold, then, how much better it is to go into the house of mourning than into the house of drinking! The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." "Wherefore, O ye men, both old and young, beware and take warning. Stay your footsteps from going into the drinking house, that ye be not swallowed up alive. Death is there. O, ye fathers, keep a watchful eye over your sons, and keep them away. God guard and protect the reader from such horrible pitfalls.

The house of mourning is indeed
A place of sorrow and distress;
As in God's word we plainly read—
The word of truth which we profess.

The house of feasting is a place
Where people most delight to be—
'Tis nature of the human race
To choose a place from sorrow free.

But Solomon the great and wise,
A man of knowledge from above,
Directs us to a better choice—
Calls us to sympathy and love.

Let us then choose the better way,
And to the house of mourning go,
From vain and sinful mirth away—
To weeping mourners pity show.

All sinful pleasure let us shun,
Beware of Satan's fatal snares;
With patience let our race be run—
Through tribulations, sighs and tears.

There is a better world than this
Prepared for those who serve the Lord;
Where sorrow shall be turned to bliss
As we are taught in his own word.

J. M. BRENNEMAN.

For the Herald of Truth.
He Gave His Life.

Near the western borders of the vast Russian Empire, stands by the road-side, a solitary monument, bearing upon its weather-beaten surface the following inscription: "More than his life no man can give for his friend."

A traveler, journeying through those parts and being struck with both the lonely memorial-stone and the somewhat singular inscription, inquired for the meaning of them and learned from an old inhabitant, who appeared to be the patriarch of that district, the catastrophe which they were intended to commemorate.

The narrative ran, briefly given, as follows: "Many years ago, there lived in yonder castle, now a mere shell and a refuge for owls and bats, a rich nobleman, who was owner of all the broad acres he could survey. He held, besides, a very high and lucrative appointment at the court of the Czar, with whom he had great influence.

On a certain Christmas eve, when this nobleman had gathered his friends and neighbors to pass with him merrily the joyous season, a stranger from St. Petersburg suddenly arrived, called the host aside abruptly, and had with him a short but, apparently, very grave interview. The import of this interview did not transpire, but it wrought a change in the countenance of the nobleman who turned to his guests a haggard, anxious face and begged to be excused for not joining them again. Exchanging a few hurried words with his wife, he hastened to the stables where he found his old and faithful coachman.

"Ivan," he said to the latter, put your best and swiftest horses to the sleigh, for we must be off without a moment's delay."

"Master, it is a dangerous night to travel, for, besides the darkness and the snow drifts, there are wolves prowling along the road. Can not we wait for the dawn of day?"

"No, no! good Ivan," answered the nobleman, "though there be dangers abroad, yet the wilds and the forest offer more security than my castle."

The coachman looked grave but held his peace, and in a few minutes the sleigh drew up in front of the mansion, the nobleman got in, and away they sped through the dark and stormy night. Their road lay through a dense and solitary forest, which filled the minds of both master and servant with dark forebodings; nor were their apprehensions long in being realized, for anon a great gust of wind brought to their ears a sound, the dire portent of which they knew only too well; and before they had time to communicate their fears, a pack of those terrible marauders of the Russian forest were following in their wake.

"Master," said the driver quietly, we are pursued by the wolves, and drive as I may, we cannot escape them."

"Make the horses go faster," was the reply, "we are close to a mili-

tary station—one fourth of an hour's drive will bring us into safety."

But in vain the horses strain every nerve; the ravenous pursuers gain on them each moment. Their fiery eyes gleam close behind, and their panting breath almost touches them.

Unhitching one of the horses the driver leaves it a prey to the wolves and hurries on without looking behind. Again the wolves are upon them, again a horse is left their prey. But alas! the snow lies deep, and the remaining two horses are unable to keep the former speed. The insatiable fiends surround the sleigh on every side, and the gallant driver can scarcely repel them any longer.

In this extreme moment he turns once more to his master and says hurriedly: "Remember I died for you,—let not my family want!" Then, pistols in hand, he bounds amongst those hungry demons. The report of a pistol is heard, then that of another. A struggle, as brief as it is fierce, ensues; then for a moment all is still.—Anon, the tumult of many voices strikes the nobleman's ear, and, looking up, he sees the military rapidly approaching, who, apprised by the yells of the wolves, that some nocturnal traveler was attacked by them, had received orders to hasten to the rescue.

The wolves are dispersed and the nobleman's life is saved; but the faithful heart of his old servant is still in death, and but a few fragments scattered along the ground, mark the place where he fought for his master.

* * * * *

A few days later there were many members of a secret society of conspirators captured at St. Petersburg, and their evidence proved plainly that the nobleman of our story had not in any way countenanced them or belonged to their number. In fact, the charge against him, of having plotted against the life of the Czar, fell totally to the ground; and the Emperor, remorseful for issuing, rather prematurely, a decree for his arrest, was profuse in giving tokens of his favor, offering to the nobleman both great possessions and high honors. He, however, thanked his Imperial Majesty, but would not accept either; and remembering the unrestorable life sacrificed

to the mistakes of the great and mighty of the earth, he refrained from mingling in court life ever after. True to his charge, he made ample provision for his faithful servant's family, and caused also a substantial monument to be erected over his grave, and expressed his own sentiments in the inscription: "More than his life, no man can give for his friend!"

The foregoing gives us the story of a man who perished for his fellow-man; and, no doubt, you think and feel like I do, that nothing short of life-long gratitude could repay such devotion. We would turn in contempt and disgust from him, who could ignore or forget such an obligation; nay, more, we would not deem him worthy of the name, "man." True the faithful driver would probably none the less have perished, had he remained inactive in the sleigh, still his deed was to save another, not himself. True, he had received kindness at the hand of his master, but who did ever requite kindness as he did?

Dear reader, far more than the nobleman of our story, are we indebted to One, who was in no jeopardy of losing His life, yet who, when our eternal life trembled in the balance, interceded and raised between us and death—a cross!

To this cross He suffered himself to be nailed that we might live, his blood he shed that we might be cleansed from our sins which would otherwise have dragged us down to endless misery.

Do we feel quite as grateful towards this *our* Savior as we ought, and do we in our daily relations of life—show the impress that marks us as his own? Or do we undervalue our soul's salvation that in our perversion we deem it of less consequence than our temporal life?

The human race for whose salvation Jesus came to this earth, was a lost and wicked one; this is proved sufficiently by the simple fact, that they crucified the Son of God when he was in their midst. Hence it was no merit of ours, but only our awful need, that pleaded for us and caused his advent. Leaving his heavenly home, he became our teacher and guide; and having given us the lesson of His life, it remained but for our Master to die for us, his Heavenly Father accepting this sacrifice as sufficient to ransom all the sinful and penitent world.

Our eternal life was in peril, nay already forfeited—His blood alone could redeem it. He knew no hesitation; His great heart, full of inexhaustible love for a race that jeered and jibed him even amidst his dying agonies, responded to the call, and his love enabled him to pray for the wretches that still could mock—sustained him till his precious life ebbed away and he could exclaim: "It is finished!"

Dear reader, this loving Savior still calls to us to accept his sacrifice and be saved—shall he call in vain? Shall, for us, all his life of grief, suffering, and toil be unavailing and his death of agonizing tortures not benefit us? Or shall we turn to him and bring the offering of a meek and contrite spirit, and of a life with which he may be pleased?

Cannot we make this slight return for all he did for us?

"Behold now is the accepted time,
Behold, now is the day of Salvation."

Elkhart, Ind.

H. D.

For the Herald of Truth.

Seeking goodly Pearls.

The great question arises, Are we earnestly seeking the pearl of great price which the Savior mentions in one of his parables, while teaching the multitude by the seaside? The kingdom of heaven is like unto a merchant-man, seeking goodly pearls: who, when he had found one pearl of great price, sold all that he had and bought it. The pearl of great price, represents our Lord and Savior. That when we have found him and come to the knowledge of his truth, we are then to bring it into practice and embrace it and let our light so shine before men that they may see our good works and glorify our Father in heaven. The pearl of great price can only be obtained in humbling ourselves with a contrite heart in deep humility at the feet of Jesus, seeking him with the eye of faith in sincerity and in truth, and forsaking the former lusts of the flesh.

But O my friends, let us take heed and beware that our hearts may not be filled with such pearls as are perishable, with the love of the world, such as money, idleness, lust of the flesh, vain amusement, seeking the honor of men, and following vain, imaginary thoughts, till at last Satan will steal in upon our hearts and rob us of the pearl of great price.

The Savior commands us not to cast our pearls before swine, lest they trample them under their feet, and turn again and rend us. We are to strive to enter in at the strait gate. On the narrow path we are commanded to watch and to pray and to beware of deceivers. We may oftentimes feel strong, not feeling the need of our Savior, till we may again be entangled in Satan's net, and be led away some distance before we are aware of it.

The Lord still pours into our hearts the oil of grace so that we may have the pillar of cloud going before us as the children of Israel had while traveling through the wilderness. I trust in the Lord that he will lead us and guide us. That we may be strong in seeking the pearl of great price until we come to the end of our journey, and be of those that had been found watching. And be gathered in the mansion above where trials and temptations will be no more. J. N.

A Letter from Kansas.

[The following letter is from Friend D. S. Holdeman, of Newton, Kansas, Treasurer of the Local Aid Committee there. While we very willingly give him the privilege of explaining his views and sentiments on the subject of interest, we should very deeply regret to see that his sentiments on this point, should induce him to withdraw from his position. We trust he will continue in the good work, in which he has already shown himself so faithful and efficient, remembering that the work is one of great importance, and that the loaning of the money with interest, is, no doubt, the best that we can do, under present circumstances.]

McPherson Co., Kansas, April 16th, 1875.

Beloved Friend, J. F. Funk, I take the liberty to drop you a few lines to inform you how I feel concerning my position, in aiding our Russian friends; it weighs heavily on my mind, so much so that I do not see how I can fill my position acceptably to the will and commandment of God.

I will here refer to some of the teachings and commands of God's word, and give my views on them. If my views are incorrect, I shall be thankful to have them corrected, as I do not desire to entertain any views that are contrary to the word of God. On the other hand, also, I do not desire to labor with others contrary to God's word. I will first refer to Nehemiah, 5th chapter, to show how they proceeded to purify the Church, and also to Ezra 10th, and Josh. 7th. A great many other passages might also be adduced to show how they proceeded to purify the church when she had become corrupt. I will now try to come to the point toward which I am aiming; I will present

the matter in the double sense, both as affecting our relation with our brethren and with our neighbors, or in other words, presenting our duty in exercising both neighborly love and brotherly love, as there are some who do not hold them as brethren; but in my opinion we are in duty bound, in the present case to render them aid. Now, when the question was asked, which was the first commandment, our Savior replied, "Thou shalt love the Lord thy God with all thy heart. * * * and thy neighbor as thyself; on these two commandments hang all the Law and the prophets." Now do we fulfill this commandment? I must answer, we do not. If any one professes to be a Christian, it is his duty to aim at perfection, because nothing imperfect can enter the Kingdom of Heaven, and where are we to attain to this perfection? Is it beyond the grave? I think we all will be prepared to answer, No. Then it must be attained here on earth, and how? By obedience to God's word. Here then comes the question, Is it in accordance with the word of God to take interest from these poor people? I feel ready to answer, No; and should there be any who think it is right, let them give me God's word for it, because God's word will be the judge at the great day; and how am I to give an account of my actions, knowing them to be contrary to God's word? Some one might say, you need not do it. That is very true so far as I myself am concerned, but am I not assisting others in that which I am convinced is not right. I know it is my duty to do all I can for the poor people, and I know that I cannot do too much, and I can say, that after working day and night, it is not enough. It would be enough if all would take hold as the Gospel requires. I would here simply refer to the poor widow who had just two mites. She did not consult with flesh and blood, but trusted in the living God. Now in this case we are only asked to give of our abundance; we are not asked for our living. I feel very glad that the matter begins to press heavily on the minds of some. I received a letter yesterday from Daniel Krehbiel of Cleveland, Ohio, with \$100.00 for the needy, in which he says: "I give the money in such a way, that if they can ever refund it, it is all right, and if they cannot, it is all right again. I should like to hear of two or three hundred persons who would do the same."

Now I could willingly fill my position if all would write in this way, for this to my heart sounds like love; but when I hear of receiving interest from these poor people it sounds like oppression. If I am not correct I would like some one to show me wherein I am wrong. Yours Truly,

D. S. HOLDEMAN.

A Journey.

At the request of some of my friends, I will give a brief sketch of our journey, which we made during this winter, through Ohio, Pennsylvania, and Virginia. In our traveling

I wrote every month for the benefit and interest of the children, but said nothing of interest to the brethren and sisters, which I will now try to do.

We noticed particularly in our travels, the state of the different churches we visited, and observed closely the reason for their prosperity, or diminished state, as the case may have been. Our first stopping place was in Holmes Co., Ohio, near Winesburg. Here the church is rather small, numbering perhaps 40 to 50 members. It seems to have been at a standstill for a number of years, neither increasing nor diminishing. We thought we noticed, as a reason for the non-prosperity of the church, that a perfect unity does not exist among the brethren. A Sabbath-school has been organized here, but it lacks the interest that should exist in a Sabbath-school.

Our next visit was in Wayne Co. Here is a much larger congregation than in Holmes Co., but the true spirit of love and unity does not seem to prevail. It is hard to tell the real cause of the discord; but evidently there are two parties, although at the last conference the resolution was passed that the church should be united, and that brotherly love and forbearance should be exercised among the brotherhood. There is occasionally English preaching. This church has been in this condition for years, and we were told that there are those who, on this account, have withheld themselves from the church for many years. Others, whose choice was the Mennonite church, have united with other churches, because of the discord in the church.

In Columbiana Co., O., the church is in a very flourishing condition, and the congregation is quite large. A Sabbath-school has been organized here, to which there was almost a unanimous consent. The meetings are well attended by the young people, and at the time of our visit there, 18 souls were received into the church by baptism.

From here we went to Fayette Co., Pa. The church here at present is in a pretty fair condition. A few years ago nearly 40 persons, if I am correct, united with the church here, both old and young; a few of whom have since fallen back, as the cross of non-conformity to the world seemed too heavy for them to bear; they could not bear the sneers and scoffs of the world. Previous to this, the church had dwindled down to a very small number. A Sabbath-school has also been established, and the church seems to be in a progressive state.

In Westmoreland Co., where we stopped a short time, the church is small. There was, we learned, once a large and interesting church here, but they have never had any regular English preaching, and for many years no German schools, and consequently the majority of the young people have gone to other churches. A commodious, brick meeting-house, in good repair, is still here; but the attendance is very small, as on account of the preaching being altogether in German, few of the young people attend.

Our next stopping place was in Cambria and Somerset counties. Here the church is in a good and prosperous condition. Near Johnstown, and the adjoining part of Somerset Co., there are in the two counties three or four meeting houses. The meetings are generally well attended, and new additions to the church are frequent. There is occasional English preaching here, but as yet it does not seem very necessary, as the German is still taught in the schools.

From here, after a few weeks visiting, we made our way to Lancaster county. The condition of the church here is so universally known that it is scarcely necessary to attempt to give any description of it. The meeting-houses are numerous throughout the county, and the congregations generally large. In some of the houses there is regular English preaching, but in others only occasionally. Sabbath-schools are being organized here and there, and in a few places, we learned, the congregation is almost unanimously in favor of them.

From here we went to Frederic Co., Va., near Winchester. Here the church is small, as it is but a few years since a few of our members moved into the neighborhood. There are perhaps six or eight Mennonite families here. Pre. Chr. Brunk, from Rockingham Co., moved in here, and preaches for them. They built a meeting-house last summer, and the prospect is, that a church will grow up here. May God bless the effort.

In Rockingham Co., the church seems to be in a pretty prosperous condition, although they have not fully recruited since the war; but accessions are frequent, and by the blessing of God, and the earnest labors of his servants, the church may soon be what it was a few years ago.

Our next visit was in Hocking, Perry and Fairfield counties, Ohio. Here the church is getting quite weak. There has been a Mennonite church here for upwards of fifty years, and within the last thirty years about twelve ministers and deacons have been ordained.

From here we went to Allen and Putnam counties, Ohio. The church here seems to be gradually growing, and seems to be in a better state at present than it was a few years ago. A new meeting-house has been built within the last two years, and the brotherhood, as far as I know, stands in peace and unity; and we pray that God may bless the earnest labors of our aged brethren who have so zealously labored for the upbuilding of the church for the last twenty years. The ministers of the church in Allen Co., near Elida, are J. M. Brenneman, Chr. Culp and C. B. Brenneman. In Putnam Co., about 12 miles north, the ministers are Geo. Brenneman and H. Huber. After a brief stay here we made our way homeward, where we arrived on the 8th of March.

We unitedly return our sincere thanks to the brethren, sisters and friends with whom we met and visited, for the love and kindness with which they treated us; and wish them all, God's blessing, and would admonish them all, to be earnest, and zealous in

the work of the Lord; that we may all, as his faithful servants, meet around his throne in heaven, to receive the reward promised to those that love him.

The many friends who requested letters from us, will please let this article suffice for the present, and write to us, and we will try and answer them.

Yours in Christian love.

H. B. BRENNEMAN.

MATILDA BRENNEMAN.

Conference in Lancaster Co., Pa.

We do not pretend to give a minute account of the proceedings of Conference, but only to present a few facts and truths presented to us on the occasion.

Attention was called to the fact that while many of our fellow men have died, and been called to the reward of their labors since the last Conference, we as ministers, watchmen on Zion's walls, laborers in the vineyard of the Lord, have all been spared, not one, as far as this Conference district extends, has been called away; we should feel thankful to God, and ask ourselves the question, Why have we been so spared and blessed? There is still something for us to do, it is a great and solemn work and every man should see well, how he labored in the great Gospel house of our Lord.

We are here as ambassadors for Jesus Christ, the representatives of the Kingdom of Peace; the men to whom has been entrusted the work of preaching the Gospel, "Go ye into all the world, and preach the Gospel to every creature," is our commission. The work has during the different ages, been entrusted to prophets, priests, apostles and teachers; it has now been entrusted to us; we ought to preach not only according to the letter, but we should enter into the spirit of the work; we should preach earnestly and with feeling; we should preach for the glory of God and the salvation of souls. Christ came and preached repentance, and this is what he commanded us to preach. When we look upon the world and see how great the danger is, how many things there are which lead souls to destruction, and how great the wickedness—how utterly lost man is without Christ, we should preach, and instruct, and warn in the words of Paul to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 2.

We are often slack in the work, not only in the pulpit but in our daily intercourse with our fellow-men; we often neglect opportunities because we are not zealous. Paul writes to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." 2 Tim. 3: 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 3: 15. "Watch thou in all things, endure afflictions, do the work of an

evangelist, make full proof of thy ministry." Ministers should be an example to the flock in word, and walk, and conversation, they should be prayerful and devoted and think often of the solemn importance of their work, *winning souls to Christ*. The apostles were not slack; they were diligent; they were earnest. Paul says that he withheld nothing; he declared the whole counsel of God; and "ceased not to warn every one night and day with tears. Acts, 20: 31. Therefore, take heed also to yourselves and feed the flock of God which he purchased by his own blood and entrusted to your care. Sometimes we think our work too hard, but the apostles and the faithful men before us had it no better; and if we with patience endure for a little while, we shall in due time also rejoice with joy and gladness. Remember that the enemy is busy, and that the blood of the sinner who dies in his sins, because of our neglect shall be required at our hands; therefore we should cry aloud and spare not; lift up our voices like a trumpet and show the people their transgression, and the house of Jacob their sins. Isa. 58: 1.

Reference was also had to the ordinances and rule of the Church, such as baptism, communion, and feet-washing, all of which, according to our customs, should be observed; the young should be diligently taught the principles and doctrines of the Bible and the practices of the church; non-resistance should be strictly adhered to and observed; the rule given in Matt., 18: 15—18 should be observed; marrying out of the Church should subject the one so doing to an acknowledgment; no member of the Church shall serve in the state legislature, [nor in the Congress of the United States], neither as Sheriff, or Justice of the Peace, or on juries where cases of capital punishment are to be tried, nor shall any member engage in any legal process. No member of the Church shall be allowed to take out license for selling liquor; brethren shall not be members of secret societies, granges, &c.

The brotherhood is earnestly admonished and warned against taking any part in the so called Centennial Celebration, to take place next year, and for which such extensive preparations are now in progress; pride in every form should be avoided. Sunday Schools, when maintained according to the rules and order of the Church, may be allowed; photograph pictures and whatever leads to vanity and worldly display should be discontinued; love, peace, and unity among the brotherhood should be cultivated, and we should all seek and show ourselves examples to follow in meekness, in the footsteps of Jesus, and seek to build the walls of Zion to the glory of God and the salvation of souls.

—S) comprehensive are the doctrines of the gospel, that they involve all moral truth known to man; so extensive are the precepts, that they require every virtue, and forbid every sin. Nothing has been added either by the labors of philosophers or the progress of human knowledge.

Herald of Truth.

Elkhart, Ind., June 1875.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

The Wandering Soul. A new edition of this highly prized Book has just been issued in the English language, and is for sale at this office. Price \$1.25, by mail, \$1.35. The book is a very interesting one. Send for it.

Barn Burned.—The barn of Peter Hoering, in Dakota, in the neighborhood of Childstown, was recently destroyed by fire, in which a yoke of oxen and two calves were burned. Hoering was not at home and the oxen had been bought with borrowed money.

There seems to be considerable indisposition among the people owing no doubt to the poor condition in which many of them find themselves. But with the blessing of God it may be better with them before long.

The House of Bro. Samuel Goehnaur, of Elkhart County, Ind., was entirely consumed by fire on Friday, May 7th, 1875. A Nephew of Bro. Goehnaur's who had recently moved from Ohio, lost \$137.00 in money. Nothing of any account was saved. The loss falls heavily on Bro. Goehnaur. The fire we understand originated from a pipe opening in the chimney upstairs, where a stove had been taken down, and the opening not being closed.

Thirteen Families of Russian Mennonites from Poland arrived at Sumnerfield on the 9th, and were accompanied on their way to Kansas by Bro. Goetz as far as St. Louis. Among them were four families without means; these were left with the brethren near Tipton, Manitowish, Co., Mo. Bro. Goetz is now in New York, where more are expected soon. His address there is 115 Broadway, New York City.

Twenty five families of Russian Mennonites stopping in Waterloo county, left for Manitoba on the 14th of May. They went by way of the Michigan Central, and

North Western Railroads to St. Paul. Bro. J. Y. Shantz accompanied the party to the latter place, where he bought supplies for them. He also visited South Bend, Ind., for the purpose of contracting for wagons. He writes that 700 souls besides those mentioned in Bro. Wiebe's letter have made application for assistance.

Bro. G. Bear, of Mount Joy, Lancaster Co., Pa., writes that the Penna. Executive Aid Committee, recently received a letter from Bro. Leonhard Suderman of Berdiansk, Russia, in which he writes that quite a large emigration may again be expected this year, some of whom intend to go to Manitoba and others to various portions of the U. S. 208 families of Isaac Peter's church are expected to start the latter part of May.

The Crops in Kansas promise well so far. The wheat looks fine; corn, oats, barley and other cereals all are in a fine condition. The weather is pleasant and there is plenty of rain. The grasshoppers have made their appearance in some places, but have done no damage worth speaking. The localities where our Russian friends have located are as yet almost entirely free from this plague, and the settlers seem to be encouraged, and in good hopes that the Father's blessing may rest upon them and crown their labors with plenty.

The Commissioners of Emigration for Dakota have built, in Yankton, two emigrant houses 24 x 100 feet. They were to be completed by the 8th of April. They are one and a half stories high and will furnish good temporary quarters until they can get places of their own. They are close to the Railroad, where they need no teams to transport baggage, and also near the river where plenty of good water can be obtained.

Zur Heimath.—It is conjectured by some friends and brethren that the little paper "Zur Heimath," since it is sent free to all who wish to take it, that the expenses of the paper are paid from the Aid Fund. This is a mistake. The money given by our friends for the aid of the poor is strictly applied to that purpose. The expense of this paper is paid by the Inman Line Steamship company, and is intended as an advertising sheet for their benefit. Any one who is in doubt about this matter can freely have the privilege to examine our Books, and see for themselves.

For the satisfaction of the generous friends and brethren who contributed provisions for the needy Russians, we take pleasure in stating that so far as we have

been able to learn, all that was sent has been duly received, except a small portion of flour which was loaded in the car sent from Goshen; but as we have discovered where it is, we are in hopes of getting that also. The cars from Elkhart, from Pettisville, and the packages from Ligonier and Bluffton, Ohio, were received, and one car load of flour was received the senders of which are unknown. In the name of the recipients we express our heartfelt thanks for all these generous gifts.

The Winter in Manitoba was very cold, but the health of our brethren was good, and out of 800 souls a smaller proportion died than was usual in Russia. Their beginning there, say they, is difficult as in other places of the West also, but most of them are well satisfied, and earnestly protest against the uncalled for condemnation by some, of Manitoba and the high praise of the states, which has already caused dissatisfaction and discontent among some. We also think if people in Manitoba, are contented and satisfied others had better let them be in peace, and wish them God speed, rather than raise discontent and dissatisfaction among them.

William Koehn and wife, Russian Mennonites who came to Bird-in-Hand, Lancaster Co., Pa., in January wishes to know where his father, Samuel Koehn is. He says his father and family came with the 700 souls by the Red Star Line from Antwerp to Philadelphia, and he thinks they settled in Kansas. If this meets any who know; please respond. Address William Koehn, Gordonville, Lancaster Co., Pa., care of J. C. BEILER.

W. S. Thurman, the modern prophet of Second Adventism, had announced the 19th of April of the present year as the day of Christ's second coming. Many of his people sold their possessions and assembled themselves in a hall where they, in the evening, observed Feet-washing and the Lord's Supper, and then spent the time in singing, prayer and religious conversation, waiting for the end until after midnight, when the poor, deluded people left the hall, many hardly knowing whither to go, the victims of bitter disappointment. Thurman acknowledges that he does not know how to reconcile his prophetic calculations with events. Some time in June, there is another appointment for the end. Jesus says, "Of that day and hour knoweth no man." Therefore let no man deceive you.

The Settlement of the Poor on Lands at Florence and Great Bend, Kansas.

The lands selected are in McPherson Co., in Town twenty S., Range two West. The land ranges from \$3.50 to \$5.00 per acre, but for these settlers the Railroad Company makes a very liberal deduction. As before stated the Railroad Company does a great deal for the people; carries one car load freight free for each family, and gives free passes for the transaction of business, &c. The people settle together in groups of from eight to sixteen families according to the amount of land they take; relatives generally settle together on one section. There are nearly one hundred families without means, and aid is extended to all who have no means of their own. There has recently been a good deal of sickness again among those at Florence, but by the active efforts of the Committee, we think that most of them may by this time be on their lands. Some sixteen families were brought to the emigrant house belonging to Bishop Stuckey's Church, near the selected lands, and the Committee came home on the 29th of April, having been out to purchase cattle, wagons, and farming utensils and implements. Lumber has also been provided for houses &c. They also rented some 20 acres of broken land and planted them with potatoes and other vegetables.

Both winter and spring wheat look well in Kansas; also the oats, as they have plenty of rain. Grasshoppers have again made their appearance, and so far have done little injury, and we sincerely hope that the poor emigrants may be spared the bitter experience of the grasshopper plague the present season. In South Eastern Kansas there are multitudes of them, but our Father's promise is sure and therefore let us hope and trust and labor on; we shall not trust in vain. "I will never leave thee nor forsake thee."

The Wealth of the Russian Brethren.

A brother inquires whether the statements going the rounds of the papers be true that the Russian Mennonites are all so wealthy? If it is true, why do they need so much help? The facts are just these: There are wealthy persons among them, but, as among all other people, the number of the wealthy is comparatively small. And as human nature is the same the world over, there are some among them who are covetous, and love money more than the brethren, and only look to their own

interests; but we have found few of this class then there are churches who have considerable means and have provided and do still provide for their own poor, as in the case of Jacob Buller's church, and Jacob Wiebe's church. The former raised 12,000 Rubles for their poor and have so far taken care of them. So have some others. Now these that we are helping at Florence are a poor people, and nearly the whole church was poor. They lived in a poor country, where there was a poor soil and could only by hard work make a living. Going away they had to sacrifice much of their property at a very low price, while the land, being mostly government land or rented land they realized nothing for it. We have lists of their means, and could show them to those who desire to see them, showing that their means are very small, and a good many families have nothing. Then those that have the means (of the Russians) are helping as much as they feel that they are able. They take families, provide work, &c. So that altogether they perhaps do as well as we could expect them.

The foolish stories of the newspapers are often very much out of the way. One Newspaper reported of a certain Brother, that he brought 140,000 dollars in gold with him. From actual knowledge we know that that brother has no more than \$3,000. And we can assure our friends that the task of collecting and begging for money for the aid committees is no pleasant task, and did I not know that they needed it, I should by no means labor as I have for this work. But I know these people are poor, and need our help: of course we do not assist those who have means of their own.

Sunday Schools.

The season is here in which Sabbath-schools are commencing, and we would simply call attention to the importance of giving a right direction to the instructions imparted in the schools, and also to the singing.

The principal books that ought to be used are the Bible and the New Testament. In these are contained the doctrines that should be taught to children. A good scriptural Question Book is a valuable help in many instances. Our Catechism, the small one, with short questions and answers is also a good book, and wherever our schools exist the teachers and leaders of the school should ever keep an eye on the doctrines and principles of the church. Our Confession of faith should be well studied, and the principles inculcated into the minds of both the children and teachers. Many superintendents and teachers are apt to drift gradually in the broad road of popular opinion; they want to form and model the school after the popular notion of the schools of the day, and thus lose the virtues of the doctrines

that are peculiar to our faith and belief. This will have an injurious effect and will destroy their value. Let all who are engaged in this work, guard well the sacred principles and doctrines for which so many of the fathers have given their lives, and especially should care be taken in the singing. The silly and meaningless stuff that is sung in many of our singing schools and also in Sunday-schools, deserves the strongest condemnation of every sincere Christian.

Let our people learn to sing hymns and tunes that can be accepted as songs of praise, and let our children sing that which we can approve, and when they go to church they can help to sing that which is both edifying and acceptable as worship to God.

From Kansas.

Marion Co., April 10th, 1875.

Dear Brother John F. Funk: That the Lord in his mercy may be the ruler of all, and his Spirit guide us along the beaten track throughout the wilderness of our earthly life, in storm and darkness, till we have gained the other side of Jordan, the promised land, the heavenly Canaan, is my ardent wish.

Oh, how such thoughts take possession of our minds when praying for the last time with our loved ones, whom we resign into the loving arms of our great conqueror Christ. We too have experienced this not long ago, when the Lord called our daughter HELENA FLAMING, out of our family circle on the 21st of March, aged 29 years, 3 months and 9 days. She left her husband with five children, of whom the youngest was scarcely seven days old when she died. The husband himself was in an almost helpless condition in consequence of a stroke of paralysis, which had confined him to his bed for upwards of four weeks; and the coffin had to be brought to his bedside, on the occasion of the funeral, 24th ult. Her remains were interred in the Gadenau Cemetery. The funeral sermon was preached by John Hader from 90th Psalm (Prayer of Moses) at the house of mourning; and afterwards the coffin was taken to the Gadenau School-house, where a considerable number of people were assembled and where Jacob Wiebe offered a few remarks from 1 Pet. 1:24; then the mortal remains, accompanied by all the people assembled, who were singing appropriate hymns as the cortege progressed, were taken to the cemetery.

The wife of John Fleming (brother to Henry Fleming), who assisted at the funeral, though she had been slightly ailing for some time past, died on Easter Monday, March 29th, aged 31 years, 3 months and 9 days and was buried on the 31st, (one week later than her sister-in-law); in the Gadenau Cemetery. Funeral sermon by Jacob Wiebe from James 4:14. She too, leaving her husband with five young children.

Although the ways of the Almighty are

sometimes incomprehensible and dark to us, that we are ready to exclaim: "Lord, why?" yet we keep a firm hold of the immovable word, which saith, His decrees are strange, but he leads us to final triumph; for his thoughts are not our thoughts, and his ways are not our ways. He, who is a God of love, ordereth all the affairs of men from motives of love, if they but entrust themselves to his guiding hand. To him belong thanks and praise, and honor and glory are his, though our path sometimes be dark.

Sending my kind regards to you and all inquiring friends, I conclude with the words of the Apostle: "The grace of our Lord Jesus Christ be with us all!"

Yours in the Lord,

JOHN FAST.

Mennonite Reserve.

Winnipeg, March 30th, 1875.
Dearly beloved Brother Elias Schneider.

Our dear teacher Henry Wiebe, who is at present too much occupied to write himself, has authorized me, herewith to answer the questions contained in your letter.

In the first place I must state, that the winter at this place is dry and fine and the frost is perchance a little more severe than we were accustomed to in Russia; still the weather is very far from being unbearable, and there are here, comparatively, but few stormy days. Fuel is plentiful here which is obtainable without much trouble; our habitations, too, are so constructed, as not to expose us to the inclemency of the weather. Up to this time we have not known the want of provision here—thanks be to God! yet they will not last until the harvest, but we trust that the Almighty, who knows our need, will succor us.

In the second place, with regard to the question How we like Manitoba? I can truly say, until this time, very well. I do not wish to assert, that there are no brethren among us who are not dissatisfied with one circumstance or another; which, however, need not surprise any one versed in human nature.

At present spring seems about to commence; many places are free from snow, and the time for sleigh-driving seems nearly past. The snow will probably make but very little water. Respecting fiddler, our supply has proved amply sufficient; the cattle &c., however, in consequence of the hay being made late in the season, in a poor condition, and from time to time some have died; the unfinished state of the barns may also have had something to do with this.

We have no cause of complaining of any particular disease or sickness in our community, for the climate is certainly very invigorating; indeed I must add, that if our souls were in as healthy a condition as our bodies, less grumbling and complaining would be heard.

In conclusion I wish to send my kind regards to you as well as to Jacob Y. Schantz,

to the brethren from Russia and those among the brethren who remember me. Henry Wiebe also sends his love to all.

JOHN SCHWARTZ

A Trip to Ohio.

At the Conference held in Elkhart on the 8th of March, Henry Shaum and C. Christophel were appointed to go to Ohio, and solicit aid for the Russian families without means at Florence, Kansas. In accordance with this decision, we left Elkhart on the 13th and arrived at Elida, Allen Co. about two o'clock in the afternoon. Here we were received by Bro. D. Culp, who took us to his home. We found his mother-in-law suffering from palsy, and in an almost helpless condition.

In the evening we went to Bro. J. M. Brenneiman's. We found them in reasonable health, and sought to edify and encourage one another on our earthly pilgrimage. On Sunday the 14th, we attended meeting with him at Sherk's meeting-house where we met a number of brethren and sisters. After meeting we visited Bro. S. Sherk, and staying all night with Bro. Jacob Culp, we took the morning train to Orrville in Wayne Co., Bro. Shaum left the train at Wooster and visited his parents and friends in that vicinity in connection with his other duties. At Orrville I visited Abraham Brenneiman, and staying all night with Daniel Steiner, I visited Bishop Christian C. Steiner of the Swiss Mennonite Church, and in the afternoon attended a sale where I met a number of the Swiss Brethren, also of the Amish and Russian brethren, (of the latter some 20 families are staying in the neighborhood under the care of J. K. Yoder's Church.

In the Evening Bro. S. Steiner accompanied me to Bishop J. K. Yoder's, whose son David, also a minister, lives with him. Bro. J. Smally was also there and we spent the night very pleasantly together.

The next morning, March 17th, I again met Bro. Shaum at Orrville, from where he went North to see Bro. Henry Beery, that the matter might also be presented to the Church in Medina County. He also visited the Brethren Benjamin Horst, and Michael Rohrer in Stark Co., the latter near Canton. After leaving Bro. Shaum in Orrville, I went southward, visited Bro. Ulrich Sommer, Bishop of the Sonnenberg (Swiss) Church, with whom I stayed all night, and the next day I went to Holmes County and visited the Brethren Henry and Jacob Kilmer. On the 19th, Bro. Kilmer went with me to Carlisle to meet several Amish Brethren. We first called on Bro. Abm. Mast, who to my regret was not at home. We then went to Moses J. Miller of the Walnut Creek Church, and in the evening attended an appointment in the meeting-house, in Bro. Kilmer's Church, where a number of brethren and sisters were present, and we trust our meeting may not have been fruitless.

The next day I went to Lectoria, in Columbiana Co., where I visited my brothers-in-law, J. Nold and J. Stauffer. Bro. Stauffer was suffering with a severe attack of Erysipelas, and Sister Nold lay sick of bilious fever. From there I went to widow Yoder's where I again met Bro. Shaum, and also Bro. David Weaver and wife, who were there on a visit.

On Sunday we attended meeting at Nold's Meeting-house, where we had the pleasure of meeting the brethren Preachers J. Kolb, and J. Bixler and many other brethren and sisters. An appointment was then made at Oberholtzer's Meeting-house on Monday where an attentive audience was present, where we also met with the other ministering brethren, Preacher Peter Beringer. After visiting a number of friends and relations we again took the cars on Monday evening for home, where we arrived safely, thanks be to God, on Tuesday the 22nd, and found our families all well. We feel truly thankful to all the dear brethren and sisters for the love and kindness manifested towards us. I felt reluctant to go on this journey, but the satisfaction it afforded makes me feel thankful for the opportunity, and trust that our efforts may have accomplished the intended purpose.

I remain humbly,

Goshen, Ind.

C. CHRISTOPHEL.

Minutes of the Mennonite Aid Committee of Canada.

April 13th, the managing Committee of Ontario met to take into consideration the best way of assisting the Russian Brethren without means, who have emigrated to Manitoba, and those yet intending to emigrate.

1. The request of Cornelius Toews for a Loan of \$2000.00 for the Molotschna Church was taken into consideration. It was thought best to advise those of their Church who have means to assist their poor; and inasmuch as so many without means desire to emigrate and have made application for aid and as yet we have no prospect of having means to assist all who wish to come; therefore we wish that if possible, they would give the Berghthaler Church the \$3,000, which was used for seed and flour, and we will advise concerning the further claims for help.

2. A letter was read from Henry Wiebe in which a request is made for a loan of \$5,000, for the Berghthaler Church. It was concluded that the Berghthaler Church should have \$2,000, without the above mentioned \$3,000 which we expect the Molatschna Church will pay back. If, however, they cannot repay it the Berghthaler will afterwards be helped, if it is really necessary.

3. It was considered necessary to print 700 receipts, so that the church can take a receipt from each one for the amount he obtains, and deliver them to the managing committee.

4. The purchasing of provisions for the journey from Toronto to Manitoba, was considered, and decided that provisions only for

the needy should be paid for out of the aid fund, and be given over to the leader of the community with directions to give only to the needy.

5. As the cattle are scarce and dear in Manitoba, and are brought thither by dealers, and as they are much cheaper in Minnesota, we decided to send a man from here who can speak both English and German, with several of the Russian brethren, to purchase cattle, as we believe thereby much can be saved.

6. Decided that Jacob E. Klotz, of Preston, Ontario, shall be the authorized Emigrant Agent for the Dominion, in Hamburg, to pay ocean passage for the destitute, and report to the committee.

7. Decided that Otto Klotz, of Preston, Ontario, shall be security, that the money paid to Jacob E. Klotz will be faithfully and justly expended.

8. Concluded that the committee shall loan no money to an individual, but only to the heads of the church, or to their committees.

9. Since about 900 families have made application to settle in Manitoba, and from report, about one-half of them are destitute, it was considered what should be done to help the brethren as much as possible, and the best way to assist and advise them. The Committee also feel it their duty to call on all the brethren in Ontario to stand by them and assist, either by advancing money or by their security to the government as they choose. Through this perhaps the destitute can be assisted. This request is made, because we have reason to believe that in the future all will be repaid, and if it cannot, we believe it to be our duty to help them; for we read in Luke 6: 35, "Do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest." In Deut 15: 7, 8, "If there be among you a poor man of one of thy brethren, thou shalt not harden thine heart, nor shut thine hand from thy poor brethren: but thou shalt open thine hand wide unto him, and shalt surely lend him, sufficient for his need, in that which he wanteth." He (the righteous) is ever merciful, and lendeth; and his seed is blessed." Ps. 37: 26. "He that hath pity upon the poor lendeth to the Lord." Prov. 19: 17. "Inasmuch, as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" Isa. 58: 7. From the above passages of Scripture, and many others, we can learn that we are obliged to help, and that we have the promise of the blessing of God. Therefore according to the sense of the Conference, it is a duty to help, every one as he has means, or inclination, either by loan, or security to the government, as they wish.

10. As the brethren in Manitoba have requested us to send them sheep, which they will keep for half of the increase; we have considered the matter and are of the opinion

that it would help them greatly, as thereby they would get a stock of sheep, and the givers would also be benefitted thereby. The sheep should be sent by the 1st of June. All those willing to send sheep can apply to the Committee, and state the number they will give. We are of the opinion that it will not cost over one dollar per head to take them there.

11. Adopted, that 200 copies of the Minutes of this Conference be printed.

12. Adopted, that the Treasurer make a full report of receipts and expenditures

REPORT OF THE TREASURER.

Paid to the Agent of the Inman Line of Steamers.....	\$ 1,327.50
Loan to Church in Manitoba as escort.....	2,491.35
Paid for provisions for the journey from Toronto to Manitoba, from gift Money.....	981.62
Telegraphing to Stratford, Duluth, and Ottawa.....	5.45
Ritinger & Moty, for printing.....	1.94
Telegraphing.....	10.00
Jacob Febr, a poor man.....	1.95
Telegraphing.....	2.00
Paid to Lapke.....	20.00
Jacob Febr.....	3.92
Telegraphing to Winnipeg.....	11.35
" " Hamburg.....	15.00
Joseph Bingenman, expenses as escort.....	
2700 ft. lumber, for tables, coffins, well-curbing, etc.....	81.00
	\$22,958.08

Received for Loans.....\$23,422.90

" as Gift..... 2,061.72

Balance in Treasury..... 2,526.54

\$25,484.62 \$25,484.62

ELIAS SCHNEIDER,
JACOB Y. SCHANTZ,
JOHN GASCHO,
SAMUEL REESOR,
JOHN KOCH,
JACOB Y. SCHANTZ, Secretary and Treasurer.

Semi-Annual Conference in Waterloo Co., Ont.

The Semi-Annual Conference was held at Berlin on the Second of April 1875, by the ministers and deacons of the Mennonite Church, and the following decisions were made:

1. Meeting was opened by singing and prayer, and the 4th Chapter of 1st Corinthians was read, after which an introductory discourse was delivered by one of the bishops. Then followed confirmations and acknowledgments by the bishops, ministers, and deacons expressing their determination to abide by the word of God, and the gospel of Jesus Christ according to our confession of faith, and the non-resistant doctrine, which we all have accepted, both as a church and individually.

2. A request from Bro. G. Smith and his church was presented that

they desire that a minister should be ordained, according to Luke 10, and Tit. 1. Granted.

3. It was decided that Communion services should be held at David Eby's Meeting-house according to the desire of said church.

4. It was decided that when brethren or sisters do not attend examination meeting, and do not take part in the communion services, they shall be visited by the ministers or deacons in the spirit of brotherly love, for the purpose of ascertaining the reason of their non-attendance upon these services; and they shall endeavor to remind them of their neglected duties. Raise the feeble knees, &c., Isa. 25: 3, to end of chapter, and Heb. 12: 5.

5. Joseph E. Snyder made inquiry regarding the money bequeathed to the churches by Jacob Clemens: Answer, the deacons shall divide it among them so that it may be most readily applied to the purpose for which it was given.

6. It was decided that inasmuch as all secret societies and oaths are according to Jn. 3: 19, 20, 21, and Eph. 5, are human and opposed to the Scriptures, no member can be allowed to be a member of the same. Where, however, any member shall be found connected with such a society, he shall be visited and admonished in love as a brother, in the spirit of meekness, according to Gal. 6: 1-4 and Jas. 5: 19, 20. Should this not avail, he must be dealt with according to Matt 18: 15-18.

7. Since there are companies, or associations formed for speculative purposes, that they may thereby accumulate filthy lucre, and brethren, sometimes in very subtle ways, are drawn into them, by which the right to deal conscientiously, which God gives and requires of every one, passes under the control of others, oftentimes, such who are devoid of conscientious principles, and for which God will hold us all responsible, according to Luke 6: 1, 2, and 1 Tim. 6: 3; therefore, should any member be found associated with such companies, such a brother shall be dealt with in the same spirit of meekness as advised in sec. 6, that he may be restored from the error of his ways.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

Children's Department.

"If ye love me, saith the Savior,
My commandments ye will keep:
If ye follow me, believing,
Ye eternal life shall reap.

I will pray the heavenly Father,
He the comforter will send;
E'en of truth the blessed Spirit,
To be with you to the end."

Cross Children.

There are hundreds of little boys and girls so cross and peevish that it is unpleasant to be about them. I have seen such children who were continually pouting, fretting and scolding at everything that did not please them. They push out their lips and speak in such an unpleasant way, that their mamma gets tired of them; and then too, they are so disobedient—at night they do not want to go to bed, and in the morning they do not want to get up for breakfast; and when they do rise, it takes them so very long to dress; and then to wash and comb, O, what a terrible thing! They twist their lips and whine, and say, "I don't want to," and, "Quit, you pull me so," and they cut up all kinds of shins. Then when they do finally get to the table, the victuals are not good; they don't want this, and they don't want that, and nothing suits them.

I have just read a little story of the hedge-hog, whose back is covered with sharp, prickly quills or bristles. If one touches them with his fingers, he is sure to get hurt. Just so it is with cross children: we cannot have a pleasant play with them; if you touch them they scream, and you often feel very much hurt by their unpleasant actions.

My little friends, I hope you are not like these hedge-hogs, that you cannot be played with, and that every one around you gets hurt by your fretting, scolding, pouting, grumbling and disobedience. Just think how much trouble you make your poor mamma, and those who care for you, and think how much God is displeased with you, and that he sees and takes notice of all your naughty actions; and try to become obedient, pleasant, and lovely, so that everybody will be pleased to be with you and love you.

The way to become lovely, is to learn to love Jesus, and ask him to take your naughty hearts, and give you new hearts, and when he gives you a new heart, you will become pleasant and cheerful, and every one will love you; God will love you and bless you, and if he lets you live, you will grow up to be good men and women; and at last go home to live with Jesus, with all the good people who have died and the beautiful angels; and O, how happy you will be!

Children who are cross and mean,
Such as I have often seen,
Vex their parents night and day,
Never minding what they say,
Are a great torment indeed.
And are like a useless weed
Growing by the garden wall,
Close to where the roses tall
Looking forth with faces bright,
Crimson, yellow, red and white—
Passers by do much admire,
And to pluck them they desire;
But the ugly weed they see
Standing by, so coarse and free—
"O, that ugly weed," they say,
"Would much better be away."

BROTHER HENRY.

Scenes in Real Life—Sad but true.

TO THE YOUNG.

Some time ago I was called to visit an inmate of the Blair County, Pennsylvania, almshouse; and while there I visited all who were in the house, which were about eighty in number. I found quite a number of old men and women who had the right use of their limbs, and had labored all their lives, but when the winter of age settled upon them they were compelled to depend upon the public charities. Some of them at one time were in well-to-do circumstances. After hearing the sad story of their misfortunes—ups and downs in life, the truth could not be concealed that their present lot was the result of a misspent life. Evil habits indulged, earnings squandered, time wasted, and in the end nothing saved. One thing I observed, that with a precious few exceptions, they were notorious tobacco smokers. Why will men persist in contracting a habit that is consuming the fruits of their toil, and laying the foundation for something worse than the habit itself.

But we pass on to a back cell in the basement story, here we find Mary O'Neil, she has been an inmate here for twenty three years. How came she to be here? Others must tell her sad story, for she cannot. Her history in brief as near as we could ascertain is about as follows: She was raised by respectable parents, and when just merging into womanhood, her affections were drawn forth for the loved one, and she loved

not wisely but too well"—stepped aside from the path of purity, bartered her chastity, and finding herself deceived, she became a raving maniac, and having no one to care for her, she fell to the public charity.

Poor Mary we involuntarily sighed, as our mind ran back along the stream of time to the innocence of her childhood, and followed her up through the labyrinth of life. Once the pride of fond parents whose hearts were made glad by her innocent glee. Again we see her in her school-girl days, romping and laughing without a thought to trouble her. Next we see her a rosy young lady, "flattered and sought for the charms of her face." Perhaps her beauty (for she undoubtedly possessed an enviable share) was her misfortune. Oh could she, thoughtless, careless young lady, see what was shortly to be her lot just because of one misstep. Would she have believed it if some one would have warned her. But alas! the evil hour comes and twenty three years of hopeless, helpless insanity is the result. Who can tell where evil will stop when once accepted? We cannot read on the page of coming years, and it is well that we cannot. We have to do with to-day, and the path of duty is plain and open before us.

But where is her deceiver? Yes, echo answers "Where?" Perhaps he is still alive and among the lowest of the low. Or perhaps a man in fair standing in life, may be a member of some church, or perhaps dead, and mourning friends and sympathizing neighbors have sung the dirge, and the minister read softly: "Blessed are the dead who die in the Lord." And perhaps the Lord has written *damnation upon his soul*. Who can tell, and who would willingly make choice of his lot?

There are cares that we meet with in real life, and we wish to impress them with their most likely causes upon our minds, that we may learn a lesson from the misfortunes of others and avoid the same fate.

In the first place we may lay down as a general truth that evil habits indulged and cultivated pave the way to almost all the crimes that are committed. Of course at first they were pleasant and flattering—affording joy and pleasure so far as this world is concerned, but the examples before us show that they will not even hold out for this world and only heap remorse and anguish upon their victims in old age, besides thundering in our ears in a dying hour the just displeasure of an offended God.

An old proverb says: "Too much liberty brings bondage," and it is true to the letter. Plenty of money to spend, fast horses, fancy buggies, fashionable ladies,—the devil never threw out a better bait to ruin young men. *Bait*, yes, because they are allured and fascinated by them, and when they are captivated no extravagance is too great. Eating and drinking to excess of stimulating and exciting food and drink, stupefying, benumbing and blunting the sensibilities of the mind, and giving the temper full control. Many a young lady has selected her

Miscellany.

"Turn from this world; 'tis not thy home!
From wave to wave why wilt thou roam—
Like one small speck of foam
On ocean's ever-heaving breast?
If tossed by every storm that blows,
Brightened by every gleam that glows,
And melted by each tear that flows
Canst thou find rest?"

The European War Cloud.

THE LONDON TIMES ON THE SITUATION.

The London Times, in a recent leading editorial article, says: In the gloom surrounding us one thing is perceptible. All men are arming. Germany is arming *en masse*, and the surrounding nations, including the best part of the world, cannot do otherwise. The momentary dreams of peace have fled away. Germany recognizes the stern necessity. What she won by arms she can hold only by arms, and while arms are in her hands, The Times confesses that Germany cannot raise a third army. Her hopes are in her navy.

The Witness, commenting on this subject, says:

In European diplomacy it is very frequently the improbable that happens. On the eve of the outbreak of the Franco-German war, one of the most competent observers of the political barometer, said that the prospects for a long and continued peace were never brighter than at that moment. The London Times, which is probably able to get at the opinions entertained by the British Foreign

Officer on this subject, took, yesterday, a very gloomy view of the outlook in Europe. It believes that "the momentary dreams of peace have fled," and it appears to apprehend in the immediate future the outbreak of a war which will involve all Europe. On the very surface of things, there are strong reasons for agreeing with this view. One of these reasons is, that the present armed peace is nearly as burdensome to the nations who are parties to it as actual war would be. For Example, Germany is paying for the maintenance on a peace footing of half a million of men, and has to keep up the organization, the arms and the military stores generally, necessary to swell her effective army in case of war to a million and a quarter. Last year the Empire raised about seventy millions of dollars for the army, and twelve millions more for the navy. In addition to this, it has already expended out of the proceeds of the French indemnity eighty millions of dollars on fortresses and military equipments, besides twenty-three millions spent in strengthening the fleet, and twenty-eight millions held as ready money for the military strong box. The Austro-Hungarian monarchy keeps up its effective army in time of peace to the standard of a quarter of a million of men, and its military organization is based on the necessity of raising its

entire force in time of war, to eight hundred thousand. This involves a burden of about forty-six millions a year, not to mention the addition to the debt involved in the contraction of works of a defensive character. Russia has at her disposal, in time of peace, three-quarters of a million of fighting men, and in time of war she claims to be able to place in her fortresses and in the field, a million and a half of soldiers. This costs her an annual expenditure of one hundred and thirty millions of dollars, and she has been a borrower for years past of large sums to be expended in the construction of railroads chiefly dictated by military necessity.

In France, the operation of the new military laws is every year making enormous additions to the effective army. Its numbers on a peace footing have already reached half a million of men, and those available in time of war, are now reckoned at over a million. Should France be allowed time to complete her new military organization, her "active army" and its reserves will include a million and a quarter of trained soldiers, while her territorial militia and its reserves will number about a million and a quarter more. The achievements of these results involve an expenditure of over one hundred millions a year. The immediate cost of these huge armaments is but one element in their expense. The compulsory abstinence from productive labor of such masses of men is a much heavier drag upon the resources of the leading nations of Europe than the taxes actually paid for their maintenance.

The above statement indeed forebodes a mighty struggle between the nations of Europe. What a vast army they have raised for that purpose. They have spent millions of dollars to fortify their respective nations, and to arm their soldiers for the fight.

SAMARIA.

The Scriptural reminiscences connected with Samaria are many and interesting. Here Ahab, at the instigation of Jezebel, his wife, built a temple and altar to Baal, (1 Kings 16: 32); herewith the false prophets prophesied before him and Jehoshaphat, "in a void place in the entrance of the gate of Samaria," and the true prophet Micaiah denounced upon him speedy judgment of heaven; to this place was his body brought and buried, "and one washed the chariot in the pool of Samaria, and the dogs licked up his blood," (1 Kings 23); here Jehu "slew all that remained unto Ahab in Samaria," and then destroyed by stratagem all the worshippers of Baal. 2 Kings, 10. The city was honored by the presence and miraculous deeds of Elisha. Here this prophet healed Naaman, the Syrian, of his leprosy, (2 Kings 5), and sending a messenger hither, apparently from Dothan, disclosed to the King of Israel the plans of the Syrian invaders. 2 Kings, 6: 8-12. Here also he predicted incredible plenty at a time of distressing famine. Chap. 7. After the outpouring of the Spirit on the day of Pente-

SPRING.

Oh, I am so happy,
I flutter and sing,
Rejoicing in childhood,
Life's beautiful Spring.

Then plow up the furrows,
And sow them with care,
And plow for the fruitage
The Summer shall bear—

Of goodness and virtue,
Of kindness and love,
Of faith and of hope
For the garner above.

The harvest shall be
As the seed that you bring,
'T is seed-time for heaven,
Life's beautiful Spring.

FOOD FOR THE LAMBS.

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

Ps. 37: 3, 4.

cost, Samaria with its villages was the first place without the limits of Judea that received the gospel, (Acts, 8: 5-25), and it early became the seat of a Christian Bishop.—*Sac. Goss.*

A Sabbath Keeping Railway.

The Oregon and California Rail-road run neither passenger nor freight trains, on Sunday, yet the whole force have the entire Sabbath-day to themselves, and that under full pay. The telegraph operators are on duty a few moments in the morning and evening to test the wires, and to see if the track is in order for an emergency. This gives them an opportunity to attend public worship, and observe the day in a proper way.

What a blessing it would be if all Rail-roads would pursue a similar course. Many of the stock-holders are professed Christians, and church-going people, and will they not use their influence to allow their employees rest on God's holy Sabbath-day?

Letter to the Executive Aid Committee of Pa.

Amish, Johnson Co., Iowa, May 15th, 1875.
Amos Herr, Lime Valley,
Lancaster Co., Penn.

Respected Friend: First of all, we the undersigned Ministers and members of the Amish Mennonite Church in Johnson Co., Iowa, wish you, and all whom it may concern, the Grace of God, and the communion of the Holy Spirit, through Christ Jesus our Savior, Amen.

Dear friend: the cause of our present writing to you is the matter concerning the emigration of the destitute Russian Mennonite Brethren, namely; we are all aware that a large number of destitute families were sent to Kansas the past winter, where they had to endure extreme hardships for the want of food and shelter.

And as several of our Brethren were recently sent to Newton and Florence in Kansas, to investigate the matter of the suffering, they saw the condition these people were in; and deem it inappropriate to send any more destitute families out in these new countries, where there is scarcely any employment, and provision scarce also. Therefore, we would most respectfully request your committee, (known as the Executive Aid Committee of Pennsylvania,) to give this matter due consideration, and if possible prohibit the emigration of the destitute, to these new countries at the present time, but try and have them distributed among the churches in the eastern and western states, but no farther west than the State of Iowa. If thus distributed, they can be supported with far less expense, and at the same time they will have a chance to earn something to give them a start.

In conclusion we would say we endeavored to make our statement concerning this matter, as brief and explicit as possible, and would most respectfully beg your pardon for making these suggestions and assertions.

Hoping they will be favorably received we sincerely subscribe our names.

PETER BRENNEMAN, Minister.

JOSEPH J. SCHWARTZENTRUBER, Minister.

PETER SCHWARTZENTRUBER.

MICHAEL BENDER.

J. C. SCHWARTZENTRUBER.

DANIEL P. GUENGERICH.

SAMUEL GUENGERICH.

—As the fly that plays about the candle doth often burn its wings at last, so the Christian that parleys with temptation, is in danger of the wings of his soul so shortened by the fiery darts of the devil.

Russian Aid.

CORRECTION.—Money reported from Chr. Naffziger, 414 Dollars, should be from the Church near Hopedale, Ill., by Chr. Naffziger.

AID FOR KANSAS MENNONITES.

George Stemen,	\$	1.00
Fanny Burkholder,	8.00	
Joseph Kurtz,	10.00	
Christian Schertz,	10.00	
Joseph Schertz,	100.00	
Nicholas Stemen,	10.00	
From Brethren at Winesburg, O., by		
J. Kilmer,	13.15	
Francis Hoyer, (Loan)	100.00	
Jacob H. Wistler, (Gift), Blosser's Church,	20.00	
John Holdeman, (Loan), Holdeman's Church,	20.00	
John D. Showalter, (Loan),	100.00	
Christian Claudon,	5.00	
Daniel Martin,	50.00	
Jacob Bachman,	30.50	
Jacob C. Buzard,	40.00	
Joseph Gerber, Danvers,	237.25	
John Birkey, Tremont,	177.00	
Christian Schlegel, (Gift),	38.00	
Loan from S. Steb,	25.00	
Ch. King,	88.00	
Rec'd for tickets sold,	34.20	
Coffman District, near Dayton, Va., by	61.00	
M. Shenk,	5.00	
Adam Sheffer,	5.00	
From the Church in Bishop Geil's Dis-	55.00	
trict, Rockingham Co., Va., by J. Geil,	1.00	
Catharine Wanner,	50.00	
Joseph Summers and wife, (Loan)	2.00	
Friends by C. B. Amstutz,	2.00	
By Sugar Creek Church, Allen Co., O.,		
by Daniel Brower,	89.75	
D. Goetz rec'd of Inman Line,	24.00	
Heinrich Schult, Hamburg, Europe,	44.93	
Pa. E. Aid Committee, by Gabriel Baer,	311.50	
Abm. Martin, Se,	4.50	
John Metz, Church in Clarence, N. Y.,	10.00	
J. H. Wistler for D. Brundage,	15.00	
Peter S. Moyer, Zionsville, Pa.,	25.00	
Wm. G. Moyer,	25.00	
John Latschaw, New Brunswick, N. Y.,	5.00	
G. Roosen,	25.00	
Isaac Wengard, (Loan),	285.00	
Rec'd for tickets bought, and not used,	21.20	
C. Naffziger, Washington, Ill.,	2.00	
Funk,	2.00	
C. Neuenchwander, Berne, Ind.,	7.90	
J. A. Sommer,	10.00	
J. Springer,	5.00	
A. Reusser,	1.00	
P. Lehman, Vera Cruz,	2.00	
J. Lehman,	2.00	
A. Schaffer, Linn Grove,	2.00	
D. Schindler,	2.00	
Sent by S. F. Sprunger,	35.00	
Jonathan Zook,	48.00	

FOR DAKOTA.

Jacob Eby, For David Waldner, Dakota, 100.00

—Afflictions are governed by God, both as to time, number, nature, and measure. In measure when it shooteth forth, thou wilt debate with it; "He stayeth his rough wind in the day of his east wind." Our times, therefore, and our conditions in these times, are in the hands of God, yea, and so are our souls and bodies, to be kept and preserved from the evil while the rod of God is upon us.—*Bunyan.*

Obituary.

In Cornwall township, Henry County, Ill., on the 29th of April 1875, Bro. ABRAHAM FUNK, aged 67 years, 6 months and 29 days. The cause of his death was paralysis. He had been quite unwell for some days, but feeling much better again on Sunday morning April 18th, he took a hearty breakfast and was quite cheerful over the prospect of a speedy recovery. Shortly after breakfast, he was observed to make two or three efforts to rise from the chair, after which he sank to the floor as if fainting. From this time he was unconscious most of the time and unable to swallow or speak, yet he recognized the members of his family as well as the neighbors, who called on him during the day.

After this he lay unconscious for several days, when his consciousness so far returned that he was able to recognize other members of his family who had been summoned to his deathbed from Missouri. His family did all that was possible for them to do for his comfort, and it seemed hard to see him suffer for 12 days and nights to such a condition as he could not even administer a cup of cold water; but such is the will of our heavenly Father and we bow in humble submission to his will. In the death of Bro. Funk the society loses a respected citizen, the wife a loving husband, the children a wise counselor and a devoted father, and the church a faithful member. He was a native of Rockingham County Va., and left there about 11 years ago, to avoid the terrors of war, which during that period so fearfully devastated the beautiful valley in which he had lived. During his residence in Illinois he did not enjoy the privileges of his own church (Mennonite) relations, yet his walk and conversation showed that his heart was always warm in the cause of Christ. We miss him, but feel assured that he has gone to the rest which remaineth for the people of God. Truly "Blessed are the dead, which die in the Lord."

Married.

May 4th, by W. T. Gerhard, AARON S. SENSING and MAGDALENA B. WEAVER, both of Earl Township, Lancaster Co., Pa.

May 6th, near Goshen, Elkhardt Co., Ind., at the residence of Hermann Yoder, by Eli Miller, D. S. JOHNS, of La Grange Co., Ind., and NANCY YODER.

May 15th, in Poughkeepsie, New York, Ulrich Hege of Elkhardt, Ind., and Christiana Wagner, of the first mentioned place.

Heaven's choicest gift's may be in store For you and blessing you attend, That you may tread, and naught before, The flowery path unto the end.

Died.

March 24th, in West Perkiomen, Montgomery Co., Pa., at the residence of his daughter, of long

suffering with consumption, ABRAHAM ZIEGLER, aged 80 years, 7 months and 16 days. On the 28th his remains were interred in the Mennonite grave-yard at Skippack, in the presence of many, at which time appropriate remarks were made by H. G. Johnson and J. B. Meusch.

John 7th, in Lancaster Co., Pa. CORNELIUS STILLWELL, aged 61 years, 11 months and 18 days. Impressive remarks were made on the funeral occasion by Nelson Stoltzfus and Jonathan Kurtz from Philip, 1: 22, 23.

April 1st, in Haw Point, Noble Co., Ind., of Lung Fever, Bro. ISAAC LANTZ, aged 48 years, 3 months and 19 days. He was sick three weeks, and bore his afflictions patiently. A few days previous to his death he said he was ready to go at any time. His remains were placed in the presence of a large concourse of relatives and friends. Funeral services by Isaac Snucker, in German, and by Daniel Shively, in English, from John 5: 24-29. For many years he was a faithful brother in the Amish Mennonite Church. A wife and eight children are left to mourn their loss.

April 8th, in Plumstead, Bucks Co., Pa., of the infirmities of age, JONAS FREY, aged 81 years, 9 months and 7 days. Buried at Deep Run Meeting-house, where appropriate remarks were made by John Gross, and I. S. Moyer from Rev. 14: 13.

April 14th, in Plumstead, Bucks Co., Pa. SARNA FREY, widow of John Frey, aged 92 years, 2 months and 12 days. The following Sunday her earthly remains were interred in the Deep Run Grave-yard. Words of comfort were spoken on the occasion by Isaac Overholzer, in German, and Samuel Godshall in English, at the house, and by Isaac Moyer and John Walter at the Meeting-house.

April 16th, in East Perkiomen, Montgomery Co., Pa. HENRY A. son of Abram C., and Mary Cassel, aged 4 years, 3 months and 25 days.

April 12th, in East Perkiomen, Montgomery Co., Pa., after a short illness, a child of HENRY F. BEAN. Buried on the 16th at the Mennonite burying-ground at Skippack.

March 29th, in Lederachsville, Montgomery Co., Pa. Widow MARY RUFF, aged 80 years, 8 months and 9 days.

March 30th, in Medina Co., Ohio, MARTIN KAPP, son of Michael Kapp, aged 17 years, 10 months and 6 days.

March 26th, in Holmes Co., Ohio, of Lung fever and measles, Bro. MOSES J. MILLER, aged 38 years, 9 months and 9 days. His earthly remains were interred Easter Sunday. Bro. Miller was a consistent member of the Amish Mennonite church for a number of years. He is gone to his reward. He leaves a bereaved wife and 6 small children to mourn the loss of a husband and father. We hope their loss is his eternal gain. May he rest in peace.

April 9th, in Clay Co., Ind. Bro. JOHN LONGENCKER, at the advanced age of 76 years, and 12 days. The aged brother has outlived his three-score years and ten. Having filled the measure of his days God called him to his everlasting rest. He has been a soldier of the cross, he will now receive the reward of his labors. Impressive remarks were made on the funeral occasion by Jacob Hoffer, in German, and by Jacob Sheets, in English, from 2 Tim. 4: 7, 8.

April 10th, in Markham, York Co., Ontario, at the residence of his brother Peter Ramer, Sister ELIZABETH REASON, at the advanced age of 80 years, 10 months and 14 days. She lived the life of a Christian. She has lived more than the time usually allotted to man, and now she has gone to her reward. She emigrated from Lancaster Co., Pa., in 1809, and lived in this vicinity ever since. She raised six children, and survived them all but one, John Koch.

April 13th, near Evandale, Juniata Co., Pa., after a short illness, Sister Mary Moyer, aged 76

years, 5 months and 29 days. Her remains were interred at Shelley's burying-ground the 15th. Remarks appropriate to the occasion were made by the brethren Samuel Winey, Thomas and William Graybill, from John 11: last part of 19th verse.

April 17th in Starke Co., Ind. ANNA C. infant of Samuel and Catharine LUKE, aged 10 months and 29 days. Services by M. A. Eisenhour and Jonathan Smucker.

April 21st, in Elkhardt Co., Ind., very suddenly, HELEN, daughter of Peter and —CULP, aged 3 years, and 2 days. Funeral sermon by J. A. Beuiler, and J. M. Christophel.

April 23rd, in Beaver, Mahoning Co., Ohio, very suddenly, Sister ANNA GOOP, wife of Pre. Samuel Good, aged 59 years, 11 months and 14 days. She enjoyed good health up to the day of death. In the morning she complained of dizziness, and till evening she was a corpse. Sermon delivered by M. Rohrer and Jacob Culp.

April 25th, near McAlisterville, Juniata Co., Pa. Infant of Albert and Fanny W. WATKINS, aged 5 weeks and one day. Services by Wm. Graybill, from Psalm 16: 6.

May 1st, near Mexico, Juniata Co., Pa. I. A. A. infant son of Christian and Sarah SHELLEY, aged 11 months and 10 days. Sermon by Jacob S., and Wm. Graybill, from Phil. 1: 21.

Buried April 30th, in Washington Co., Iowa, Doro, Son of Christian and Anna EICKER, aged 4 years, 1 month and 7 days. Died of Scarlet fever. Services were held by Joseph Schlegel and Sebastian Gerig, from Mark 10: 15.

March 23rd, in Elkhardt Co., Ind., OLIVER, son of Chr. and Lydia HOSCHER, aged 4 years, 7 months and 23 days. Funeral remarks by Mar. Kreider, J. M. Christophel, J. Angelmeyer, and J. Burkholder.

Feb. 4th, in Spring City, Chester Co., Pa. EMMA L. KIMES, aged 8 years, 9 months and 26 days. Dear Laura it is hard to part.

With one we loved so well, But still we feel there is a power, Our aching heart can quell, And yet who would we mourn thy loss, When we know 'tis thy gain; And thou art now at rest with God, And free from earthly pain?

Jan. 27th, in Bureau Co., Ill., Sister MARY ALBRECHT, aged 55 years. Sermon by Joseph Stuckey.

March 25th, in Bureau Co., Ill., of typhoid fever, Bro. JOSEPH YODER, aged 31 years, 7 months and 17 days. He leaves a wife and 4 children, and an aged mother, and many friends to mourn their loss. Sermon by Elder Jones in English, and Joseph Stuckey in German.

April 30th, Sister ANNA STAUFFER, wife of John Stauffer. She leaves 12 children. Buried in Indian Town, Bureau Co., Ill. Sermon by Joseph Stuckey from Matt. 24: 44.

May 10th, in Elkhardt Co., Ind., of Dropsy, ESTHER, wife of John WESGER, aged 57 years, 6 months and 29 days. Her maiden name was Neuschwager, formerly of Lancaster Co., Pa. She leaves a husband and 4 children to mourn their loss. Buried at the Yellow Creek burying-ground, in the presence of a large concourse of relatives and friends, at which place the time was improved by appropriate remarks by Abr. Hoover and Chr. Bear, from Rev. 14: 13.

April 28th, at Hudson, McLean Co., Ill., from the kick of a mule the 27th, DAVID UMMAX, aged 28 years, 6 months and 14 days. Buried the 29th. By this sudden death, a young and sorrowing wife with two children are left to mourn their loss. As for man his days are as grass: as a flower of the field. Funeral sermon by John Stauffer.

April 21st, in LaGrange Co., Ind., of Consumption, MARIA SWARTZENTRUBER, aged 79 years. She was a sister of the Amish Church, Funeral occasion improved by David Miller and John C. Yoder.

April 27th, near Canton, Ohio, HARRIET, wife of Henry M. ROHRER, and daughter of Jacob Rowland, deceased, aged 48 years, 11 months and 11 days.

Letters Received.

Wm H Huber, F Schwartzentruber, D S Holdeman, Peter B Gingrich, C Zoller, David Sherck, Jno P King, Lorenzo Good, Jao H Martin. MONLY LETTERS.

A—C Albrecht, D Albrecht, C B Amstutz, Jno Andrews.

B—Jno Blosser, Chr Birkey, J W Bachtel Hetty Ryers, D Baer, H C Brenneman, Henry Birkey, Day Basinger, Cyrus Bachman, Jos B Blosser, Henry Brubaker, Elias Bowman, Amos Seaman, Jacob Beachy, C C Behm, John Baer, Jao S Betzner, Jonathan L Byler, A L Bechtel, Chr Burkholder.

C—Jos Charles, Chr Conrad, J M Christophel C Claudon, H B Cassel, C Claudon, Mrs Elizabeth Crain, J W Campbell, Abm H Clesamer.

D—Day Z Detweiler, Dan Detweiler, A II Dentlinger, Day Diller.

E—Jao Ens, Jno L Ensminger, Samuel Eby, Adam Eaby.

F—Jno Fast, Peter Friesen, Jos Franz, Marg Freed, Peter Friesen, J K Frick.

G—Day Groff, Chr N Gerber, Jao L Good, J N Gascho, Jao Geil, J M Golschmidt, Jos Geiger, Sam Gehman, Sebastian Gerig, Lorenzo Good, Joseph Gascho, H W Kraybill.

H—Jos Helmutz, Jno Hilly, Jao Hunter, Chr Herr, Anna M Hline, Sol Hartzler, Abm Horst, Day Hirschy, Jao Hatter, Levi Hochstetler, Amos Hunsberger, Eusebius Hershey, Henry Herosh, Moses G Harshberger, Martha Hietner, Enos Hackman, Chr Hunsberger, Jonas Harshberger.

I—J C Jansen for J Peters.

K—Sarah Kaufman, John Keel, A M Kaufman, Philip Karr, Abm Kurtz, A K Kurtz, Jao Kaufman, Anna Kurtz, Abm Kulp, Chr Kropf, J B Kern, Martin Kindig, Chr Kraz, Jos Kinsinger, M C Kimmer, J B Keesler, Henry Kaufman, Jao J Kaufman.

L—B W Landis, Will Landis, Jonathan Lantz, John Leatherman, J W Lamb, Jao B Lichty, S H Longaker, C P Livengood, Jos Litwiler, John Leowen.

M—Henry Meteler, A Mouner, Jao Miller, Jos Munnay, And Miller, Elias R Miller, P Miller, Freeman H. Moyer, J D Moyer, S B Miller, Day Metzler, Sam Mann, Jao B Miller, Fanny Miller, Isaac K Moyer, Jao Martin Jr., Abm Martin Sr, S M Mylin, J J Miesler, Benj Miesler, Daniel Metzler.

N—Abm Nash, D Niswanger, Jos Nafziger, Jos Nafziger.

O—P—O—Abm Oberholzer, J Quintor.

R—Rev Geo Rupp, Chr Roth, Chr Rychener, Jno Riehl, Aaron E Reist, Henry G Rutt, John Risser, Jos W Ropp, Abm Rosenberger, Moses E Reist, G Roosen, Moses E Reist.

S—Dav Schneek, Geo Stemen, Peter Stauffer, Jno Speller, Jos Schroek, Peter Stauffer, J S Schwartzentruber, Jao V Schantz, Geo W Schmidt, Jno C Stoltzfus, D W Stauffer, John Snucker, J H Steckley, Mary Streh, Elijah Stover, Sam Shank, Mich Souder, Mary Schadt, Dan Schrag, Jno Steinman, J B Snyder, E M Schellenberger, Henry B Shantz, Daniel Snyder, Chr Stoltzfus, Jos Schroek, Benj Stoltzfus, Chr Schertz, J H Smith, Henry S Stauffer.

W—Henry Wismer, Elias Wenger, D J Wyse, Willy Wohlgenant, Adlie H Wilky, C Wismer, Sam F Wise, N Wiedrich, Anna Wenger, B Wark-cutin.

Y—Jno Yaggy, Moses C Yoder, Abm Yoder, Z—Chr Zebr, Amos Zimmerman

He says, "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, *Swear not at all*; neither by heaven; for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let your communication be, yea, yea; nay, nay; for whatsoever is more than these, cometh of evil." And James says, "But above all things my brethren, swear not, neither by heaven, neither by the earth, *neither by any other oath*: but let your yea be yea; and your nay be nay; lest you fall into condemnation." Jas. 5: 12. Now if these passages do not positively prohibit all kinds of swearing, what more would it require to do it? But, notwithstanding these plain scriptural prohibitions, we do know that there are many who profess Christianity, who hesitate not to swear oaths.

In the fourth place, the Mennonites are also strongly opposed to all secret organizations, and would expel from the church a member for uniting with any such, if it became known, unless he would renounce and forsake it soon. But it is well known that some denominations tolerate such societies, and even ministers belong to them.

In the fifth place, they approve or allow, no other baptism in the church, except that which was received upon the confession of faith, holding infant baptism as invalid, and unscriptural. I might yet produce a number of points in which we differ from other churches, such for instance, as feet-washing, and going to law with our fellow-men &c., but I will forbear for the present.

Now by extending a general invitation to all professors of religion to commune with us, some might come forth, who could even not produce a good recommendation from their own churches; some might come who uphold war and bloodshed, in the strongest manner as a Christian duty. And some who indulge in the pride and fashions of the world. Some who hesitate not to swear oaths. Some who belong to secret societies. And some who were baptized in infancy, yet some even who strongly uphold all these points as consistent with Christianity. And thus we would, in appearance at least, sanction them all as scriptural, to which we are, nevertheless, strongly opposed, holding them all as unscriptural, and antagonistic to Christ's teachings. If this would not be bidding such communicants God speed, in the strongest sense, and thus making ourselves partakers of their evil deeds, then I know not how it could be done.

Thus it must be as plain as noonday light to every candid and intelligent mind, that it would be altogether inconsistent, and a plain contradiction of the Mennonite confession of faith, for them to hold open communion, they would first have to change their confession before they could do so consistently, and whenever they change that, they will

cease to be Mennonites. It is evident, that I must hold those as beloved brethren and sisters in the Lord, to whom I extend an invitation to partake with me of the sacred Emblems, for I would have to act the hypocrite, to invite those whom I could not hold, and acknowledge, as beloved fellow-Christians, and I would make myself a transgressor, and a partaker of other persons sins, by inviting to the communion table those whom I could not, according to the word of God, hold as beloved members of Jesus. But how could I hold those as members of Jesus, who knowingly and willingly trample under their feet, the plain teachings and doctrines of the Son of God; for "whosoever transgresseth and abideth not in the doctrine of Christ, hath not God."

I hope the Mennonites are well-wishers to all denominations, and to all mankind, wishing unto them all eternal happiness. They do not wish to judge or condemn any, knowing also that whosoever the word of God (which is truth) maketh free, "Shall be free indeed." "The word which Christ has spoken shall judge men at the last day." His word will stand firm when heaven and earth shall have passed away. O what a glorious thing it would be, if all Christian professors could be of one faith, and of one mind, providing it was the true faith, so that they could all unite in the celebration of the dying love of their blessed Redeemer, but before that can be, they must all have the mind of Christ.

Thus I have tried briefly, to show some of the reasons why it is that we hold close communion; that it is not out of hatred, or ill-will, but to act consistent with our profession, and the dictates of conscience. May this be the means of strengthening the brethren in their faith, and of redeeming others from the error of their ways, and may God hear their prayer, is the prayer of your well-wishing servant.

A BROTHER.

For the Herald of Truth.

A Change.

Beloved reader, we all understand the meaning of the word *change*. We are all by nature sinners, and if sinners then we are out of a state of happiness, yea in a state and condition of misery, vexation and woe. Now in order to be free from this condition in which we are by nature, we must be changed,—and there is but one way by which this change can be effected, there is but one plan for human redemption, there was but one sacrifice made to complete this plan, and by this plan only can the change be effected and fully completed. There are no means provided in heaven above or upon earth, by which this change can be wrought but alone through the power and Spirit of Christ. There is no other Christ but the one which the Father declared to be his beloved Son in whom he was well pleased and has declared "Him shall we hear" in all things; for through him only, man can be changed to a new life. This new life is hid

in Christ, for his power and Spirit have made the change in union and fashion with his nature and divine principle.

It is of all things the most important for every one who has set out to serve God to ask himself the cause of this change. There is not one soul that strives to lead a religious life but has some cause or motive for it. It is very easy for each one to know the cause or motive which has been brought to bear upon the mind to make the effort to venture upon a religious life. In this no one can be in error. I say in this *no one can be in error*. He must know the motive by which he has been influenced. No man who has been in the practice of sin abandons it, but has some motive or cause to change his life. The various changes that are operating among the children of men to reform them, have impressed this question on my mind, Is Christ at the foundation? Was it Christ that first made the impression upon the heart and mind? Was it caused by any of his mysterious ways by which he awakens the dead that lay and sleep in sin?

Beloved reader, reflect; answer the question for yourself. You can remember when you resolved to change your course of life. Ask yourself the question, what did you first resolve to do? This you know. I leave you to reflect. Did you not have Christ in view, and sat by the wayside to hear his voice, and cry out, Thou Son of David have mercy on me? If you did not arise, while Jesus stood still, and cast away your garment and come to him, you are yet blind. The blind Bartimeus cast away his garment; he had nothing of his own when he waited and called on Jesus. He desired nothing else but Jesus. Friendly reader, cast thy garment away, and have nothing but Jesus, then thou shalt be changed, and be blind no more. Then thou canst say, once I was blind, but now I see; once I was deaf, but now I hear; lame, but now I walk; once lost, but I am found. Such an one can say to his believing neighbors, wilt thou also be one of his disciples? But, beloved reader, before we are fit subjects to invite those whom we think are no disciples of Christ, we must cast away our own garments of self-will, self-righteousness, self-sufficiency—all self, let it be of what nature soever it may; hatred, jealousy, envy, strife, contention, backbiting neighbors, belong not to a disciple.

If we stand by the wayside all ways waiting for Jesus, what precious fruits we bring forth! How prayerful, how kind, how good, how loving, how peaceful, how forgiving, how gentle, meek, humble, how submissive, how clear will the nature and mind of Jesus shine in our character before all that pass by. But if we have Jesus in this church or that church; in this creed or that creed, we will always say, We are Moses' disciples, and despise those poor Nazarenes, cast them out, despise them and say with that evil spirit, "Thou wast altogether born in sin, and dost thou teach us? Oh how prevalent this evil, pharisaical spirit is in our day, filling the heart with prejudice

against their fellow believers, to the ruin of many poor souls.

Kind reader, think me not out of order when I say that the heart which is filled with prejudice and a sectarian spirit, is destitute of the Spirit of Jesus. Jesus denounced this spirit in the Scribes and Pharisees, and hath declared, "That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Now, what was the religion of the Pharisees? Were they not selfish? Did they not despise others? Did they not separate from all others? Were they not pure in their own eyes, selfish, greedy, trusting in themselves, opposing the religion of Jesus, and would not take any instruction; but always had that spirit to instruct others? Is not this spirit at work in this our day? Oh, reader, let us be humble, ever ready to learn, be obedient to the Spirit of Jesus, showing a kind, amiable, forgiving spirit towards all, especially to those who oppose and speak unfriendly towards us, always being under the influence of that spirit which can say with sincerity of heart, Father, forgive them, for they know not what they do.

Oh Jesus thou lover of my soul.
Keep my heart from growing cold;
Keep it warm and pure in love,
Until it shares with joys above.

Medway, Ohio. B. F. NEWCOMER.

For the Herald of Truth.

"Thou God Seest Me."

Genesis 16: 13.

The words above came in my mind to be a good lesson for us all. "Thou God seest me." I presume and hope the readers of the Herald are all Bible readers, at least they should be, for our Savior has left this on record saying, Search the Scriptures; for in them ye think ye have eternal life: And they are they which testify of me. I conclude then that it will not be necessary to make a long explanation about the text. We will simply say it was Hagar, Abraham's bond-woman who made the expression when she was in the wilderness by the fountain in the way to Shur, when she had fled from her mistress Sarai. The angel of the Lord appeared unto her and told her that she should return home and submit herself under the bonds of her mistress. And when this message came unto her she was convinced then that an Omnipresent being could see her in the wilderness, "And she called the name of the Lord that spake unto her. Thou God seest me: for she said, Have I also here looked after him that seeth me." Thus it is very often with us my friends we do not look after him that seeth us.

If we could only think that our heavenly Father is at all times every where present and always around us whatever we say, or do, we would often omit things that we now do, if these words "Thou God seest me," were continually on our mind. It seems that some of our ancient fathers had this on their mind very often, as also the psalmist David con-

fessed openly that God was near; yet he would forget it or he would not have done what he did: yet he made the expression, "O Lord, thou hast searched me, and known me: thou knowest my down sitting and mine uprising; thou understandest my thoughts afar off; thou compassed my path and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; yet there shall thy hand lead me, and thy right hand shall hold me." Ps. 139. Again, in the 90th Psalm "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men." Also Job 28, says: "For he looketh to the ends of the earth, and seeth under the whole heaven." "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15: 3. "I know all the fowls of the mountains and the wild beasts of the field are mine." Ps 50: 11. "Can any hide himself in secret places that I shall not see him? saith the Lord." Jer. 23: 24. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." Heb. 4: 13. "Heaven is my throne, and earth is my footstool: what house will ye build me, saith the Lord: or what is the place of my rest?" Acts 7: 49.

Yea, the Lord is everywhere. We cannot hide ourselves any place. Wherever we are, and whatever we do, the eyes of an omnipresent Being is beholding us, where dark clouds pass over us. And when we are oppressed and in distress, if we call upon his name in sincerity, asking him in faith, believing, then, my friends, he will hear us. We feel to make the expression with Hagar of old, "Thou God seest me." My friends, in the dark and silent hours of the night, or in lonesome places we know that God seeth us; and that he is a friend that sticketh closer than a brother. O, could we more deeply reflect, and realize that the eyes of God are still watching over us! Should we not try, my friends, to please and serve such a Merciful Being that has yet spared our lives? We should endeavor to be thankful at all times when the day is past and gone and the evening shades have made their appearance, then we should pay a tribute of praise to him who has watched over us; for we are all in his hands.

It is not of ourselves that we are yet in the land and among the living. Nay, my friends, we can truly say, at all times, with Samuel of old when he set up a stone and

called it Ebenezer, "Hitherto the Lord has helped us." We should also remember the command which God gave to Moses, to speak to the children of Israel, "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee." Deut. 8: 10. All these things are written for our instruction, as we can read in 1 Cor. 10: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted;" and that "The people sat down to eat and drink, and rose up to play. But with many of them God was not well pleased: for they were overthrown in the wilderness." Nay, verily my friends, it was displeasing in the eyes of God even so much that there fell in one day three and twenty thousand. Therefore as we have such a multitude of examples before us. Let us be on our guard, and not do like those of old, lest we also be destroyed. "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh." RONKE HYGEMA.

Marshall Co., Ind.

Character and privilege of the children of God.

"God is light, and in him dwelleth no darkness at all." His children are the children of light; being renewed in his image, and "called out of darkness into his marvelous light." Christ is the light of the world, and they "that follow him shall not walk in darkness, but shall have the light of life."

The children of this world are called the children of darkness. They are blinded by the god of this world, and led by the spirit of the prince of darkness, until the light of the glorious gospel of Christ shines in our hearts. They walk in darkness, and cannot love and enjoy heavenly and divine things because they cannot discern or know them; and being alienated from the life of God, and having the understanding darkened, "the things of the spirit are foolishness unto them." Their employments and pursuits are according to the course of this world, and their interests and prospects are joined with the world and with earthly things. They desire to lay up treasures on earth, not in heaven, unless they can do both at the same time; and they desire to live for this world unless while they live they can serve both God and mammon.

The children of light walk by another rule and mind other things. The law of God being written in their hearts, and their affections set on things above, forsake and leave behind the things of the world, and seek after, and delight in the things of God. Hence, when the children of this world are created anew in Christ, and translated into the kingdom of light, they obey his command, and receive the promise: "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you." This command and this promise are, and must be fulfilled and made manifest in the experience and

conduct of those who become the sons and daughters of the Lord Almighty.

The great Head of the Church has from the beginning chosen his people out of the world, and required them to be separate, having no fellowship with the unfruitful works of darkness. He has made a way for them to escape, and when his laws are written in their hearts and put in their minds, the spirit and life of his commandments will draw them to himself, and separate them from the elements of the world. To know and love God is to be diverse from the lovers of pleasure and the friends of the world; and to love and keep his commandments is to be far from loving its pleasures or its friendship. The servants of Christ do not serve manum, and as there is no concord between Christ and Belial, so there is no agreement between the servants of the one and the servants of the other.

In former days the people of God were not permitted to be in fellowship, or to amalgamate with the wicked, but were commanded to keep themselves separate from every people that did not worship and serve the living and true God. They were joined to the Lord in an everlasting covenant, and engaged to be for him and for none else; and when they held unlawful intercourse with strangers, or united in fellowship and affection with the enemies of God, they were considered adulterers; reprov'd and punished for their whoredoms and idolatry. Their Maker was their husband, and when their confidence and affection were in any measure turned away from him, and they looked with desire or pleasure after strange vanities, and loved and served other gods; they forfeited the exalted privileges included in the peculiar relation they sustained to their Maker and God.

The prophet Ezra and other faithful servants of the Jewish Church were grieved and astonished when the princes came, saying, "The people of Israel have not separated themselves from the people of the land, doing according to their abominations. For they have taken of their daughters for themselves and for their sons; so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass." And they prayed and made confession, saying, "And now, O our God, what shall we say after this, for we have forsaken thy commandments? Should we again break thy commandments and join in affinity with the people of these abominations, wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping. Behold, we are before thee in our trespasses; for we cannot stand before thee because of this." Ezra 9.

"When the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, 'Let us build with you, for we seek your God as ye do; and we do sacrifice

unto him since the days of Esar hadden King of Assur, which brought us up hither.' But Zerubbabel and the chief of the fathers of Israel said unto them, 'Ye have nothing to do with us to build a house unto our God; but we ourselves will build unto the Lord God of Israel.' Ezra 4: 1, 2, 3. The prophet and these devoted fathers did not know or consider them the worshipers of the true God: and though they professed friendship and desired to help them, they dare not participate or join with them in anything relating to his worship.

When the prophet and his companions were going up to Jerusalem, he would not ask help of the king to assist him in the way, because his object was to build the temple of Jehovah and restore his worship. "Then I proclaimed a fast there at the river Abaya, that we might afflict our souls before our God, to seek of him a right way for us, and for our little ones and for all our substance. For I was ashamed to require of the King a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken to the King, saying, 'The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated for us.' Ezra 8: 21-23. The prophet trusted in God alone, therefore did not trust in men. By fasting and prayer he sought the Lord for help, but would not ask help of the King, because he believed God would defend and prosper his own servants in their effort to serve him, and believed his power and wrath were against all them that forsook him.

The Maker of all things needeth not the help of his enemies to establish his worship, or to protect his servants. He can do what seemeth him good for his own glory, and for the support and defense of his own people without the aid of them that do not worship him in spirit and in truth. He asks not the sacrifice of wickedness, nor accepts the offerings of them that seek after and serve the gods of the land. According to the Psalmist, "He is pleased with the sacrifices of righteousness," and "the sacrifices of God are a broken spirit and a contrite heart." Without these, helpless, sinful creatures can bring no other than vain oblations; and without faith and repentance, we cannot render acceptable service to him "who is of purer eyes than to behold evil, and cannot look on iniquity."

Saul no doubt intended to make an acceptable offering, when he spared the best of the sheep and oxen to sacrifice unto the Lord. But Samuel said to him, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. Because thou hast rejected the word of the Lord, he also hath rejected thee from being king over Israel." 1 Sam 15: 22, 26. The offerings of Saul were not acceptable or pleasing to God, because they were not the effect of obedience.

The Lord requested him to do what he had commanded to be done; and when he presented his offerings otherwise than he was commanded, his sacrifice obtained for him a curse instead of a blessing.

The earth is the Lord's and the fullness thereof; the cattle upon a thousand hills; the gold and silver also belong to him; and he rules over all these things as seemeth good. He receives not the offerings of any creature because their acknowledgements or their services cannot add anything to his riches or to his essential glory; but he is pleased to accept the free-will offerings of the humble, contrite heart, and to reward with the richest blessings the sacrifice of grateful obedience, because he loves his creatures and is pleased to make them happy.—*Mirror of the Soul.*

For the Herald of Truth. What is True Greatness.

By S. P. YODER.

The world has pointed to her heartless conquerors,—
To those who ruined states, themselves to elevate;
Whose life-work formed a king and bloody list of wars,
And praised their wicked deeds and called them great!
And shall we now, who love the blessed Prince of Peace
Look with indifference on this shameful wrong?
Or raise our voices till such misplaced praise shall cease,
And deeds of blood be placed where they belong?
Should we bestow high honors on the sons of Mars,
Who plunge the world in anarchy and crime?
The pure whose actions teach the world to cease from wars
They shall be honored to the end of time.
No Alexander shall our hearts praise win,
Nor do we covet blood and carnage's stain;
But those whose noble aim shall be to conquer sin
Will from the Lord receive a glorious name.
True greatness lieth not in killing fellow-men;
Nor let the world her restless ways prize;
The greatest one this war-cursed earth has ever seen
His mission was to save and not to slay.
The truly great are those whose faith ne'er wavereth dim
When trials come and danger's waves molest;
Who nurnur not, but faithfully abide in rest
Who leads them on to victory and rest.
The honest soul that can his neighbor's wrongs forgive
And follow all his Master's precepts when
Scorned and despised by those who for vain glory live,
Deserves a name among the greatest men.
And no more shall we call the human being great
Whose glory is his fellow-men to slay!
But gentle ones whose hearts are free from sinful hate
Will find a name that cannot pass away.
Yadda, Ind.

"Cling to the Rock, Johnny."

"A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." How blessed the vision of the prophet who thus saw "the future pass before him!" Isa. 32: 2. What wondrous provisions of peace and comfort are thus predicted! And of whom? "A Man!" So exalted shall his name be, that he must stand far above all the sons of men, as a great rock looms up on the level and desolate plain. This is the strong man who bids the weary and heavy-laden, the storm-driven of all the world come to him as to the shelter of a great, immovable rock, and find rest. "The government is upon His shoulder: his name is called Wonderful, Counselor, The Mighty God," The God-Man. Those who have turned aside from the storms of sin and passion to this refuge have found a stronghold. It is a cleft in the "Rock of Ages." How blessed to hide one's self away

in that safe and precious home, and feel safe for ever! "He is a strong tower; the righteous runneth into it and is safe." "He shall not be afraid of the pestilence that walketh in darkness, nor the destruction that wasteth at noonday," hot and angry storms of temptation, assail the Christian pilgrim on his way, like the desert storm that breaks out upon the caravan, and no shelter is found on earth in which he may feel secure. Oh, then, he may look up and away to the "Rock that is higher than he"

"This precious thought finds illustration in the rescue of a little child from the iron track of an eastern railway not many years ago. Johnny, a bright little fellow of about three summers, with a sister a few years older was at play on the track where the road had, been cut deep down through a solid mass of rock. While in this dangerous place they were suddenly startled by the scream of the engine whistle. With quick instinct, as valuable as ripe experience and mature judgment, the little girl lifted her tiny brother up into a ragged nest or cavity in the rocky wall, and bade him cling to the little horns of rock that reached towards him, and hold on until the train was past. She had just time then to fly to the other side of the track and press her little form against the rocks, so as to be out of danger herself. On came the train, fretting and puffing like a great monster war horse rushing into a battle, almost deafening them by the rattle of wheels and the click of its machinery. But above all sounds and the confusion arising from sudden danger, that little guardian angel never ceased to shout, at the very top of her voice, 'Cling to the rock Johnny! Cling to the rock!' until the danger was over. Johnny clung to the rock and was saved.

Let it be so with us. When we are startled by the thunder of the awful judgments of God that roll through the land, threatening to crush us, we may, like Johnny, find a refuge in this "Rock of Ages," and cling fast to it.

When the judgment of God was about to fall upon the first-born of Pharaoh, Israel, directed by the blood-stain upon the door-post, found a secure refuge "in the shadow of the great Rock." And is it not a cause for gratitude that this Rock is always to be found just when and where its cool and refreshing shadows are most needed—"in a weary land."

In an overland route to the far west, years ago, our little party had travelled all day and until a very late hour in the night, across a desolate, dusty, treeless plain, without food or water for the animals, and almost despaired of relief, when our guide discovered the rough outlines of a great rock rising sentinel like upon the dreary plain. Under one of its spurs was found a beautiful streamlet, along whose winding way were narrow strips of beautiful meadow-land. Under the shadow of that great rock we rested until the morrow. And when the morning came it brought with it an oppressive sun, from whose burning heat and the glare of

desert sands that rock was our sure and only refuge. No friendly tree was there, inviting us to its grateful shade, but our refuge in the cleft of the rock never failed us.

How delightful an assurance has the child of God in the fact that no land through which his journey lies is so weary and desolate but there lies all across it the shadow of a great Rock! It is the presence of Jesus. Let us dwell in this broad shadow always. How refreshing the peaceful stillness at Jesus' side! "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*Am. Messenger.*

Trusting Love.

As we mix in life, there comes, especially to sensitive natures, a temptation to distrust. In young life we throw ourselves with unbounded and glorious confidence on such as we think well of—an error soon corrected, for we soon find out—too soon—that men and women are not what they seem. Then comes disappointment; and the danger is a reaction of desolating and universal mistrust. For we look on the doings of man with a merely worldly eye, and pierce below the surface of character, we are apt to feel bitter scorn and disgust for our fellow creatures. We have lived to see human hollowiness; the ashes of the Dead Sea shore; the falseness of what seemed so fair; the mouldering beneath the whitened sepulchre; and no wonder if we are tempted to think "friendship all a cheat—smiles hypocrisy—words deceit;" and they who are what is called *knowing* in life contract by degrees, as the result of their experience, a hollow distrust of men, and learn to sneer at apparently good motives—that demoniacal sneer which we have seen, ay, perhaps felt, curling the lip at times, "Dost Job serve God for naught?"

The only reservation from this withering of the heart is love. Love is its own perennial fount of strength. The strength of affection is a proof not of the worthiness of the object, but of the largeness of the soul which loves. Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes but on the exhaustibleness and depth of the spring from which it proceeds. The greater mind cleaves to the smaller with more force than the other to it. A parent loves the child more than the child the parent; and partly because the parent's heart is larger, not because the child is worthier. The Savior loved his disciples infinitely more than his disciples loved him, because his heart was infinitely larger. Love trusts on—ever hopes and expects better things; and this, a trust springing from itself, and out of its own depths alone.

And more than this. It is this *trusting* love that makes men what they are trusted to be—so realizing itself. Would you make men *trustworthy*? Trust them. Would you make them true? Believe them.

And it is on this principle that Christ wins the hearts of his redeemed. He trusted the doubting Thomas, and Thomas arose with a faith worthy "of his Lord and his God." He would not suffer even the lie of Peter to shake his conviction that Peter might love him yet, and Peter answered nobly to that sublime forgiveness. His last prayer was in extenuation and hope for the race which had rejected him, and the kingdoms of the world are become his own. He has loved us, God knows why—I do not—and we all unworthy though we be, respond faithfully to that love, and try to be what he would have us.

Therefore come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness. Oh, strive to enter into something of that large celestial charity which is meek, enduring, unselfish, and which even the overbearing world can not withstand forever; learn the new commandment of the Son of God.—*Rockland Hill.*

For the Herald of Truth. PRIDE.

My dearly beloved brethren, sisters and fellow-travelers to the bar of God, this Sabbath morning my mind has been wandering to and fro, petitioning our Heavenly Father to reveal something that might be edifying to me, and encouraging to the reader. The subject which heads this article impressed my mind as being worthy of consideration. Whence cometh pride? We read that it was cast out of heaven, and can no more enter therein. Now it is evident, and easily understood, that as God could not tolerate pride in heaven, neither can he admit us therein if we are filled with it, hence we should not think ourselves better than our fellowmen. If we are not careful and are not humble in heart we can mix pride with every thing we do or say. We read that that which is highly esteemed among men is an abomination in the sight of God, and that he resisteth the proud, but giveth grace to the humble.

How we should humble ourselves before our God and ask for grace to pardon. Dear reader, it opens the way to heaven, which no man can close; again, it will not allow us to walk the broad road, but the road of humility is narrow, and leads to heaven, and on that path I wish we may all be found when our end draweth nigh. Let us all come to the throne of grace, that we may obtain mercy and find grace to help in time of need. Let us weigh ourselves with the word of God and see if we are filled with his grace, and his Holy Spirit, and striving with his help to walk in his footsteps as he has commanded us. If we are, the world may see that we have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him. Let us abstain from every appearance of evil.

A. N. B.

Beyond the Stars.

Up beyond those countless stars
Conflicts cease and earthly wars;
What on earth thy sufferings were,
Also is recorded there.

Pangs that none but God could see,
Tears this harsh world wrung from thee;
Surely there remembered are,
At th' eternal judgment bar.

Up beyond those countless stars,
A heavenly judge thy case regards;
Weights thy deeds on mercy's scale
Pleads intention where they fail.

The heavenly kingdom here at hand,
Prevaileth in that happy land:
There shall thy hopes be all fulfilled,
There shall thy longings all be stilled.

Up beyond the countless stars,
Nothing our communion mars:
Souls torn here from souls they love,
Meet, to part no more, above.

Angels' strains are wafted o'er,
To guide thee to that happy shore;
And waving palm-trees beckoning stand,
To welcome thee to that dear land.

H. D.

A Letter.

Elkhart, Ind., May 1875.

Dear Sister Jane, You asked if you were right concerning churches. I know not what churches you have in your neighborhood; but take heed to yourself before you unite with a church. God's people are a peculiar people; they must come out from the world and be a separate people. "For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world." Examine closely their confessions of faith, and see if they agree in all points with the Scriptures. See if they keep all the commandments—observe all the ordinances. I know that many of the churches do not observe feet-washing. Remember what Jesus said to Peter of this matter: "If I wash thee not, thou hast no part with me." When we read these words, we read them as applying to ourselves, and not to others, for they speak just as loud to us as they did to Peter.

Some persons say the Holy Ghost is not received until after baptism. In Acts 10: 44, we read that while Peter yet spake, the Holy Ghost fell on all them which heard the word; and Peter answered: Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? Here we have direct Scriptural evidence of the fact. Repentance is the first requisite, and when one feels the

need of a Savior, he will give himself up as a sinner and cast all his care on God, and we know they will find grace to pardon. Persons may live a moral life and yet be strangers to grace. What is grace? It is a free gift from God. There is nothing in this world that will save our souls against the wrath of God but his great mercy. When we feel our burden of sin taken away—which is the gift of the Holy Ghost, we then are fit subjects for baptism, and we will desire it, and keep the commandments with God's grace as well as we can. And after having done all those things that are commanded us, we say, We are unprofitable servants, and have only done that which was our duty to do.

You can imagine the feelings of a parent when he commands his child to perform some duty, and it acts contrary to what it is commanded. Just so is it in a spiritual sense. The great trouble at this day is that the people do not believe—they have too little of the true faith—saving faith. They want to follow fashions and the vanities of the world, and still be Christians. Now this is impossible for any one to do both, he cannot serve Christ and the world—God and mammon. If we would be Christians we must believe the Scriptures, and never get above the word, but always keep the word above us, it being our cross. Bearing the cross of Christ is believing his word, and obeying it. If we perform a good deed to a neighbor or to any one, we can only say, We have but done our duty, and that the Scripture requires it of us, and not come to God bringing our good deeds, as did the Pharisees; but rather feel that we are sinners, always remembering our weakness and unworthiness when we approach God in prayer. Our God is a consuming fire, therefore we should always fear him. Pray always: pray without ceasing.

To be baptized unto (or rather into) Moses, 1 Cor. 10: 2, means into the covenant of which Moses was the mediator, or to become subject to the law of Moses. To be baptized for Christ, shows an intention to be a true follower of Jesus Christ. Baptism is a seal of grace divine: blessing being thereby confirmed to the soul; of being really regenerated from the state of Adam into Christ; becoming dead to sin, and being made alive in Christ, being circum-

cised in our hearts by the word. When one feels his sins forgiven, the first commandment is baptism, next is the Lord's Supper; these three being strictly commanded. The fourth is feet-washing, which Christ says, If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. John 13: 14, 15; and in verse 17 he says, If ye know these things, happy are ye if ye do them.

Dear sister, mark well, and remember the words of our dear Savior, Mark 16: 16, He that *believeth* and is baptized, shall be saved; but he that *believeth not*, shall be damned. We should not only believe the Scriptures, but observe all things commanded therein. Our faith without works is dead, being alone, therefore we should prove our faith by our works. Perhaps some may say, What kind of works must I have? Do I not perform labor every day with my hands? Surely this is required of us too. We should labor willingly with our hands that we may have something to give to the poor. The Scriptures require us to assist those who are in need whether they ask it of us or not. The work of the Spirit is to obey the word of the Lord. When we follow our carnal desires we do not obey the Spirit, for it always points us to the Scriptures, and they require us to deny ourselves if we would be the followers of the meek and lowly Lamb of God which taketh away the sins of the world.

Dear sister, You write me that you take the Testament, the Spirit, and your conscience for your guide. If so you cannot be mistaken, for these three agree; but we must try the spirits whether they are of God; because many false prophets are gone out into the world. Always prove the spirit by the Gospel, and follow after the spirit that directs you to the Gospel, and I know that the spirit that points you to the Scripture will not deceive you. I hope, sister, that you will examine these things closely, and compare carefully with the Scriptures, that you may see if I have written anything contrary thereto, and if I have, point it out to me so that I may see my errors and correct them. I would like to write more, but time and space forbid; but I hope the few

lines I have written will serve as an admonition to you and all who read them, and cause a spirit of inquiry into, and an examination of the commandments contained in God's sacred word. May the blessing of Almighty God be and abide with us and all God-fearing people.

From your affectionate sister
MAHALA STERNBERG.

For the Herald of Truth.
"Behold he Prayeth."
ACTS 9: 11.

Such was the word of Jesus to Ananias at the time when St. Paul was converted. And the words contain much, yea, very much, as prayer is just as essential to keep the inner man alive as our daily bread is to keep the body alive; and no one can remain a Christian without prayer. Every Christian should know what a prayer is, that it is not merely making many words, or vain repetitions; but the heart must feel a desire for what it asks. And that is not all, but we must ask, believing that God will give that which we ask of him. Many times things may be asked for and not received because it is not consistent with the will of God. James says, "Ye ask and receive not, because ye ask amiss." 4: 3. "There they cry, but none giveth answer, because of the pride of evil men. Surely God will not hear vanity, neither will the Almighty regard it." Job 35: 12, 13. But we have the blessed promise that we should ask for anything that we need, believing, and we shall receive. But if we look to the text and ask, Did Paul never pray before his conversion? Being a Pharisee of the strictest kind it would appear as though God never noticed him praying, but after the change of heart he had the Spirit of God and of Christ so as to pray acceptably, and his prayer was heard and answered. Now if we wish to be heard, we must lay down all hatred, malice, and strife.

Christ says, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 15. "He shall have judgment without mercy that showed no mercy; and mercy rejoiceth against judgment." James 2: 13; therefore we cannot expect to be heard, or have our prayer answered if we hold any grudge against our fellow-men. Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I

am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." 1 Cor. 13: 1. We may as well not pray if we will not be charitable. Therefore "let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10: 22. The effectual and fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. James 5: 16—18. And the apostle Paul says: Pray without ceasing. Methinks I hear some one say, How can I pray without ceasing, when I have my work to do? But remember, friend, good thoughts are a prayer also: but be at what occupation you will, if you do your labor in the name of the Lord, ye do it in prayer. And Jesus says: "God is a Spirit, and they that worship him, must worship him in spirit and in truth." John 4: 24; by that I would understand we must give the whole heart to God, and not have the half of the heart or more fettered by the unjust mammon. Oh that there were many to be of one mind in calling on the Lord for his Zion to be a pure habitation for the indwelling of the Lord!

May the grace of God be with all his believing children throughout the world, and finally bring us all into that glorious city of the New Jerusalem, where God is the light, and where no darkness can be. This is my prayer. MICHAEL KRYDER.

For the Herald of Truth.

A Christian Friend.

Dear brothers and sisters in the Lord, and readers of the Herald, long ago I have had a desire to write an article for this paper, but always found myself unable.

Without the aid or assistance of God the Christian's friend, we can do nothing, my friends. Oh, how pleasant and agreeable it is to have our Savior Jesus Christ as our lead-

er and friend, though we sometimes feel forsaken; but when we come to him in prayer, ask him to be with us forever, to guide and protect us from all danger and evil of this world, how lovely does his name sound to a Christian's ear! It is but a short time since I commenced to serve the Lord, I never have regretted it since, and I am sorry that I did not commence sooner. We are never alone; he is always with us; though our friends may all be far away, he is always our friend. Let us be true to him. What poor mortals we are without Christ. Nothing can satisfy us: while on the other hand, always be contented thinking and hoping to meet on that beautiful shore where parting will be no more.

Let us be diligent in this noble work so that when the bridegroom cometh he may not find us asleep. Therefore the Lord tells us to watch and pray, for we know not when the hour of death will come. How delightful it must be when we can hear that welcome voice: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. On the other hand how sorrowful must it be to a sinner to hear the words, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Oh what heart-rending words, but they are true. Remember this stanza:

"O bless the Lord my soul,
His grace to thee proclaim;
And all that is within me, join
To bless his holy name."

B. M. RUTT.

For the Herald of Truth.

Brevity in Prayer.

In the Lord's prayer we have a great deal in few words. How compact the ideas, how concise the sentences! Not one superfluous word in the whole prayer; not a word wanting to make complete sense. Peter presented his petition to his Lord and Master in three words, "Lord, save me;" and yet they reached the ear of Jesus. It is not the great length of the prayer that God requires, but strength is desirable and acceptable to him. Valuable things often lie in a small compass. Often all that is in a long prayer might be embodied in a few short, compact sentences, such as were spoken by Peter, and by the publican.

Herald of Truth.

Elkhart, Ind., July, 1875.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Correction.—The address of D. Goerz, the Business agent of the Mennonite Board of Guardians, was given in the last number of the Herald as 115 Broadway, New York; it should have been 15 Broadway.

On a Visit.—Bro. Amos Herr and wife of Lancaster Co., Pa., Bro. Geo. Schmidt, E. Snyder, and others from Canada, were on a visit to the churches in Bucks County, Pa., about the last of May.

Wanted.—Several copies of Denner's Predigt-buch, at this office. We will either pay cash or give other books for them. Any one having a copy for sale will please write us, stating price, &c.

Jesus in the Temple.—A german Poem, representing the conversation between Jesus and the Jewish Rabbis in the temple in his twelfth year, a pamphlet of 35 pages 12mo., with neat cover of colored paper. Price 10 cents; per doz 90.

The Wandering Soul. A new edition of this highly prized Book has just been issued in the English language, and is for sale at this office. Price \$1.25, by mail \$1.35. The book is a very interesting one. Send for it.

Christian Love and Sympathy.—Is the title of the NEW POEM, written and published by the author of "Christianity requires Peace." The texts upon which it is principally founded are John 13: 34, 35; Heb. 10: 24; 1 John 3: 11, etc. It is sound Gospel truth and well worthy a perusal. We trust that he will find many purchasers for it. It contains eighteen large stanzas, and is very neatly printed. This beautiful Poem will be sent to any address for two three cent stamps. Only 50cts per dozen. Send

for it before you forget it. Address, S. P. Yoder, Vistula, Elkhart Co., Ind.

Communion services were held at Yellow Creek meeting-house in Elkhart county, Ind., on Sunday May 30th. The meeting was largely attended. On Sunday June 6th, Communion services were held at Shaum's church, and on the 13th, in Elkhart.

Emigration from Russia.—A number of families have already arrived this Spring. Among the latest was Bro. Warkentin, father of B. Warkentin, and several young men from Prussia. From late reports we hear that 4000 are ready to come as fast as they can obtain passes.

Grasshoppers.—While a great cry has gone forth of a repeated scourge of grasshoppers, and in certain localities, it is true, we yet take pleasure in saying that where our people live in Kansas, they have as yet done no damage, and the crops look fine, and in a week or two the harvest will already begin, and we sincerely hope by the blessing of God they may be able this year to reap an abundant harvest.

Our Russian brethren.—Our committee in Kansas has so far advanced their work that all of the families are now on the land. However it will require a great deal of labor till they will all be settled so as to be able to get along, and the funds of our treasury are running low again. Hence all who have still anything to give are earnestly requested to send in what they feel able and willing to give; we can assure them that it will be needed and received with the greatest thankfulness.

Long Sermons and Vain Repetitions.—Without reference to any one in particular and yet meaning every one in general, we desire to make some remarks on the above subject. Long sermons are a weariness to the flesh, and generally, when men become wearied, they grow restless and inattentive; of course, the discourse, be it ever so fine and well delivered, will do no good, hence it is always better for the minister to make his discourse short, and especially when the minister sees that his audience is weary and restless he should stop at once.

Another unpleasant habit which ministers should avoid, is to repeat the same thing over. We have heard ministers go over a subject, and when they had fairly exhausted it and were quite through, they felt that the

discourse was still not lengthy enough, and because nothing else occurred to their minds, they commence to go over the same ground and repeated in substance, if not in the exact words what they had already presented to their congregation. This is a very unprofitable and unpleasant habit. No minister, when he has gone over his subject and presented what the spirit has given him, to his audience once, and then has nothing more than what he has already said, should stop and not try to weary his hearers with vain repetitions, or by repeating again and again what he has already said. A word to the wise is sufficient.

The Amish Conference.—The Annual Conference of the Amish brethren for the present year was held in Tazewell county, Illinois. The Conference was largely attended and everything passed off in unity and with good feelings. Several of the Russian ministers also were present. The Conference of our Amish brethren, in years past, have been edifying and profitable in the highest degree, and we have no doubt that all who attended it, the present year found it both pleasant and beneficial.

Conference in Ohio.—According to the usual custom, the Annual Conference of Ohio, was held this year on Friday, the 21st of May in Martin's meeting-house, near Orrville, Wayne Co., Ohio. Eight bishops and a number of ministers were present. The work of the Conference passed off with a reasonable degree of satisfaction, and all promised once more to abide by the long established principles and doctrines of the church. We sincerely trust that the Wayne county Conference may hereafter always be a pleasant and profitable gathering, where Christian love and harmony shall manifest itself to such a degree that all who gather may adopt the language of the Psalmist and say, Behold how pleasant it is, when brethren dwell together in love and unity; and when good order also shall be preserved in the house during the sitting of the Conference.

Conference in Illinois.—The Annual Conference in the State of Illinois, as will be seen in another column, was held on the 28th of May, in the meeting-house near Morrison, Whiteside County, Illinois. The number of ministers in attendance was not large, but perfect union and harmony prevailed, and we feel that all who came with a desire to be edified, did not go away empty.

On Saturday the 29th, preparatory meeting was held, and on Sunday the communion of the Lord's Supper was observed, in which quite a number participated. This meeting was well attended, and though the services were a little lengthy, very good order prevailed throughout. It should be the special care of our bishops and ministers everywhere on such occasions to so arrange the services, that good order might be preserved. We are often pained to see on these solemn occasions entirely too much confusion and disorder among the attendants. The occasion is one during which the mind should be preserved in a calm and undisturbed condition. The house should be kept perfectly quiet and undisturbed, and hence the propriety of having the services short and to the point. We throw out these suggestions for the consideration of our friends. We do not censure, we only advise what we believe would be both profitable, acceptable to God, and beneficial to all.

Conference in Illinois.

Conference met, according to previous announcement at the Mennonite meeting-house, in the vicinity of Morrison, in Whiteside County, Ill. The meeting was opened by singing, reading of the Scriptures, a brief introductory address by Bro. Henry Nice, and prayer, after which Bro. Ely presented in substance the following: God is love, and if this love remain in you ye shall have the promise of eternal life. God made a covenant with Noah that he would no more bring a flood upon the earth; he gave a sign of that covenant in the heavens for a remembrance thereof; so we have a sign in the spiritual heavens, Jesus Christ, who was given for our redemption, through whom we have free access to the Father; so we must walk in his commandments, and as God remembers his covenant, so we must remember our covenant, and have no communion with the unfruitful works of darkness, but walk in that light, as the Savior says. "Ye are the light of the world" &c.

The teachings of Jesus and his followers were exposed to persecutions, and since we are flesh and blood, if we desire to be able to endure the persecutions to which God's people are subject, we too must put off the old man, and put on the new man which after God is created in righteousness and true holiness." Eph. 4: 24. Therefore the Savior says, "What I say unto you, I say unto all, watch;" so that we may not be taken unawares, and if we thus endeavor to fulfill the requirements of God's law and faithfully keep our covenant with him God will bless us and sustain us, for this he has promised unto us, and he is a faithful God, in whom we may trust with the fullest assurance.

We must be born again; this is one of our conditions, and indeed the most important condition of our salvation; if we comply not with this condition, we have no promise of life, no hope of heaven; hence, all should

examine themselves whether they have complied with these requirements.

Upon our compliance with the teachings of the Savior, we have the promise of eternal life, but we must serve him faithfully. There is no more required of us than that we are faithful in that which is given unto us, but we must strive to learn; we must search the Scriptures, and not sin willingly or with intent; love God with all our hearts and our neighbor as ourselves; if, however, a man be overtaken in a fault, and through the weakness of the flesh commit sin, we have (says John) an advocate with the Father, Christ Jesus the righteous, who is the propitiation for our sins, and not for ours only but also for the sins of the whole world. 1 John 2: 1, 2.

We have many promises in the Scriptures, but to be made partakers of these promises we must have no communion with the unfruitful works of darkness—we must be humble; he that humbleth himself shall be exalted; he that exalteth himself shall be abased. We must acknowledge our faults, and ask forgiveness; we must acknowledge the love and mercy of God, and thus endeavor to live near to God, and be in peace with our fellow-men. How much disquietude and contention among the professed followers of Christ might be avoided if all were truly humble and willing to acknowledge their faults; we cannot be the servants of Christ unless we try to live in peace, and grow in grace, seeking that perfection which is found alone in Christ, and since He made a perfect atonement for us, we must be perfect in willingness to follow him. God bestows upon us various gifts which we must not hide in a napkin, but use to the perfecting of the spiritual man.

Christ gave us examples of his perfections when he prayed on the cross for his enemies; when he cried out. "My God! My God! why hast thou forsaken me?" He also manifested his perfection in giving his life, and shedding his blood for our sins, when he bore so meekly, the mockeries, the scoffings, and the unjust accusations of cruel and wicked men, and when they said of him that he had a devil, and casteth out devils by Beelzebub the prince of devils. Thus as he walked in his perfect character before us, giving us an example that we should follow in his footsteps, we must seek to exercise ourselves in the same virtues and perfections, we must keep his words and his example constantly before our eyes, and hearts, and he will bestow upon us his spirit who will clothe us with power from on high, and lead us into all truth. This requires, however, a full and complete offering of ourselves to Christ. We must exercise charity; if we could speak with the tongues of men and angels, and have not charity, we should be as a tinkling cymbal and sounding brass; it would benefit nothing; we must possess the real substance of Christian charity and Christian grace; we must not satisfy ourselves with mere profession, we must fight the good fight of faith, so that we may

wear the promised crown. God has revealed to all of us his will, and how shall we escape if we neglect so great a salvation? Others did not escape, neither shall we if we heed not these solemn truths of his word. God has shown us the true spirit of prayer, therefore we must call on Him, and fight against sin and unrighteousness; not with carnal weapons, but with the word of God, for the weapons of our warfare are not carnal, but spiritual. We should all be willing to crucify the flesh, and as Paul says, die daily, unto sin, and grow after the inner man; and even as the body is daily fed with bread, so we also should daily be fed in our souls by that spiritual bread which cometh down from heaven, for God is near to all those that call upon his name with a sincere heart.

The following points with others were also referred to: We should exercise universal love to all mankind; we should be plain in our appearance and dress, humble in our walks and manner, show forth the spirit of meekness in our conversation and conduct, we should not sue at the law; we should not engage in warfare; the brethren should not attach lightning rods to their buildings, but trust in God for protection; should not swear oaths; Matt. 18, should be strictly observed, and in all things we should show ourselves approved of God and willing to conform to his commandments. Several other points were also discussed, of which we have preserved no special record, and as our report is sufficiently long, we will leave the subject here, inasmuch as the same questions have frequently been brought before the various Conferences and thus before the minds of the brotherhood, hoping that all things may work together for good to those that love God.

Question.

"Will some kind brother or sister, through the columns of this paper, prove that the Scriptures were written by inspiration?"

We shall offer only a few passing thoughts on this subject, leaving the more especial proof of the question to other and abler pens. We believe there is plenty of evidence in the Bible that will prove its divine origin. 1. We would mention the prophecies and their fulfillments. 2. The noble and elevating instructions and teachings, truths and doctrines which prove themselves divine, because, humanity, and earth could never produce, nor originate such doctrines. 3. The Bible declares it: does not the apostle say, All Scripture is given by inspiration of God, &c.? But what benefit is all our proof if a man will not believe the Bible? He who doubts or denies the inspiration of the Bible is simply an infidel, an unbeliever; one who has no God, no hope of heaven, no peace of mind, no comfort in this world nor in the future, no promise of salvation, nothing but the fierce, dark, dismal, gloomy forebodings of the wrath of God. And it is useless to reason with such a man for he destroys the

very foundation of our faith, life and hope. He is like one who builds a castle in the air; you have nothing to base your argument on, because he does not believe what you say. So there is nothing gained, by trying to prove this fact. The Deist may as well be brought into a court to take an oath, when he believes there is no God, as to make an effort to prove the Scriptures' to one who is not willing to believe it.

I know the word of God is true and I will take it as my guide, I believe its doctrine, and if I perish there I can fare no worse than he who denies and rejects it all.

Letter from Russia.

[The following Letter was written from Bishop Gerhard Wiebe to Bro J. Y. Schantz of Berlin, Ont. It speaks for itself of the difficulties in the way of those who still desire to emigrate to America.]

Heubuden, February, 18th 1875.

Beloved Brother Y. Schantz, I was much rejoiced at the receipt of your letter of the 18th of January, and have gathered from its contents, that you have great trouble and anxiety on our account, for which kind concern, I feel constrained to express our heartfelt thanks.

Beloved Brother, your questions, as to how many families without means will probably emigrate next Spring to America, how many such families we have amongst us, and whether we have the means to bring them to Quebec, I shall answer hereafter.

In the first place, we counted upon being able to sell our farms, but all such hopes seem to be vain, and our trouble and expenses to be lost, which places us in a very bad and sorrowful position, so much so, that we hardly know what we shall do. In the second place, almost every one has sold everything he could dispose of, because we were almost certain, that we should succeed in selling our farms also. Owing to these untoward circumstances, many have become almost beggars, for to repurchase the houses, wagons, farming implements ect., which they sold at a very low figure, would deprive them of the little they have left.

So I repeat once more, our church has fallen into very distressed circumstances, for if we cannot realize on our lands, there will be very many unable to pay their way, for even those, who are better off in a pecuniary point of view, will have trouble enough, and but few remain able to draw from their own resource; we therefore cannot count on being able to defray our own passage, for the people are on the average too poor, and as to the rich, they will probably remain for some time yet in Russia.

There are altogether about 200 families who need assistance; 150 families have been already received into my church, amongst whom there are 67 families absolutely destitute, and will need assistance to Hamburg. The whole number of those with some means and those who have none at all, will amount to about 1000 souls.

If the Lord should so order it, that we should be able to sell our farms, which at best will bring but little, the number of those needing assistance would of course be lessened, but I must add, my hopes in that respect are not flattering. Therefore, dear brother, I would ask you on behalf of our church, to do your very best, particularly to aid us to pursue our journey from Hamburg, as you said in your letter, you thought such assistance would probably be rendered.

I have informed all the brethren and sisters with the contents of your letter and have called their attention particularly to that which the dear brethren at Berlin and Waterloo are doing for us; I have recommended them, to look to God who directs the hearts of men even as he directeth the water courses and who has also filled your hearts with pity for a people who are not worthy of this forbearance and mercy of God.

Then again I would ask you, to be so kind as to reply as soon as you possibly can, as we rely on you to attend to this matter both at Hamburg and with the government. But as an answer by letter would take too much time, we enclose an address, to which you will please to send a telegraphic despatch as soon as you have completed the arrangements; we will pay for the message on our arrival there. As for myself, I think of coming with the first party, if it please God, and together with my family stay with you during winter, should we find shelter.

Finally I would request you, to let me have an answer by letter as well.—My best respects to you and family and to all brethren and sisters. My love to my dear Mother. Remember me also to Abram and Jacob Friesen.—I thank them all for their kind letter. Give to the whole church, the kind regards of your faithful servant, who wishes them the peace of God, through Jesus Christ, Amen.

GERHARD WIEBE.

A Trip to Alabama.

I visited north Alabama the first of Jan. 75, and was very favorably impressed with the country. Think with friend Hertzler (whose statement is found in the Jan. Herald 75), that some of the Russian brethren could find pleasant and cheap homes in that section of country.

The land is generally of superior quality and cheap. It can be bought at from ten to sixteen dollars per acre in Hertzler's neighborhood. There are few places if any that have more natural advantages than North Alabama. One need but go there and see what their process of farming has been for the last half century to be convinced of the fertility of the soil. Running water that never fails, in abundance. Where running water is not convenient it can be had by digging at from twelve to fifty feet. No rock in the way, and wells have been standing for years without walls. The winters are short; need feed stock but two months in the year. On the morning of the 10th of January, mercury stood at 7° above zero;

by evening of the 13th it had thawed out again. This winter was colder than any for a number of years.

There is an abundance of good timber, such as Hickory, Walnut, Poplar, gum, and all the different kinds of Oak. All kinds of grain do well, cotton has been the staple production, and still is a paying crop. Anyone wishing a good home cheap, might do well to go there and look for himself before purchasing elsewhere.

The negroes are the principal objection, but they were leaving in numbers while I was there. They have never been any trouble to the whites yet since the war, and they seem to be quite peaceable what I saw of them. As the white people come in, the blacks get away. There would be a good place for a colony. The land is all for sale, and there is a large scope of it. I do not see why life could not be made as pleasant there as any where on earth, but let us all remember while providing earthly homes that there is a home to be obtained beyond this vale of tears that shall last throughout the ages of eternity. Let us, then, endeavor so to live through all the changes of life, that when we have to leave this world, that that home may be ours.

D. SHANK, Jr.
St. Martin's, Mo.

Ministers of the Gospel.

As for the *ministers of the gospel*, it is the very work of their calling to help others to heaven. Be sure to make it the main end of your studies and preaching. He is the able, skillful minister, that is best skilled in the art of instructing, convincing, persuading, and, consequently, of winning souls; and that is the best sermon, that is best in these. When you seek not God, but yourselves, God will make you the most contemptible of men. It is true of your reputation, as Christ says of your life, "He that loveth it, shall lose it." Let the vigor of your persuasions show that you are sensible on how weighty a business you are sent. Preach with seriousness and fervor, as men who believe their own doctrine, and know their hearers must be prevailed with, or be damned. Think not that all your work is in your studies and pulpits. You are shepherds, and must know every sheep, and what is their disease, and mark their strays, and help to cure them, and fetch them home. Learn of Paul, not only to teach your people "publicly," but "from house to house." Inquire how they grow in knowledge and holiness, and on what grounds they build their hopes of salvation, and whether they walk uprightly, and perform the duties of their several relations. See whether they worship God in their families, and teach them how to do it. Be familiar with them, that you may maintain your interest in them, and improve it all for God. Know of them how their profit by public teaching. If any too little "savor the things of the Spirit," let them be pitied, but not neglected. If any walk disorderly, recover with diligence and

patience. If they be ignorant, it may be your fault as much as theirs. Be not asleep, while the wolf is waking. Deal not slightly with any. Some will not tell their people plainly of their sins, because they are great men; and some, because they are golly; as if none but the poor and the wicked should be dealt plainly with. Yet labor to be skillful and discreet, that the manner may answer to the excellency of the matter. Every reasonable soul hath both judgment and affection; and every rational, spiritual sermon must have both. Study and pray, and pray and study, till you are become "workmen that need not be ashamed, rightly dividing the word of truth," that your people may not be ashamed nor weary in hearing you. Let your conversation teach men, as well as your doctrine. Be as forward in a holy and heavenly life, as you are pressing others to it. Let your discourse be edifying and spiritual. Suffer any thing, rather than the gospel and men's souls should suffer. Let men see that you use not the ministry only for a trade to live by, but that your hearts are set upon the welfare of souls. Whatsoever meekness, humility, condescension, or self-denial you teach them from the gospel, teach it them also by your undissembled example. Study and strive after unity and peace. If ever you would promote the kingdom of Christ and your people's salvation, do it in a way of peace and love. It is a hard thing to maintain in your people a sound understanding, a tender conscience, a lively, gracious, heavenly frame of spirit, and an upright life amidst contention, as to keep your candle lighted in the greatest storms. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."—*Saint's Rest.*

For the Herald of Truth.

Goodness of God.

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." Sam. 3: 22, 23.

The prophet after bewailing his calamities, expresses the above consoling words, and further adds in the same chapter: "The Lord is my portion, saith my soul; therefore will I hope in him. It is good that a man should both hope and quietly wait for the salvation of the Lord. The Lord is good unto them that wait for him, to the soul that seeketh him." Everything in this world has its appointed period, but the goodness of God endureth forever. David, in the 136th Psalm, ends every verse with the expression, "for his mercy endureth forever."

God's bounty is like a mother, who, when her child is born, takes it in her arms, and nourishes and rears it, so does God also unto us. If we recall our past lives, from our youth up, all is the goodness of God. All the little good that is in us, God has wrought there. All our worldly possessions, the bounty of God has given us. The true believer acknowledges that this goodness is undeserved. If God would deal with us

according to our deserts, destruction would have visited us in soul and body long ere this time. The earth is full of the goodness of God. The goodness he bestows should lead us to daily repentance, and to the love and goodness of God, for we know his mercies will follow us unto death, and after death if we obey his commandments.

The language of our hearts should always be, "Lord I am thine, entirely thine, purchased and saved by blood divine." Oh, that we might learn more fully and constantly to trust his loving kindness and tender care. Now let us hear the conclusion of the whole matter wherein this goodness consists: Fear God and keep his commandments, for this is the whole duty of man. J. M. H.

Speaking Idle Words.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.

Dear brethren and sisters, these words spoken by our blessed Lord and Savior, are too little heeded by the people generally, and especially by those professing to be his followers. Surely they are words of great importance; spoken by Him who spake as never man spake and who himself is the *Truth*; they will certainly be fulfilled.

By *idle words* we understand, unnecessary words used in our conversation; profane words; words used in foolish talking and jesting. Yet, O, how sad the fact, that so many who profess to be the followers of Jesus, are guilty of the habit of using many idle words! They either do it thoughtlessly, or they do not know the words they speak are idle, or the love of the Savior is not shed abroad in their hearts. Let us look at the words of the text, meditate upon them, apply them to ourselves; then let us think of the day of judgment, and as we desire to stand blameless before the great judge at that day, let us determine, by the grace of God, to let no unnecessary or idle words pollute our lips; and "let our conversation be as becometh the gospel of Christ." Phil. 1: 27.

We often hear professors use such words as the following in their conversation: "As sure as I live," "By the land," "By the dogs," "By golly," "Well I declare," and many other such words. And we have been pained to hear even members of our own church use such language, and still worse: we have heard them use filthy language, such as ought never to be used by those professing Christianity. The

Apostle says, that as becometh saints, such things as filthiness, nor foolish talking, nor jesting, should not once be named among them. Eph. 5: 3, 4.

It seems to me, dear brethren and sisters, that if we faithfully and prayerfully examine the word of God, with a desire to know and do his will, and our hearts are filled with the love of our Savior; desiring so to live in the fear of God, that we be ready at whatever hour the Lord may come, whether in the evening, or at midnight, at cock-crowing or morning, we will labor to drive such thoughts from our mind; and knowing that the tongue is an "unruly evil," will strive to keep it in subjection. Indeed, that member which we use in praising and blessing God, ought not to be used in speaking filthy, idle and unnecessary words. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4: 29.

The followers of Jesus should in all their words and actions manifest to the world that they are a separate people. So long as we take part with the ungodly, in sporting, jesting, foolish and filthy talking; laughing when others make sport, they will have ample reason to say we are not what we profess to be; and instead of letting our light shine before men, that they may see our good works and glorify our Father which is in heaven, we will be stumbling-blocks, and our influence will be against the promotion of the kingdom of Christ; and instead of gathering we will scatter abroad, and be a hindrance to those who might be gathered into the church, and made heirs of the heavenly kingdom.

H. B. BRENNEMAN.

For the Herald of Truth.

PEACE.

What is so desirable as peace—what so terrific as war? And yet, after all our experience of these things, there is a principle in human nature which, unless checked by the gospel of peace, may again plunge us poor mortals into all its horrors. O terrific war, when shalt thou have ended? And the call to mortal combat be heard nevermore upon earth's peaceful shores—when?

* * *

Children's Department.

"There is no friend like Jesus,
So merciful and true:
His blood from sin does free us,
His love is ever new;
No earthly friend can give such aid,
Nor from our foes deliver;
The trusting heart he ne'er betrayed,
He bids us hope forever."

Obeys your parents.

We shall find in the Bible many texts that are meant for the young. Here is one of them: "Children, obey your parents in the Lord; for this is right." Eph. 6: 1.

"Obey your parents." This is among the first rules a little child should learn. To obey, is to do all you are told to do, and to shun anything you are told not to do. If you are bidden to learn your lesson, or to stop in your play, or not to make a noise, you should at once mind what is said to you. If your mother says, "It is time for school, get ready and go," you must do as she says. If you do not do as you are told, then you disobey.

God says, "Children, obey your parents." So we are quite sure it is right for them to obey. If they do not, they disobey God as well as their parents. To disobey God is to sin. He says, "Keep thy father's commands, and forsake not the law of thy mother."

Your parents know what is best for you. Some foolish children say they are able to choose for themselves. But if they are left to do as they like, they will often come to harm. Children should consider that their parents are older and wiser than they are, and that they have taken care of them from the time they were little babies in the cradle. Their parents know what will hurt them, and what will do them good. And as they love them, children should obey in all things; "for this is right."

Some little boys and girls will mind what their parents say when they are in sight; but they do not obey when their parents are not looking at them. Two little boys were at play in a garden where there was a tree full of ripe cherries. "Oh, Frank," said one of them, "let us pick some of these red cherries; look how fine they are." "No, Willie," said the other, "we must not touch them. You know we were told not to pick one of them." "But Frank, there is no one here to see us; you need not be afraid. And if father should find out that you took them, he is so kind that he would not hurt you." "That is why I will not touch them," said Willie. "I know my father would not hurt me, yet for me to disobey would hurt my father, and I would not wish to grieve him." Did not that little boy know what it was to obey? We think he must have loved his father.

Harry was about to take some plums, when something within seemed to say, "Harry, do not touch them." He looked around

him to see if any one were near, and had just got his hand on a fine large plum, when it was as though some one said, "Stop, what will your mother say if you take it?" He began to be more afraid, but a wicked thought came into his mind, "Oh, it is such a little thing mother will not care about it." He then took one. It tasted very nice. Then he took two, three, four. Was he now happy? No; he had eaten the plums, but he had not obeyed his parents. When he was found out how did he feel?

Some children obey their parents when they please. Some obey from fear, and others because they must. But all should obey because God says it is right. God knows best what is right and what is wrong, and you must not forget his words.

One day two little girls were on their way from school. They ran along over the common till they came to the pond. "Come away from the side of the pond," said Susan. "Why should I?" asked Mary. "What harm can there be in looking at the swans? See how nicely they swim on the water." "Mother said you must not go near the pond, for fear you should fall in," cried Susan.

Then Mary began to mock her sister, and said, "I don't care; I am not afraid of falling in." But while she stood by the side of the pond, as she threw a bit of bread to the swans, her foot slipped, and she fell into the water. She would have been drowned had not farmer Giles, who was passing that way, run to her help. This was a lesson for Mary, and we are glad to tell that from that day she tried to mind what her parents told her. *Am. Tr. Soc. Tract.*

The Teacher's Talk WITH HER LITTLE SCHOLARS.

"We have yet a few minutes," she said, "before dismissal, and I will employ the remaining time in telling you of the sweet heart-felt instructions of a dear mother. Years have passed since I saw her laid in her narrow bed in the grave-yard, but her kind voice is still sounding in my ears; and I seem delivering her message to you, about the beauty of holiness; and the peace and happiness it will give you in this life, and in that better life that comes after death. Draw up nearer, dear little ones, that our hearts may feel together this love of a purified Spirit."

In early childhood I remember, as twilight came on, my little brother, sister, and myself, took our places close beside her, to hear her tell some Scripture story. She was never weary of the subject, but told it so that we seemed to see it all, and many times our hearts were melted in tenderness. Sunday evenings were peculiarly devoted to these Bible scenes, and we went to our little beds with such a happy feeling of the love and care of our Father in heaven.

One evening, after mother had read to us the history of Lazarus, and our little baby sister was put to sleep, we went to our

mother to hear it over in her loving way. "Yes," she said, "we will talk now of those two sisters, who saw their beloved brother die. You, my dear children, do not know the terrible sorrow it is, to see one we loved so well laid on a death-bed, and unable to save them. No doubt Mary and Martha felt tenderest affections for their brother Lazarus. They had played together in childhood, in that beautiful land; had, perhaps, as you are now doing, gathered around their mother, at the close of the day, and heard her tell of the wonderful journey of their forefathers, when they came up out of Egypt. Together they had listened to the kind words of the loving Christ, who had come amongst them, and blessed the little children. They must have been good, for the Bible says he loved them; but they could not stop; the Angel of Death, and Lazarus lay cold and quiet before them; could not hear them say how sorry they were for every impatient word they had ever spoken to him, or how they would show their love, if they might only have him back; but they knew that could not be. Think of their lonely sorrow, as they saw him placed in his lonely tomb—a cave, with a stone laid upon it. When Martha heard that Jesus was returning to Bethany, she went to meet him, saying, 'Lord, if thou hadst been here, my brother had not died.' Lovingly, he said to her, 'Thy brother shall rise again.' But she knew not what he meant, and called her sister Mary, who came, and fell down at his feet. Just what we must do, my precious little ones, when trouble comes. He looked on her with a pitying eye, and even wept himself. Then he went to the tomb, and told them to take away the stone. Raising his eyes, he thanked his Father in heaven for having answered his prayer. After that, he said, Lazarus, come forth; and he that was dead came forth, and the grave-clothes were taken off, so that he might return to his home. Just think of the joy of his sisters. Well, my dear children, God always hears the prayers, and does just what is best for his children. If we do right here, He will restore us to our loved ones, who have gone to the better land, where death never enters. —*The Children's Friend.*

The eyes of the Lord are in every place, beholding the evil and the good.

FOOD FOR THE LAMBS.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief. Prov. 28.

Miscellany.

"When morning is rising, o'er mountain and lawn,
And every thing wakened to welcome the dawn,
When far down the valley the mists fly away,
Arouse thee from slumber; arouse thee, and pray.
When evening descends, like a spirit of peace,
And labor and tumult grow fainter, and cease;
When night cometh down in her starry array,
Then haste to the God of thy spirit, and pray."

The Most Northern Town in the World.

If you will take your maps and look on the northern part of Norway you may see the name Hammerfest there, in small letters, but if not, the town itself is situated in 70° 40' so that you will know very nearly where it is. Well, this little town of 2,057 inhabitants is said to be the most northerly one in the world. There are probably scattered individuals that live farther north, but no more northerly organized city or village.

The principle business of the people is fishing and the manufacture of cod liver oil, and the odor of the oil makes it a very disagreeable place to stay in, except for those who are used to it.

The sun sets there November 18th, and rises January 28th, so that the children have to go to school with lanterns, whenever the moon does not shine, for about six weeks. But then, again, to make up for it, in the summer the same sun rises June 1st, and does not set until July 22nd. We should think the poor little things would get bewildered and forget when to go to bed and when to get up. The long day must be about as unpleasant as the long night. Still they manage to be as healthy and as happy as if they went to bed and arose with the sun every day, as you do and would be as unwilling to change places with you as you would with them.

Their food, consists of fish and reindeer. Goats and reindeer abound, but there are only six horses in the town.—*Advancer.*

Sorrow for the Dead.

The sorrow for the dead is the only sorrow from which we refuse to be divorced; every other wound we seek to heal, every affliction to forget; but this wound we consider a duty to keep open, this affliction we cherish and brood over in solitude. Where is the mother, who would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang? where is the child that would willingly forget the most tender of parents, though to remember be but to lament? who, in the hour of agony would forget the friend over whom he mourns? who even when the tomb is closing upon the remains of her he most loved, when he feels his heart, as it were, crushed in the closing of its portal, would accept of consolation that must be brought by forgetfulness? No; the love that survives the tomb is one of the noblest attributes

of the soul. If it has its woes it has likewise its delights; and when the overwhelming burst of grief is calmed into the gentle tear of reflection; when the sudden anguish and convulsive agony are over, the present ruins of all that we loved is softened away into pensive meditation on all that was in the day of its loveliness. Who would root out such a sorrow from the heart? though it may sometimes throw a passing cloud over the bright hours of gaiety, or spread a deeper sadness over the hours of gloom, yet who would exchange it even for a song of pleasure or the burst of revelry? No; there is a voice sweeter than song, there is a remembrance of the dead to which we turn even from the charms of the living. O, the grave: the grave: it buries every error, covers every defect, extinguishes every resentment; from its peaceful bosom spring none but fond regrets and tender recollections: who can look down even upon an enemy's grave and not feel a compunctious throb, that he should have warred with the poor handful of earth that lies mouldering before him, then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken spirit if thou canst with these tender yet futile tributes of regret, but take warning by the bitterness of this thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duties to the living. —*Selected.*

Byron and Paul.

Below we give quotations from the pen of two well known writers: The one was a gay man of the world, launching into every dissipation and enjoyment fashionable society could afford—Lord Byron, the poet; The other was the great Apostle to the Gentiles—St. Paul—mark the difference.

The first says in a composition a few days before his death, and probably when the dark shadows of that final event were already hovering around his mental vision:

"The fire that at my bosom preys
Is lone like some volcanic isle;
No torch is kindled at its blaze—
A funeral pile."
And the last verse he ever wrote runs thus:
"Nor earth nor heaven can bring relief,
All hope is gone:
The worm the canker and the grief
Are mine alone."

The other author writes in a very different strain; his is the language of hope and faith triumphant in death. We quote from 2 Timothy, 4: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Can heaven be wider apart from the earth than the sentiments expressed in these two quotations? Which of the two is the greater writer, but, above all, which was the happier man.

"Walk as Children of Light."

Walk in the light, as thou shalt know
That fellowship of love
His Spirit only can bestow,
Who reigns in light above.
Walk in the light, and sin abhorred
Shall ne'er defile again;
The blood of Jesus Christ the Lord
Shall cleanse from every sin.
Walk in the light, and thou shalt find
Thy heart made truly His
Who dwells in cloudless light enshrined,
With whom no darkness is.
Walk in the light, and thou shalt own
Thy mists have passed away,
Because in thee that light hath shone
Which grows to perfect day.
Walk in the light, and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquered there
Walk in the light, and thine shall be
A path, if theory, bright;
For God by grace shall dwell in thee,
And God himself is light.

How to become Happy.

Many young persons are ever thinking over new ways of adding to their pleasure. They always look for chances for more "fun," more joy. Once there was a wealthy and powerful King, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of the wilderness. "Holy man," said the King, "I come to learn how I may be happy." Without making a reply, the wise man led the King over a rough path, till he brought him in front of a high rock, on the top of which an eagle had built her nest. "Why has the eagle built her nest yonder?" "Doubtless," answered the King, "that it may be out of danger." "Then imitate the bird," said the wise man "build thy home in heaven, and thou shalt then have peace and happiness."

Sympathy.

The precious Bible is more precious because it is a book of sympathy. And Jesus is more precious because his sympathy for us led him to assume our wounds; to bear our griefs; take the chastisement of our peace upon him, and by his own stripes heal us.

His children are like him. They sympathize with the sufferings of the world. They watch with intense anxiety over the sick of other's families; and they mourn with those who bend in sorrow, above the coffins of their pulseless dead.

This may be called human impulse, but it is an impulse awakened by the expanding of an immortal nature feeling for its wings, and seeking to soar to a better, purer state. Idolatry and heathenism have few sympathies. Guilt and shame are gloomy, and but seldom rejoice or weep. Crime has no tears for other's woes. But civilization, as it approaches Christianity, feels the reflections of a divine light, catches some of the Christian virtues, and sees some of his possessions and

prospects, and feeling its own immortal needs, displays its sympathies in e-pious out-pourings of tears.

But the pure in heart, seeing God, and feeling as he does, sympathize in the wants and woes of the world. They love human kind because the Father does, and attempt, like Him, to seek and save that which is lost.

Life is sweet, and the world is precious then, because the sons and daughters of Samaria are afforded opportunities for pouring the oil of consolation into the wounds of the stricken traveler. And though the hand may give silver or gold, the heart can give something which neither silver nor gold can buy. To be full of sympathy causes its bearer to carry blessings where ever he goes.

The Believer's Security.

"The ark was tossed of the waves, and all the storms of the world spent their furies upon it; yet could it not be overwhelmed.

When the winds, waters, and weather had done their worst, still Noah's preservation was sure. The more the water rose against it, the more the ark rose above it; and the higher it was raised by the flood, the safer it was from the danger of hills and rocks.

In the midst of water, it was saved from water, and the danger itself was made a defense against the danger. Thus sure of salvation is every one in Christ—nothing can cross it. The deluge of calamities may appall us, but they shall exalt us. The more they seek to press us down, the more they shall lift us up; the nearer they would sink us to hell, the higher they shall advance us to heaven.

Through all the gust of temptations, and floods of afflictions, we shall be borne safe in Christ's ark. Nothing shall pluck us out of his hand. John 10: 28. Satan can not; he is cast out. Tyrants can not; for if we suffer, we conquer. Sin can not; for grace abounds above sin. Sickness can not; for God is strongest when we are weakest. Death can not; that serpent hath lost its sting. Indeed, all our voyage is a tempestuous navigation; the port whither we are bound, supernal felicity; the sea we must pass full of raging calamity; but the ship wherein we sail, full of sweet security. There will be cross winds, but let us rest in the ark—Christ, and our danger is not half so sure as our deliverance. We may fail of grievous afflictions on earth; we shall not fail of a glorious salvation in heaven."

—Thomas Adams.

The Children at Church.

A great many of them never go to church at all; as many more seldom go; and very few comparatively are regular attendants. This would probably be the testimony of most of the pastors of our Churches, if they spoke from their own observation and experience. And this, let it be observed, is the case in regard to the children of our Protestant population, and is also true to a

very great degree of our Sabbath-school children. Such a condition of affairs is worthy of the deepest regret, and demands the attention of all who are interested in the prosperity of the Church and the conversion of souls.

The shallowest of all reasons given for this non-attendance of the children upon the public worship of the sanctuary is, that the preaching does not interest the children—that it is designed for the older people. But the sermon is not the whole of the service.

There is the prayer, in which every wise minister ought to specially remember the children; there is the reading of God's word, which is so well calculated to instruct and bless both the old and the young; there is the singing, which ought to be of interest to all; so that, with the most ordinary preaching, the house of divine worship would seem to present attractions for all. Nevertheless, whether the minister preaches special sermons to the children, or not, it is clear that he ought often to notice them in his discourse, and by illustration call their attention to some point that may come within the range of their understandings. The driest sermon will in this way present something to the minds of the young which may be of lasting profit to them.

Another vain delusion, which some people fall into, is, that the children get about all they need of religious instruction in the Sabbath-school. If all the teachers were what they ought to be, if the lessons had point and pith and vitality, and if they were more of sound, fundamental Gospel truth, as well as Bible geography and moral illustrations, there would be more force to the suggestion. But the sad fact is apparent, that a child can go to some Sabbath-schools for a good while and then not seem to know much about the Gospel or the doctrines of the word of God.—Northern Messenger.

JOHN McDONOUGH, the millionaire of New Orleans, has engraved upon his tomb a series of maxims prescribed as the rule for his guidance through life, to which his success in business is mainly attributed. They contain so much wisdom that we copy them:

RULES FOR GUIDANCE OF MY LIFE, 1801.

Remember always that labor is one of the conditions of our existence. Time is gold; throw not one minute away, but place each one to account.

Do unto all men as you would be done by. Never put off till to-morrow what you can do to-day.

Never bid another do what you can do yourself.

Never covet what is not your own.

Never think any matter so trifling as not to deserve notice.

Never give out that which does not first come in.

Never spend but to produce.

Let the greatest order regulate the transactions of your life.

Study in your course of life to do the greatest amount of good.

Deprive yourself of nothing necessary to your comfort, but live in an honorable simplicity.

Labor, then, to the last moment of your existence.

Pursue strictly the above rules, and the divine blessing and riches will flow upon you to your heart's content; but, first of all, remember that the chief and great duty of your life should be to tend by all means in your power to the honor and glory of our divine Creator. Without temperance there is no health; without virtue, no order; without religion, no happiness; and that the aim of our being should be to live wisely, soberly and righteously.

ASIA MINOR.—The *Levant Herald* says a series of terrible earthquake shocks occurred at the beginning of May, in the province of Broussa, Asia Minor. Several villages were destroyed and thousands of persons lost their lives.

—The Russian Government has refused to allow the American Bible Society to circulate Scriptures in the Armenian and Ararat dialects among the Georgian subjects and other Armenian Christians in the Southern provinces. Meanwhile the sacred volume is eagerly bought by these Russian Armenians from traders who have smuggled the books across the border.

Boston claims the oldest book in America. It is in the possession of Geo. H. Brewster. It is a copy of the New Testament, in quarto form, three inches thick and about ten inches long. The chapters are printed in old English type, and the marginal notes in coarse Roman letters. It was published in London in 1503, and is supposed to have been used by the puritan Fathers in Plymouth.

Russian Aid for Kansas.

Eli E. Bornreger, 10.00.
Peter Haller, 1.00.
Moses B. Miller, 5.00.
Jonathan Herrshberger, 5.00.
A. J. Kauffman, Berlin, Holmes Co., Ohio, 315.00.
Joseph Stirling, 82.50.
W. G., 10.00.
A Friend Allenville Pa., 2.00.
W. S. Kindy, 2.50.
Unbenannter Freund Europe, (Gold), 50.00.
W. S. Kindy (Ohio), 2.50.
A Friend, 2.00.
From Church in Midlin Co., Pa. by Jacob Hoehstler, 90.25.
Mary Wismer, 5.00.
Henry Musselman, 6.00.
A. M. Boyer and friends, Ashland, Ohio, 19.00.

Married.

May 13th, at the residence of, and by J. M. Brennenman, Bro., JOSEPH AMSTUTZ, and Sister CATHERINE RICH, both of Allen Co., Ind.

June 3rd, in Fulton Co., Ohio, by N. Kinnig, at the residence of the bride's father, CARRIE ANN BUCK and MARIA SCHMIDT. May God bless them, with love, joy, peace, in the Holy Ghost through Jesus Christ our Lord.

Died.

In east Perkiomen, Montgomery Co., Pa., HENRY C. Son of Henry and Mary WISMER, aged 14 years, 7 months and 8 days. He was buried on the 10th at the new Mennonite meeting-house. He has passed away to return no more; and soon we shall follow our dear friend to a home beyond.

Farwell Father, Mother, dear,
I'm going to my home above;
Farwell brothers, Farwell sisters,
I'm going home, where all is love,
March 6th, in McLean Co., Ill., JOSEPH GINGRICH, aged 70 years and several months. Buried the 8th, in Imhoff's grave-yard, in the presence of many friends.

March 7th, in McLean Co., Ill., VALENTINE NAVRICK, aged 23 years, 4 months and 6 days. He leaves many friends to mourn his loss.

In Stephenson County, Ill., suddenly, on the 12th of March, Preacher MARTIN LAPP, aged 74 years, 1 month and 2 days. He was at work on the wood-place, when he fell over; after being discovered the doctor was sent for, but he died before the doctor arrived. He was a minister in the Mennonite church, and had for some years lived in Shelby Co., Mo. Buried May 14th, at the Mennonite meeting-house, in Stephenson Co.

April 1st, in Lititz, Lancaster Co., Pa., Bro. DAVID BECKER, aged 58 years, 1 month and 26 days.

"I'm glad that I was born to die,
From grief and weep my soul shall fly;
Bright angels shall convey me home,
Away to new Jerusalem."

April 9th, in McLean Co., Ill., JACOBINA CRISMAN, aged 23 years and 9 months. The funeral was attended by very many friends, brethren and sisters.

April 20th, in McLean Co., Ill., DANIEL MILLER, aged 30 years and 7 months. Buried the 22nd, in Miller's burying ground. Many friends and relatives witnessed the interment of this young man.

May 2nd, near Lititz, Lancaster Co., Pa., Sister MAGDALENA, wife of Bro. ABRAHAM HEUER, aged 56 years and 25 days. Services by the brethren Christian Kisser, John Landis, and Christian Bamberger, from Numbers 10: 29.

May 2nd, near Sellersville, Bucks Co., Pa., ABRAHAM CLEMMER, aged 68 years. On the funeral occasion S. A. Zeigenfuss preached at the house, from Heb. 6: 27; and A. Horning and John Allebach, at the meeting-house, from Rom. 8: 38, 39.

May 8th, in Schwenksville, Pa., of Typhoid fever, LIZZIE wife of GEORGE SHOKMAKER, and daughter of A. P. Borettolet, aged 21 years, 10 months and 7 days. The 12th her remains were interred at Borettolet's burying ground, on which occasion Moses Gottshall made appropriate remarks at the house, and N. B. Grubb at the church, from John 16: 22. She had been a faithful wife and mother and an affectionate sister, but it pleased our kind Heavenly Father to remove her from this vale of tears and sorrow into the better world, leaving behind to mourn her early departure a large circle of friends as well as a year old daughter and a husband.

"Gone but not forgotten."

May 9th, in Bucks Co., Pa., Sister MARY LANDIS, wife of Henry Z. Landis, aged 26 years, 4 months and 25 days. Impressive remarks were made on the funeral occasion, at the house, by Bro. Isaac Overholzer, and at the meeting-house by John Allebach, from Isaiah 3: 10, 11.

May 9th, at the residence of his son, Jacob Wismer, Jr., in Norristown, Montgomery Co., Pa., JACOB WISMER, Sr., aged 79 years, 10 months and 30 days.

On the 16th of May, in Putnam Co., O. Bro. JOHN HUBER, of a lingering disease, aged 63

years and 15 days. He leaves a wife and 7 children to mourn the loss of a kind father and husband. Three of his children died before him. Funeral services by C. B. Brennenman and C. Culp, from Prov. 14: 32. Bro. Huber was a faithful member of the Mennonite church, and died with the full hope of entering into that rest, which is "prepared for the people of God, expressing both a desire and a readiness to go home, also wishing to meet all his children there. His oldest son Jacob who resides in Missouri, came when the funeral service was about half over, the excitement of the afflicted family on his arrival, may be better imagined than described. He was in good time yet to see his father buried. May God comfort and bless the bereaved family.

"Dearest father thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

May 17th, in Kishacoquillas Valley, Pa., Bro. JOEL ZOOK, (potter) aged 67 years, 5 months and 9 days. He was highly esteemed as a generous friend, a helpful neighbor, and consistent Christian; and will be very much missed in the family, in the neighborhood, and the church. He retired early on Sunday evening, May 16th, saying that he did not feel very well, and was found the next morning just as his spirit had taken its leave, as we hope, for the better world. There were no signs of suffering, or of a struggle. Disease of the heart is supposed to be the cause of his death.

May 20th, in Mahoning Co., O., of the infirmities of age, Bro. DAVID BLOSSER, aged 86 years, 2 months and 22 days. Services by Jacob Culp, and Joseph Bizler. He was a faithful member of the church, and seemed constantly to rejoice in the glorious cause of his blessed Redeemer.

May 24th, in Mahoning Co., O., of kidney complaint, JOHN B. METZLER, aged 29 years, 7 months and 29 days. Buried at Metzler's, on the 26th, where services were held by Joseph Bizler and Jacob Culp. Soon after he was married, and less than two years ago, his consort was called from her earthly toils, leaving him and an infant child to weep for her; but soon, ah! soon his body was laid by her side in the silent tomb; but we may feel assured that his spirit has gone to mingle in endless joy with all the happy ones gone before. Several hours prior to his death he offered up an earnest prayer in behalf of his brothers, sisters, and friends, who were standing around his dying bed; when asked whether he would rather get well than die, or whether he is afraid of death, he always said, no. He patiently bore his many afflictions. He leaves an orphan child. He was an occasional contributor to the Herald. Peace to his ashes.

On the 25th of May, in Dauphin Co., Pa., of Typhoid fever, AMANDA, only daughter of Rev. John, and Maria STAFFER, aged 21 years, 2 months and 20 days. She suffered considerably, but by the grace of God, during the last stages of her life was led to seek her Redeemer, and left us the evidence of having found Jesus, and was willing and ready to die. Funeral services by preachers Shoop and Nissly, from Job 14: 1, 2.

May 27th, near Zeigerville, Pa., HENRY, son of Henry and Caroline KNEER, aged 4 months, 23 days. Buried at Keely's church, where N. B. Grubb spoke from the words of Matthew 6: 19—21.

Our loved one, sweet and patient child,
In all thy grief and pain,
That little heart so cold and still,
Will never throb again.

We miss thee darling, oh how much,
Our God alone can tell;
He took thee from our loving arms,
"He doeth all things well."

May 26th, of consumption, HENRY LEHMAN, aged 31 years, 2 months and 24 days. In the

spring he moved from Knex Co., Ill., to Iowa. A bereaved wife and two children are left to mourn their loss.

May 27th, in Dekalb Co., Ind., of congestion of the brain, WILLIE, Son of J. and M. Miers, aged 9 months and 27 days. Funeral sermon by James Barten, James Coyle and others.

Once we had a fragrant blossom,
Full of sweetness, full of love;
But the angel came and plucked it;
For the glorious realms above.

June 9th, in St. Joseph Co., Ind., of Apoplexy, FANNY SHIRK, wife of Christian Shirk, aged 44 years, 2 months and 3 days. On the 8th, she fell and never received consciousness afterwards, and died the next day. Her remains were deposited in Shaum's burying-ground the 10th, attended by a large concourse of relatives and acquaintances, on which occasion appropriate remarks were made by Jacob A. Beuller, and John Metzler, from the words, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 44.

Letters Received.

Daniel Brundage, Elias Lehman, Benjamin Legron.

MONEY LETTERS.

A—Chris B. Allebach.
B—Eli E. Bornreger, Noah Bechtel, Mich. Bollinger, B. O. Blank, Daniel Bitshel, Munaw & Brennenman, John Bear, H. B. Burkholder, N. Baker, Christian Brennenman, Samuel Blough, John Birk, John Boyer, Joseph B. Bitshel, John Blosser, Joseph Bachman, Henry S. Bower.

C—H. Crout, Jac. Christophel David W. Custer, Leanna Carpenter, Elias Cassel, Isaac R. Culp.
D—Samuel Diller, Peter Dieck, Christian Detweiler, H. M. Detweiler.

E—Susie East, John Eicher, Chr. Ebersole, Matthias Ely, B. Ebersole, E. R. Ebersole, John Ebersole, Abm. Ebersole, John Ebersole, Jacob Ebersole, J. B. Esleman.

F—D. L. Forry, Charles Feyley, Cornelius Friesen, Samuel Fisher, Jacob Frink, A. J. Fritz.
G—W. G. Groff, Andrew Good, J. B. Garman, Barbara C. Gotsals, Samuel J. Grove, Samuel Gsell, Henry Good, Isaac L. Gehman, A. B. Grubb, Elizabeth Groff, Christian Gortner.

H—Henry Hess, Jos. Hertzler, Chr. Hertzler, D. Hertzler, John Hertzler, Christian Honderick, Amos C. Hallman, D. W. Hartzler, Saml. Hartzler, John A. Hoover, A. M. Hunsberger, J. J. Hartzler, John Hartman, Wm. Hiram, Mary Hess, Amos Hoover, Henry B. Hoover, (farmer), Benjamin N. Hershey, Fanny Hoover, Samuel Headings.

K—Jacob Kenager, Christian Q. Kilmer, Daniel King, W. M. Kratz, Joseph Kutz, P. W. Kohler, W. D. Kindy, J. S. Koppes, J. O. Kindy, W. S. Kindy, W. D. Kindy, M. E. Kreider, Jacob Kreider, Mattie Kempf, Jos. Kornhaus, Jn. Kornhaus.

L—John Lantz, Jacob Lehe, Thomas Lee, John Litwiller, Isaac W. Longacre, Henry S. Landis, A. Livingston.
M—Gideon Marner, Jeremiah Miller, J. S. Miller, K. N. Manley, E. J. Miller, M. M. Melinger, Joseph Markley, Peter Martin, Isaac H. Mast.

N—Sam. Neubaum, Geo. Newcomer.
O—P. Samuel Oberholzer, Anna Peters.
R—Levi S. Reist, Christian R. Miller, David Ramer, Jn. W. Rutt, Joel Riehl.

S—G. C. Schnell, Annie Sherck, John Sommer, Geo. Shaum, Jos. Shaum, J. R. Shaak, Peter E. Stucky, Peter Sprunger, J. D. Shoeller, John Steiner, J. G. Stauffer, Adam Steiner, Rebecca Snively Eli Stoffer, C. Stouffer.

T—Jacob T. Toews.
W—Christian Wirkler, Abm. B. Wenger, C. G. Winey.
Y—J. K. Yoder, S. Yoder, (Bellville), Israel Yoder, Moses D. Yoder, Jos. J. Yoder, Lewis Yoder, D. C. Yoder.

heathenism which Plato had already expressed, where he makes Glaucon say to Socrates, that a perfectly righteous man, if he were to appear upon the earth, would certainly be loaded with chains, scourged, tortured, and, after having borne all this, crucified."

And the murderers of Christ—those for whom this prayer was offered—put no limit upon the expression of their hatred; there was no mercy mingling with their malignity; they exhausted their ingenuity in devising means of increasing suffering and deepening degradation. And yet for these men does Christ pray—not that swift and fiery vengeance might visit and consume them; not that the earth might yawn and swallow them; not that they might bear upon their brow the brand of eternal infamy, or carry about in their souls the abiding remembrance of this deed; which should be within them as the burning of an inextinguishable fire, or the gnawing of an undying worm. No! But wonder, O heavens, and be astonished O earth! His prayer is—"Father, forgive them; for they know not what they do."

As we listen to this prayer, we should try and realize what is involved in this one word, *forgiveness*; the prayer is, not merely that these men, so depraved, so prejudiced, so cruel, so resolutely set on imbuing their hands in innocent blood, should not be visited with the punishment which by their sins they were invoking—that alone would have been a great boon. But Christ prays that they might, being justified by His blood, and sanctified by His spirit, sit down with Him in that kingdom the way to which He himself was. How can we measure the love which thus leads Christ to pray that the very men who were putting Him to a cruel and ignominious death may share all the privileges of an endless life?

What light does this prayer shed upon Christ's invariable character and purpose as the Redeemer of men?—a character and purpose of love, the expression of which cannot be hindered by any stress of external circumstances. Hostile rejection of offered services, and malignant aspersions of character, have turned many good men and philanthropists from the path of benevolence, and led them to retire in cynical seclusion from the world. But nothing of this kind have we in Christ, as these words of merciful intercession, uttered in the most trying circumstances, attest. Christ's character, Christ's purpose cannot alter; and it is a blessed thing for us that it is so. He is the same yesterday, to-day, and forever.

And this prayer must not be viewed as a special, an isolated expression of Christ's love. It is in perfect harmony with the whole life of Christ. It was that man might be forgiven that Christ came into our world. This was the master-passion of his soul; on accomplishing the Divine purpose of saving men His heart was set, and He was straitened till this was accomplished. By no ingratitude, by no misrepresentation, by no persecution, can He be turned aside from

His work; He can hear unmoved, save by pity, that shout, drowning every other shout, "Crucify him, crucify him!" and extended there upon the cross, in agony which may not be described, He can utter those words of merciful intercession, "Father, forgive them; for they know not what they do." The very malignity of men of which He is the object, the very cruelty from which He suffers, so far from turning Him aside from the work in which He had engaged, presented themselves to Him but as symptoms of that dire disease for which He had provided the remedy. Man was never more clearly seen to need a Divine Savior than at the very time that Savior was suffering for man's sin. There, side by side, we see the disease in all its raging and terrible malignity, and there the Divine remedy which is to work a lasting and complete cure. And shall we wonder that Christ, on the cross, prayed for the accomplishment of that which He died to render possible? The more fully we realize the significance of this prayer, the more clearly do we see how perfectly it consists with the great purpose of Christ's life, and the great desire of His heart.

When viewed in connection with the circumstances of the case, it must occur to us as singularly appropriate that such a prayer should be offered at such a time. In Christ we see not only the atoning Lamb, the all-sufficient Sacrifice, but we see One who was at once priest and victim; and so, while offering the blood of atonement, He intercedes as the great and prevalent High Priest as though, in this seeking the salvation of the greatest sinners, He would convince the world of the blessed fact that his blood can "cleanse from all sin."

The primary reference of these words was to those who were more or less directly implicated in the death of Christ, all those who by word or deed were adding to His sufferings; and it is pleasant to think that many of those for whom Christ prayed, *did* experience the blessing of forgiveness not long after. The prayer of the prevailing Intercessor was answered. Almost while He yet was speaking He was heard. One transgressor on a neighboring cross, who had scarcely ceased from reviling Him, is led to cry for mercy, and is at once snatched as a brand from the burning. There was a Roman soldier so impressed by what he saw and heard, that he cried out, "Truly this was the Son of God!" In the minds of the people at large there seems to have been some strange revelation of feeling, for we read that "all the people that came together smote upon their breasts and returned." And we know that within a few weeks from the period of the crucifixion more than three thousand were converted to the faith of the Crucified One. But while this prayer had primary reference to those who were then congregated around the cross, we fail to apprehend its complete significance till we regard it as really covering the case of all who need forgiveness.

In offering this prayer, we see Christ teaching us the practical lesson of *Christian for-*

giveness. Christ always teaches by example. He lived the religion which He preached. He never bade His followers do what He was unwilling or unprepared to do Himself. He goes before us in all things, leaving us an example that we should follow in His steps. The duty of forgiving our enemies, of doing good to and praying for those who despitefully use us and persecute us, is one of the distinguishing precepts of Christianity—a duty of which men never dreamed before Christ's advent, one which is perhaps the hardest of all practical duties to discharge—a duty the obligation of which men are still very unwilling to admit. Here, then, we have this distinctively Christian duty practically enforced—this principle thoroughly carried out. The precept of Christ is, "Pray for them that despitefully use you and persecute you;" and here, while hanging on the cross, or even while, in the midst of a mocking multitude, He was being attached to it, we hear the Savior lifting up His voice in prayer for His enemies, and saying, "Father, forgive them; for they know not what they do."

It was a new thing to hear love to enemies enjoined as a duty, and forgiveness of injury insisted on as an essential condition of Christian life. Yes, it is one of the triumphs of the cross, that mercy, however slowly, is really supplanting vindictive revenge. You may search through the entire treasury of Pagan literature, and you will find nothing which will compare with these words of the great English poet, whose lamp, in this instance at least, was kindled at the sacred fire:—

"The quality of mercy is not strained;
It droppeth, as the gentle rain from heaven,
Upon the place beneath; it is twice blessed,—
It blesseth him that gives and him that takes;
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty;
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway—
It is enthroned in the hearts of kings;
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice."

This is just one of many passages in English literature which could not have been written or conceived had Christ not lived and died. Let it ever be remembered by us that it is at the cross of Christ, which affords the surest ground of our hope, that we shall be forgiven; that we have urged upon us, in the most impressive and emphatic way, the duty of *forgiveness*—of even loving our enemies, and praying for them who despitefully use us and persecute us.

(To be continued.)

For the Herald of Truth.
A Reply.

We find in the February Herald the question asked, "Why are there so many that call themselves Mennonites, and so few who will give heed to the teachings of Menno?" In the answer it is said, "Why are there so many who call themselves Christians and are

not willing to follow either Christ or his teachings?" I agree with the answer given. But I thought it might be carried out a little farther. As both these questions are closely connected I shall keep them together as much as possible. Luke's gospel 1: 17, came to my mind. "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." From this I conclude that all who have received the power of this passage in their hearts, have also received the Comforter, "Even the Spirit of truth; whom the world cannot receive." If we have received the spirit of truth it will lead us into all truth; if we have not received the spirit of truth we are led into error after error, and that causes so many divisions. "The disobedient to the wisdom of the just." If the disobedient are turned to the wisdom of the just, then we are turned to the wisdom of Christ and his holy Apostles, as Menno Simon also was. Then we can be true Christians or true Mennonites, because our hearts have received the spirit of truth, which teaches one and the same thing.

Christ came and established one church and that church had one doctrine, and that one doctrine contained the truth, the whole truth, and nothing but the truth. Now I say as long as that church had the whole truth, and nothing but the truth, if any person separated himself from that church he was called a heretic. "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself." Titus 3: 10, 11. A heretic is one who errs in religious faith. "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." We read Rom. 16: 17, "Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them." We read in Rom. 12: 2, "And be not conformed to this world;" and verse 16, "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate." We read 1 Cor. 1: 10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." John 17: 11, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." And in the 21st verse, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." We read chap. 10: 30. "I and my Father are one." Thus we can plainly see that the disobedient have not been turned to the wisdom of the just. Because the author of the wisdom of the just has plainly taught that we all should be one in Christ.

Now I say in so far as we are not willing

to comply with all the requirements of the word of God, we are no better than the unbelieving Jews also were. They would also have accepted Him if they could have done it in their own way. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7. We can plainly see their is only one way. Then I say let us be careful that we be none of those in John 12: 40, "Having our eyes blinded, and our heart hardened, that we cannot see with our eyes, nor understand with our heart, and can not be converted, and consequently not healed. Or, of those of whom we read in 2 Tim 2: 5, 7, "Having a form of godliness, but denying the power thereof: from such turn away. Ever learning and never able to come to the knowledge of the truth." Now there are such people, and O! would it not be a pity if I am one of them, or you, whoever you may be? Then let us take heed unto that word, which is a light unto our feet, and a lamp unto our path. We read John 10: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." How beautifully, the words of Paul in Gal. 1: 8, harmonize with this, "But though we or an angel from heaven, preach any other gospel unto you, let him be accursed." But he says, "There is not another, but there become that trouble you. Thus you see I might quote passage after passage to prove that there is only one church, that has the whole truth and nothing but the truth. And all that keeps the children of God apart is something unconverted; that the hearts of the disobedient are not wholly turned to the wisdom of the just.

Here some may say you teach a strange doctrine; I will therefore quote some of Menno's writings. But one may say that Menno is not Scripture: I say so too. Yet he was one of those whose heart was turned to the wisdom of the just, and consequently, all his writings are in accordance with the Author of wisdom, to the letter. We read in his Complete Works, published by J. F. Funk, and Brother, on page 52. We further teach and admonish that all true children of God, "who are able to judge between true and false doctrines, between Christ and antichrist, must shun, according to scripture, all seducing and idolatrous preachers by their doctrines, sacrament and worship. They must avoid all, of every doctrine, faith, sect, creed and name, who are not found in the pure doctrine of Christ, and in the scriptural usage of his sacraments, because they have neither calling, doctrine, nor life, according to the word of God," and so on. I will further say that all those that have not read the writings of Menno Simon should do so, because if our hearts have been turned to the wisdom of the just, they will help us; they will help those that have received the spirit of truth, to unite them into one body, that they may all walk by the same rule, and teach the same thing. Those of course that have not received the spirit of truth,

cannot be turned to his wisdom until they do receive that spirit which is from above. I would further say, Read, prove, and hold fast to the truth is my prayer, that we may all come to the unity of the spirit and the bond of peace. I hope that the god Lord will bless it; the honor and glory of his holy name and to the welfare of many precious souls through Jesus Christ our Lord. Amen. If any man lack wisdom let him ask of God. ABRAHAM HOLDEMAN.

For the Herald of Truth.

Fulfill your Vows.

"When thou vowest a vow unto God, defer not to pay it." Ecc. 5: 4.

Be careful to perform the vows you make during sickness and live in accordance with them. It is of frequent occurrence that while suffering afflictions, many persons make vows, or promises to God, to the effect that if they are spared, and recover from their sickness they will give their hearts to Jesus, mortify sin in their heart, be "diligent in duty, and walk more humbly and circumspectly before God. This is very proper, and should not be forgotten when recovery takes place. This was the Psalmists practice on such occasions; I was brought low, and he helped me. Truly, I am thy servant; I am thy servant, and the son of thy handmaid: I will offer to thee the sacrifice of thanksgiving. I will pay my vows unto the Lord now in the presence of all his people. Ps. 116: 6, 16-18.

To assist you in these things I present to you these admonitions and counsels: Deferring not to pay your vows, but be speedy, and embrace the first opportunity to pay them. Delays are always more or less dangerous. Solomon, the wise man, was sensible of this, and hence his advice in this matter, as mentioned in the text. "When thou vowest a vow unto God, defer not to pay it." Be still jealous of your heart, which is prone to deal treacherously with God after affliction is over. The actions of the Israelites manifested a sad circumstance of this truth, "When he slew them, then they sought him: and they returned and inquired after God. Nevertheless they did flatter him with their tongues: for their heart was not right with him, neither were they steadfast in his covenant." Ps. 78: 34, 36.

The purposes of many in affliction are as the vows of the mariner in a storm. They are the first things they forget, and break when once they are again safely on shore. However penitent many appear to be while on the bed of affliction, yet when they recover, they soon return to their former sins again. They are like metal in the furnace, which soon becomes soft and liquid while exposed to the great heat, but when removed from the furnace it soon regains its former hardness. And thus with many, they make vows while afflictions are upon them, but as soon as they recover they return to their former sins again.

We have great reason to accept the ad-

vice given us through Malachi in 2: 16, "Therefore take heed to your spirit, that you deal not treacherously." Cry continually unto the Lord for strength from above to enable you to perform your vows. The Psalmist took this course, and found it successful. Hear him, "In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul." Ps. 138: 3. Forget not, therefore, O believer, that God has treasured up strength for thee in thy head and surety in Christ Jesus, wherefore continue to borrow from him for the performance of all thy engagements. "My son, be strong in the grace that is in Christ Jesus." 2 Tim. 2: 1. Put your treacherous heart in the hands of your surety Christ; for though you are weak, yet your Redeemer is strong. Whenever, then, you first perceive that your heart begins to start aside from God, be sure to check it, and look up to God through Christ for strength to secure it against treachery and perfidious dealings. Cry with the Psalmist, "Be surety for thy servant for good." Guard diligently against your predominant sin—the sin that doth most easily beset thee—the sin that was most bitter and caused uneasiness in the day of great distress. Keep a watchful eye upon it now, for if you successfully resist that sin, all other sins will be the more easily put to flight.

Meditate frequently upon thy vows, and on the condition in which you were when they were made. Study to keep alive in your heart the same apprehension of things after sickness which you had in the time of it. How vain and comfortless did the world and its vanities then appear to you; how awful were the truths of God on your spirit! The loving kindness of God was far more preferable to thee than life. How precious was Christ then to your soul. O that the thoughts and impressions made upon you of these things may continue still the same. Continue to be impressed with the preciousness of time, that you may diligently improve it; and shake off sloth and idleness. Remember what a view you get, in the time of sickness, of eternity, and how you regretted it when you looked back, and beheld the time you had spent in sin and vanity.

When we are brought to the brink of eternity, the near views we then get of its vastness and unchangeableness, are sometimes so awful, so amazing to us, that we are led to think, though we had Methuselah's years to live it would be unreasonable, willfully to mispend one of them. As time is so short will we be so foolish as to be lavish of it still, and trifle it away as before? Set a special mark on those sins, whether of omission or commission which made death look grim and ghastly upon you in the time of sickness and against which you resolved. See that every one be amended and removed. Remember and consider how sad it will be for you, if sickness overtake you again committing the very same sins which formerly gave you so much uneasiness. What reply will you make when your conscience shall

challenge you? How will you meet death if he should find you living in the same sins you formerly mourned? Death would then be the king of terrors to your soul indeed. O, then, be mindful of your vows, and say with David: "Thy vows are upon me, O God: I will render praises unto thee; for thou hast delivered my soul from death: Will not thou deliver my feet from falling, that I may walk before God in the light of the living?" JACOB H. MARTIN.

Clearspring, Md.

Christ the Ransom.

In Matthew 20: 28, we read, "The Son of man came not to be ministered unto, but to minister and give his life a ransom for many." 1 Tim. 2: 6, we read, "He gave his life a ransom for all." How did he give his life a ransom? A ransom is the price paid for the release of a person or persons from captivity or bondage, or for goods captured by an enemy, or held in the possession of another by virtue of certain conditions. It is also the sum paid for the pardon of some great offense and the discharge of the offender, &c., &c., as for instance where slaves are held in bondage upon which the master sets a certain price; and the slave himself, (as has often been the case) by extra exertion is able to save a sufficient sum to pay the price at which his master holds him, may pay the ransom and purchase his own freedom, or a friend who has means may do this for him; in either case the price must be paid, before the freedom is obtained and this price is called a ransom. Criminals guilty of some great transgression, have often been released upon the payment of large sums of money, and thus been ransomed, redeemed, saved from an ignominious death or other severe punishment, often by near friends or wealthy relatives. This was the way they were ransomed, and the money was given as their ransom, the price of their freedom; sometimes, too, others have become substitutes and suffered in the stead of the real transgressors; in this case the friend or person who takes it upon himself to suffer for another becomes himself the ransom, because he suffers the penalty due to the transgressor.

In this sense Jesus Christ became our ransom as the apostle says, "Ye are bought with a price, not with corruptible silver and gold but with the precious blood of Christ." Man fell from his innocence and uprightness; he became an offender, a transgressor, a slave to sin, laid under the wrath of God and the penalty of death. Unlike the slave, who, by extra exertion, can earn sometimes sufficient to redeem himself, man has no power to do this; he must rely entirely on the aid of a friend; he has even no friend to whom he can present the slightest claim; by his disobedience he has forfeited all his rights and privileges, all his claims; he is utterly undone; the unchangeable doom is pronounced against him, and he must suffer it. His transgression being against a divine law, his redemption required a divine ran-

som; this divine ransom is Jesus; he comes from heaven, "was made flesh and dwelt among us." Jn. 1. He became in all points like unto us, yet without sin. He fulfilled the law of Moses, which no sinful man could keep perfectly, and then he gave his life, shed his blood and died for us, that through his suffering and death, through his precious blood we might be made free from sin and live. He suffered the death which it was in our place to suffer, that is, he died in our stead; His life was given in place of ours and because he gave his life for us we are permitted, if we believe in him, to go free. Thus he became our ransom; with his own life he paid the price of our souls and purchased eternal freedom, everlasting life. Because he fulfilled the law which we could not fulfill he has become our righteousness; because he lived a life of perfect holiness, he is our sanctification; because he died for us he is our life; our eternal life; because he has shed his blood, we may be cleansed, and accounted pure by the operation of his spirit. This Christ has become our propitiation, our salvation, our Savior, our Redeemer, our Ransom our all. To him be glory, power, honor and dominion forever and forever. J. F. FUNK.

For the Herald of Truth.

Close Communion.

As we have been much accused for holding close communion, I feel it my duty to write a few lines for the Herald of Truth on this subject. Paul in writing to his Corinthian brethren says, "Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor 11: 28, 29. Here the open communists seem to think that they have Scripture for their support; but with Paul I can say, that it is truly very important that we should examine ourselves before we approach the Lord's table to see whether we are worthy or not to partake of the sacred emblems of our blessed Redeemer.

Now, dear reader, remember that we believe in the non-resistant doctrine, and we preach it because Christ himself says, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: But whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Matt. 5: 38-40. Paul says, "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Deeply beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of

evil, but overcome evil with good." Rom. 12: 17-21. James says 5: 12, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay: lest you fall into condemnation."

Now, my dear reader, since we are not allowed to resist evil, or to swear any oath at all; neither shall we allow our members to do it, for Paul says, "Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them." Rom. 16: 17. Now as we are commanded by the apostle to avoid such as will not be governed by the doctrine of Christ and his apostles, but will swear oaths, and use carnal weapons, would it be consistent to avoid him and commune with others who will do the very same thing, while communion is one of the most solemn ordinances in divine worship? Might we not then just as well commune with them in our own church as in others?

A BROTHER.

Baptized for the Dead.

In 1 Corinthians 15: 29, Paul writes: "Else what shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?" The learned Commentator, Dr. Adam Clarke, says in reference to this verse, "This is certainly the most difficult verse in the New Testament; for notwithstanding the greatest and wisest men have labored to explain it, there are to this day, nearly as many interpretations of it, as there are interpreters." We are inclined to believe that this being baptized for the dead, has reference to the fact, that in those days to be a Christian was to expose himself to persecution and death, and hence he who becomes a follower of Jesus, is baptized to suffer and to die, that is, to be numbered with the dead, not only with those who are dead to the world, and dead to the lusts of the world, but those who are to suffer martyrdom; that is, they are baptized for the baptism of suffering which will bring them to the Martyr's death, and as they thus give their lives for Christ's sake, they have the promise of the resurrection; they shall have an inheritance in glory with the Lord. Paul brings this in as a reason in favor of the resurrection: but if the dead rise not what is the benefit of being baptized, of exposing oneself to suffering and death? what is the benefit of them sacrificing their all and going as it were voluntarily to a martyr's death, if the dead rise not? what is the object in doing all this? The resurrection is the grand consummation of all our self-denial and love to God here on earth, and if we cannot hope for this, there is no use of risking our lives and our property and standing in jeopardy every hour.

Dr. Doddridge gives the following, which Scott believes to be nearest correct. "The apostle refers to those who presented them-

selves for baptism immediately after the martyrdom of their brethren, or at their funerals, as if fresh soldiers should press forward to fill the broken ranks in place of those who have fallen before them in the conflict." Another writer says the sense of it is like this: "Baptized in the confidence and expectation of a resurrection from the dead." The dead mean such as die in the Lord, and by resurrection, a happy resurrection.

Another writes as follows: By being baptized for the dead, he refers to the fact that in order to confirm the resurrection, the converts were baptized over the graves of the dead, and prefigured thereby their resurrection, showing also thereby that they would rather lose their lives than deny their faith. From the above let each one choose what seems to him most reasonable. The passage is a dark one, but there are plenty of others plain enough for all to understand, which if we carefully observe they will bring us to eternal joy and happiness. J. F. FUNK.

For the Herald of Truth.

What is the Harm?

How strange it is that when men like to do anything they can see no harm in it. A correspondent says to us in a brief note that he can see no harm in being a granger, and gives as a reason that some good men belong to it. This is somewhat strange reasoning, and does by no means prove the institution harmless because some good men belong to it. A good many good men, in the ordinary sense of the term, have in their day and age done some very foolish and very wrong things, and every member of the church, every Christian should know that there is nothing in God's word, that in any way can justify an institution of this kind; we are to walk in meekness and be content with that which we have; we are to live at peace with all men if possible; we are not to be tied to the world, we are not to follow the foolish, sinful ways of the world; we are not to be conformed to this world, and the question is whether we can thus live with a conscience void of offense and take part in such things? Grangerism means opposition, and contention, and does not in any way harmonize with the spirit of the gospel nor the example of Christ, and hence we claim Christians are out of place with the granges. The Bible plainly teaches us that the weapons of our warfare are not carnal; that we should have no communion with the unfruitful works of darkness; that we are to seek first the kingdom of Christ and his righteousness and set our affections on things above, and not on things on the earth.

It is true that every Christian is engaged in a spiritual conflict of right against wrong, and righteousness against unrighteousness, but where does grangerism lead such a warfare? There is none. Its purpose is only selfish, and belongs with all its works, purposes and objects to the world, and we are to keep ourselves unspotted from the world.

Now brethren, if any there are who favor

these things, just think what you are doing; consider whether you can ask God's blessing on your efforts and labors in this direction; ask yourselves whether you can do anything to edify the brethren, and extend the honor and glory of God in the grange; ask yourself whether it would not be better to labor in the church, and try to build the walls of Zion, than to throw your influence with the world; for just in that measure in which we throw our influence on the side of the world, just in that same proportion we withdraw our influence from the church, and in this we see great harm; "He that is not with me is against me." It makes no difference what others do; we have to do with ourselves, and are responsible for our own actions. Therefore let us not do wrong because others do, but faithfully fill our place in the church and pray very earnestly that God may bless us in our efforts, and if our brother commits a fault let us pray for him, and in the spirit of meekness restore him as the apostle directs. It is this spirit that sees no harm in sinful things; that makes the trouble in the church and robs her of her power and her glory. Let all the members of a church be jealous of the honor of the church as men are of their own honor and the honor of the world, then would the church prosper and grow and extend her borders, and the glory of the Lord would shine all around her. To your tents, therefore, O Israel, for the most subtle enemy of souls, WORLDLINESS is coming upon us like a mighty avalanche with all its power, and if possible the very elect will be deceived and misled. We do hope that none of our brethren will any more seek to advocate such views; rather let us labor for more non-conformity than for such things as lead us away from the church.

For the Herald of Truth.

Control your Temper.

Many persons seem to have no control of their temper. The Scriptures enjoin upon man the duty of being temperate in all things. If you are in the habit of giving way to your angry passions at almost every thing that does not exactly harmonize with your wishes, do not become angry. If other persons differ with you in sentiment, remember that their opinions are entitled to consideration and respect as well as yours.

If anger is the sin which doth most easily beset you, strive to overcome it. Pray to God to give you strength to resist it; for we are assured in his word that he will not suffer us to be tempted above that we are able to bear. Look to God always for spiritual strength, and he will bestow his grace liberally on all those who come to him with a humble and contrite heart. Solomon says, Wrath is cruel, and anger is outrageous. Paul says, Let all bitterness, and wrath, and anger be put away from you: and be ye kind to one another, and tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. S.

For the Herald of Truth.
Death is Life.

Art thou still afraid as o'er thee waving
His number'd wings, the angel Death appears?
Look up to God, who knows thy spirit's craving,
Think of his mercies in departed years!

Nor think that doubts alone contain the kernel,
Full of the wisdom of creation's plan;
And do not fancy still that life eternal,
Can never be the lot of mortal man.

Our passing from this world is but a streaming
Of our freed spirit to the realms of light;
For what by God's decree with life is teeming
Extinction cannot touch, nor death can blight.

Though into earth we see the body sinking,
Yet 'e'en from this springs hope and solid trust;
For thousand roots and thousand herbs are drinking,
New life and vigor from the body's dust.

And flower and herb shed scents which heav'n
ascends,
In waves of perfume sweep our atmosphere,
And which, o'er land and sea their fragrance
sending,

Return the atoms of corruption clear.

For, circulating through earth's veins and marrow
Are atoms of our flesh still to be traced,
Which dwell or float in circles wide or narrow,
And, though transformed, can never be effaced.

Should for our soul alone annihilation
In dark oblivion be in final store,
While (here on earth at least) continuation
Is granted to the robe the spirit wore?

No! there is joy in store, and peace and gladness,
When fall the fetters that impede our race,
When drops the veil, we often viewed in sadness,
That hides from us a smiling father's face.

H. D.

For the Herald of Truth.
Christ Never Absent.

"And it was now dark, and Jesus
was not come unto them." John 6: 17.

The shades of night hung over the broad waters of Gennesaret. Perhaps the appearances of a threatening storm awakened the anxiety of the band of disciples, as they beheld the last gleam of departing day recede from their earnest gaze; and their Friend—their Guide—their Refuge in time of trouble—Jesus—was not yet come unto them.

Timorous and unbelieving, they reposed not on him when he was absent. They forgot the miracle of the loaves and fishes, and considered not that he was even now near, to succor and save. Yet the manner in which the beloved disciple, after mentioning the fact that he retired into a Mountain alone, states "that it was now dark, and Jesus was not come unto them," seems to imply that they perceived and mourned his absence.

Sorrowing child of God! Are the dispensations of your heavenly Father dark and mysterious to thee? Canst thou not realize his providential presence, whilst thou dost not

doubt his love for thee not thy interest in him?

The season of darkness is the time for trust—for cherishing a spirit of entire reliance upon him. "Follow me!" is still the watchword, even though, by reason of mists and shadows, thou canst not see thy Guide. Yet surely thou wilt not hesitate to follow him who has trodden the same path before you, whose voice has often encouraged and comforted your soul.

Thou knowest that he is near thee. How many are his promises never to forsake his children. Remember "that miracle of the loaves and fishes;" and although no miracle has been wrought for thee, yet how often hast thou been surprised at the manifestations of his kind care of thee—his interests in thy most minute affairs. How often has the sad hour been made joyful, or the glad hour brighter by his presence. Look back upon his sweet experience, as upon gilded mountain tops from the deep, dark valley.

Thy Eternal Sun ever Shinet. It is only that thou hast changed thy place, viewing his judgments, perhaps thou art ready to exclaim, "My flesh trembleth for fear of thee." This is well. His sovereignty and greatness must ever thus affect us. It is well oft to behold these attributes of his character. It will ever fill thee with solemn awe; and perhaps the view may be almost overpowering; yet this fear of God is wholesome. And, though thou plungest into these deep waters, they shall not overwhelm thee; the mighty floods of tribulation shall not carry thee away. These are words of encouragement for such times. Hear, mark, and believe them, "In the fear of the Lord is strong confidence, and his children shall have a place of refuge." "This God is our God forever; he will be our guide even unto death." "Fear thou not, for I am with thee; be not dismayed, for I am thy God."

While the disciples were buffeting with contrary winds and waves, where was their divine Master? He had retired into a Mountain apart to pray; and, in his supplications, think you he forgot those whom he had constrained to go out upon the sea? Nay, we read that he beheld them from the land, and prepared to go unto them.

This same blessed Redeemer "ever liveth to make intercession for thee,"

and when most thou needest aid, is it like him to forsake thee? How near was he to his disciples when they least thought of it! yea, little did they think who "saw them toiling in rowing." Behold, he draws near to them in the deep darkness and they are sore afraid! Though they had just beheld an astonishing miracle, they think not that it is Jesus walking on the sea. They are troubled and cry out, supposing it to be a spirit.

Ah, is it not thus oftentimes with thee my soul? Were he now to appear with his comforting influences, how ready wouldst thou be to think it an illusion; or perhaps even that his voice is the voice of the adversary endeavoring to deceive thee by exciting false hopes of his immediate presence with thee. Oh! will he appear while thou art thus faithless?

Can he take up his abode in an unbelieving heart? Ah, methinks thou hast much to do to prepare for his reception. Oh! beseech him to fit thee by his gracious visits; and not only so, but to prepare thy heart for his dwelling-place—even for a habitation of God through the Spirit.

But though it has not yet become his constant abode—thou needest not despair. If thou wilt regard his doings, and try to learn, he will carry on that work which he has commenced. And thou mayest hope that the same voice which assured the timorous disciples of his presence will dispel remaining doubts and unbelief during any season of darkness, and cause thee to "receive him gladly." For if he speaks he will cause thee eventually to know his voice, though Satan may for awhile deceive thee; for he says "My sheep know my voice," and again—"I know my sheep and am known of mine." Here is personal interest and mutual acquaintance and love. Moreover, he saith, "He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him."

This manifestation must be something which cannot be mistaken. Uncertainty and doubt there seem silently rebuked; and while considering these words, it would seem that the most fearful or doubting might be able to exclaim, "My Lord and my God," thou art ever near me and ever watching over me.

N. B. GRUBB.

Shelleville, Pa.

For the Herald of Truth.
An Admonition.

Dear young brothers and sisters, and all readers of the Herald, as man is a weak and fallible creature, and of himself can do no good thing, I feel this very sensibly myself. We must come to God through Jesus Christ in a meek and humble manner, with upright hearts, and he will bestow such blessings upon us as he sees will be best for us. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. There is a great lack of humility among professors of the religion of Jesus Christ. Our minds and affections are placed too much on the vain and fleeting things of earth. I fear that too many who profess to love Jesus are laying up treasures on earth, where the moth and rust doth corrupt, and where thieves break through and steal. This is not as it should be, therefore let us try to draw our minds more away from perishable things, set them on heavenly things, and strive for an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for all God's children.

The same serpent which led Adam and Eve to partake of the forbidden fruit, is to-day striving to operate on the minds of God's people to draw them from the path of duty; and his efforts seem to be quite successful. Brethren, strive, with God's help to resist the enticements of that evil one who goeth about as a roaring lion seeking whom he may devour. By his sophistry he has caused thousands and tens of thousands to be tangled in his meshes, and to sink in despair and everlasting woe. How needful then for every one to be ever on his guard against temptation. The Savior says, Matt. 24: 44, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." Let us be more faithful in the cause of our Master, and watch and pray more earnestly. Let us press onward and upward to obtain the prize of the high calling of God in Christ Jesus.

Our highest duty is to love God with all our mind and strength, and our neighbor as ourselves. Let us turn our faces Zionward, and run with patience the race set before us; walk the narrow path of self denial with the people of God. How pleasant it would be to meet parents, brothers, sisters and friends in eternity

and be accepted of the Father as his faithful children; where all is peace, and joy, and love, and where God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, neither crying, neither shall there be any more pain; for the former things are passed away. But if we live in disobedience to the commands of God, we will incur his wrath, and in the day of final accounts will have to take our part with the unbelievers, and hypocrites. Now is the accepted time; behold, now is the day of salvation. Here grace and pardon are offered; here time, place and opportunity are given to all to make their peace with God, and O, what a pity that any should defer so important a work as the salvation of their soul for a more convenient season.

LORENZO D. GOOD.

For the Herald of Truth.
A Dream.

The following sketch was found among other papers in the possession of J. B. Metzler, after his death, who died in May last:

"One night as I was slumbering on my couch I saw before me two roads; the one was very broad and even, and was thronged with travelers of all kinds—young and old, large and small, (though I could not see any infants,) all hasting onward dancing, laughing and sporting as they went. Then I looked forward and beheld the end of the road and that it ended abruptly in a dark pit containing a tarry substance, and its sides were built up with walls of black stone; the pit was thronged with an innumerable multitude of people, who were all shrieking and weeping—lifting up their hands toward heaven, but all in vain. All those that journeyed on this broad road were still hastening onward until they were suddenly plunged, one after another into the dark pit, and (not until) then commenced to bewail their condition in a lamentable manner.

I then cast my eyes toward the other road and beheld that it was just at the side of the broad one, only it was a little higher so that those who were traveling the broad road could be plainly seen. It was very narrow and straight, and but few persons were traveling thereon, who were very meekly and humbly journeying onward; then I also longed to see the end of this road but could

not on account of dark and narrow places through which the traveler occasionally had to pass. I then commenced to weep and pray that I might see the end of the narrow path, and began to journey on till I reached the end; but here a stream of water was flowing across the way, which made me afraid to cross. And as I was thus waiting with fear, I saw some one coming toward me from the other side of the stream, who opened the door for me, and said, "Come, and I will go with thee!" And he led me across the stream with dry feet, for the stream was very narrow and shallow to what it at first appeared. We then ascended into a large room which was beautifully decorated with pearls, and shining with ineffable brightness and splendor. We then marched onward until we reached a holy palace where we met an innumerable multitude, arrayed in white, singing a beautiful song with their sweet, clear voices, such as I never heard before.—For this I wait with joy.

JOHN B. METZLER.

The above was written in German, notwithstanding, I have translated it according to the best of my abilities, and venture to give it publicly in the columns of the Herald, not merely for the sake of praising the dead, but that a very serious and valuable lesson might be the result of its perusal. Its author has gone to receive his final recompense, and we feel the blessed assurance that he is now in the "holy palace" for which end he has been "waiting with joy."

New Springfield, O.

A. M.

Christ All in All.

Remember it is not thy hold of Christ that saves thee; it is Christ; it is not thy joy in Christ that saves thee; though that is the instrument; it is Christ's blood and merit. Therefore, look not so much on thy hand, with which thou art grasping Christ, as to Christ; look not to thy hope, but to Jesus, the author and finisher of thy faith. We shall never find happiness by looking at our prayers, our doings, or our feelings; it is what Jesus is, and not what we are, that gives rest to our souls. If we have peace with God, it would be by "looking unto Jesus."—Let not thy hopes and fears come between thee and Jesus; follow hard after him, and he will never fail thee.—Selected.

Herald of Truth.

Extra for July, 1875.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

The Wandering Soul. A new edition of this highly prized Book has just been issued in the English language, and is for sale at this office. Price \$1.25, by mail \$1.35. The book is a very interesting one. Send for it.

Our New Tune Book is progressing as rapidly as possible towards completion, and if nothing occurs that will detain us in the work, we expect to have it ready for delivery some time in October, just in time to be used in the winter schools. Those contemplating purchasing new books will do well to arrange so as to be able to get this work. We are not able to give the price until we see a little more definitely what the size of the book will be.

An Extra Number.—The present No. of the Herald is an Extra which we present to our readers, hoping that with the blessing of God it may be received to the general benefit of all our readers, and if we sometimes occupy space in our paper with matter which is not so interesting to some, we shall always try to give them the full measure of reading. And as our manuscript box is pretty well "gone through" and not such a large stock on hand we again invite our kind correspondents to send in their articles, so that our paper may be filled each time with the best of matter.

Special Attention.—By looking over our lists we find that many of our subscribers are in arrears for their papers; the sum due from each is small and yet when we take so many together it makes a large amount. Now we have a large number of bills to pay continually for labor, paper, and other material, and we are in need of money; and for this reason we send a bill to each sub-

scriber that is back over a year; we hope our friends will respond without delay and send the amount due either by Draft, Post Office Money Orders, or Registered letters. We hope our friends will not think hard of this, as during these times when money is so close we are in pressing need of it, and we trust all will give it due attention.

Communion Services were held several weeks since, in Fayette County, Pa., near Masontown. Bro. George Brennenman and Bro. J. Blough were present; the meetings were well attended.

On Sunday June 20th five persons, who had felt the need of a Savior and had been brought to trust in the merits of Christ as their salvation, were received by baptism into the church, in Branch County, Mich., by Bro. C. D. Beery. May God grant them grace to make them faithful and hold out as true soldiers of the cross.

On the 3rd of June the lot was cast, in the church in Upper Providence, Montgomery Co., Pa., for Deacon. There were five brethren nominated, namely, Abraham Bechtel, Joseph Gotwals, Joseph Gender, Adam Mensch and Reuben Landis. The lot fell on Joseph Gender. We trust he will be a faithful laborer in the Lord's Vineyard, possessing a meek and quiet spirit.

Sunday School Organized.—A Sunday School was organized recently by the Walnut-Creek church in Holmes Co., Ohio, which was attended by a great number of children, likewise by brothers and sisters of maturer ages. May the Lord bless this work and render it profitable in adding to His praise, glory, and honor and the promotion of His church.

The Brethren in Franconia, Montgomery Co., Pa., have again opened their school. This school has been maintained for several summers and is held on Saturday afternoon, though it is conducted in the same manner as a Sunday school. The attendance is very large. One of our correspondents from there writes: We wish them God's richest blessings. The aged minister Henry Nice assists in conducting it, and takes great delight with his little lambs; we trust he will never regret the exertions he has made. There are others of our churches in Montgomery Co., who entertain the idea of organizing similar schools. We wish them God's blessing in their undertaking.

The Annual Conference for the state of Missouri, will be held on the fourth Friday in September 1875, in Fisher's School-House, Morgan Co., twelve miles South of Tipton. Brethren, sisters, and especially ministers from all parts are cordially invited to meet with us. The nearest station is Tipton, on the Missouri Pacific R. R. Brethren coming by rail will please write, and conveyance will be furnished to carry them from Tipton. DANIEL F. DRIVER.

The Weather during the early part of summer has been especially favorable to the growth of all kinds of grain and vegetables. Recently we have had in this section an abundance of rain; crops look finely; grass, wheat, corn, oats, potatoes &c., all promise an abundant harvest, and we trust every heart will be raised in gratitude to the giver of every good and perfect gift for his abounding mercy unto us.

Russian News.—On the 21st of June, 14 families of Peter Eckert's church arrived from Russia on the steamer *City of Chester*. These all paid their own passages. Eight of them went to Kansas to meet others of their church which had preceded them last year. The six remaining families went to Holmes County, Ohio, and were received there by the church in care of Abm. Mast. Two families had also been previously sent to Peter Engel Metamora, Ill.

The families that went to Ohio, not finding employment there, as they say, came to Elkhart, Ind., the 29th, where they yet are.

The Grasshopper Plague.—By a letter from B. M. Rutt from Casey, Iowa, we learn that on the 25th of June the grasshoppers had commenced to come in, in that locality and the writer feared that they might do much damage. Afterwards they appeared in the vicinity by millions and destroyed the crops rapidly. The grasshopper plague seems to have fallen heavily on many localities in the west, having taken all the growing crops, and leaving many families destitute. The whole American people ought to consider the afflictions of these sufferers, and our sympathies should be with them, and we should all be earnest in our petitions to God, that his infinite wisdom might direct all these afflictions to our good. We cannot but feel that God has some wise purpose to subserve, in bringing these trials upon the people and we trust it may make us all more humble and obedient to his di-

vine Law, and lead us to remember that his goodness and mercy are incomprehensible, but his wrath is terrible and his justice unchangeable.

Look at Home.—We have received a very sharply written article under this caption. We do not know who is to blame in the matter which prompted the article, and therefore we leave the matter where it is; we only write these few lines to advise the writer that the spirit of love, prayer and forgiveness are true Christian virtues, and the Savior says if we would follow him, we should deny ourselves, take up the cross and come after him. He requires us to bear what others would lay upon us with meekness and seek to follow the footsteps of Jesus. Fault-finding is a bad habit, and we must take care, as Christians, that we give no occasion for others to find fault with us, and when they do it falsely, that is, without cause, we shall be blessed in it, if we bear it patiently.

For the Herald of Truth. An Answer.

We find a question asked, and an answer desired in the Herald, "Can a man, according to Rom. 7:2; and 1 Cor. 7:39, be received into the church, if he marry a second time, while his first wife is living?"

Much respected friends, brethren and sisters in the Lord, I will try to answer this question if the Lord will assist. According to Rom. 7:2; we certainly have no right to marry while our wives are living. For we say that men and women are classed alike in Scripture, that is, what is wrong for one is wrong for the other under the same circumstances. In Rom. 7:3, "So then, if while her husband liveth, she be married to another man, she shall be called an adulteress;" and in the 4th verse he unakes it plain when he says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Thus you see the apostle plainly tells us, that sin, or the kingdom of Satan must become dead unto us, before we can be "married to another, even to him who is raised from the dead." Yes I say, we must become dead unto sin. Rom. 6:7, before we can be married to Him that was raised from the dead. Or before we can become "members of his body, of his flesh, and of his bones." Eph. 5:30. Our Savior says, Matt. 19:5, "That man and wife shall be one flesh. Then the one or the other must become dead to the other before we can be married to another. Because we have made a solemn vow to cleave to one another until death, then after death we are free from that vow.

We read in Malachi, 3:14, "Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: Yet is she thy companion, and the wife of thy covenant." And in the 16th verse, "For the Lord, the God of Israel, saith, that he hateth putting away." But I wish to be candid and honest, therefore I must say there is one passage in holy writ which seems to allow in case of fornication while a companion is living. We read in Matt. 19:9, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery." But this same Matthew, 5:32, says, "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery." In this last quotation it is allowed to put away for that one cause, but says nothing about marrying another one. It seems to me that in this first quotation there might something have been added in translating, because it is the only quotation among the many that seems to allow a marriage whilst there is a companion living. The apostle Paul's advice in 1 Cor. 7:40 is, "But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God." This is the apostle's advice when the husband is dead, how much more so if he was living. We read in Mark's gospel 10:11, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery." And Luke has it 16:18, "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery." And Paul says, 1 Cor. 10:11, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife." Further I will say, read, prove, and hold fast to the truth.

A Visit to Starke Co., Ind.

Friday June 11th, Bro. J. J. Weaver and I left home in La Grange Co., Ind., with God's blessing, to visit the brethren in Starke Co. We arrived in time at Bro. J. Holdeman's to fill an appointment in Wakarusa, Elkhart Co. Here we met Bros. Bontler and Culbertson, ministers of that district. We had a pleasant meeting; good order and marked attention to the word prevailed. We spent the night with Bro. J. Holdeman. On Saturday we proceeded on our journey, and arrived at Bro. G. Holdeman's in Starke Co., and in the evening endeavored, in our weak way, to proclaim God's love to his children, as taught to us in his holy word, in a school-

house, to a goodly number of anxious hearers. Remained over night with Bro. Stauffer.

On Sunday we attended the Sabbath-school at the Amish and Mennonite church, where there was also meeting. At 2:30 P. M., we had meeting at the same place, and tarried over night with Bro. Noah Troyer. Here we met Bro. Troyer of that district, and Bro. Samuel Yoder, Minister from St. Joseph Co. On Monday we retraced our steps to Yellow Creek, in Elkhart Co., had a very interesting meeting there in the evening, the resident minister Bro. C. Christophel, and Bro. M. Kreider of Christophel's district being with us. We spent the night with Bro. Hoover.

These meetings were all well attended, and we hope our feeble efforts, in the Master's cause may be the means of drawing some souls from the broad road which leadeth to destruction and everlasting woe, and turning them in the way of righteousness and true holiness. May God bless the means used, that they may redound to the salvation of sinners, and the honor of his name.

We extend our thanks, in Christian love to all with whom we met, and for the brotherly love shown to us while we were with them.

We arrived home the evening of the 15th, and found our families well. God be praised for his kind care over us.

CHRISTIAN S. PLANK.

For the Herald of Truth.

An Admonition.

Dear Friends, we should be careful to do the will of God at all times, without any regard to what others may do or what they may think or say of us. We need not be discouraged, for God has promised to sustain us. We should not be weary either in being good or doing good, for the Lord loveth those who try to be good, and to do good.

We should remember, too, how short our time is, and how soon the day of judgment will come upon us; if we knew for certain that we had only one day more to live, one week or one month, would we not hasten to get ready for the solemn hour? We would do all in our power to serve God and gain his favor, and we should find it pleasant to join in with good Christian people, to worship him. "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." I. S. B.

Warning Against Delay.

Moved by my own sad experience, I have a word of admonition to give to every reader of the Herald. About a week previous to the time mother Shrock took sick, I felt, as if I should go and visit her, and talk to her about the hope of her soul's salvation; resolved also to do so, but neglected it for about a week, till one evening late I was told, that she was sick; the next morning I went, but before reaching her house, was told that she was dead, which made me feel very sorry

for my negligence. I had great reason, to humble myself at the feet of Jesus, and beg for pardon. May this my humble confession serve to many others in the same circumstances as a warning. If they get a call in various ways, not to put off to a more convenient time, but act according to the will of the Lord at once. Brethren and Sisters be on your guard, not to neglect your duties!

JOHN RICHER.

For the Herald of Truth.

Bible Teachings.

The Bible reveals that Jesus Christ is God, the maker of all things both visible and invisible. All who have the Bible are therefore bound to acknowledge him in this character, and to pay him divine honors. As Jesus Christ is the light of the world, all who reject him walk in spiritual darkness, while those that follow him have the light of life. God, who commanded the light to shine out of darkness, shines into their minds and gives them the light of the knowledge of his glory in the face of Jesus Christ, and in his light they see correctly spiritual things. 2 Cor. 4: 6.

Let me carefully reprove myself in his sight who searcheth my heart, and trieth my reins and who will soon be my final judge. To his name be the glory and praise for all my protection and deliverance.

O Lord my God, in thee do I
My confidence repose,
Save and deliver me from all
My persecuting foes;
Lest that the enemy my soul
Should like a lion tear
In pieces rending it while there
Is no deliverer.
In thee, O Lord, I put my trust,
Shamed let me never be,
According to thy righteousness.
Do thou deliver me:
Bow down thine ear to me, with speed
Send me deliverance,
To save me my strong Rock, be thou
And my house of defence.
Into thine hands I do commit
My spirit for thou art he,
O thou, Jehovah God of truth
That hast redeemed me:
Those that do lying vanities
Hegard, I have abhorred;
But as for me my confidence
Is fixed upon the Lord.

For the Herald of Truth.

The Past, Present, and Future.

While it is said to-day, if ye will hear his voice, harden not your hearts, as in the provocation." Hebrews. 3: 15.

The past is gone, never to return to us. Its memories haunt us with pleasure or pain, according as our works have been. If we have lived in the discharge of our duties, we can look back with pleasure; if not, its memories should give us uneasiness, and arouse us to new energies, to a sense of our duty.

The memories of the past also brings to our minds many of our friends and brethren of whom we have nothing left on earth but the marked spot where we laid them,—that solemn spot where we love to wander and read the inscriptions on the tombstones all relics of the past, and they tell us that we, too, are passing away.

The future is dark to us; we know not what a day may bring forth—know not how many trials, and troubles, and tribulations, and sorrows, we may have to encounter, or how much of life may yet be granted to us. They are all dark to us. Like a lighted room in a dark night, it matters not how much light there is in the room, if we turn our eyes to the window, all is dark on the outside; and thus it is with the future to us. We can behold all around us this moment, but the next is all a mystery to us. The present time only is ours, the past may dwell upon our minds as being filled with transgression, and the wrath of an offended God may fill our minds with remorse, and may weigh us down. They may cause us to wet our pillows with tears, like David of old. The future may look dark to us; we may fancy ourselves as cast away because of our sins; and banished from the presence of God throughout all eternity, and still the present is sure.

The Angel of Mercy is ever on the wing with her pleasant greeting. The Gospel with its mission of pardon is still offered; the Spirit of God is still striving with the children of men. So my dear reader you need not despair; only improve the present. If you are a fellow-soldier of the cross, be ye faithful; improve the time; do your duty instantly, and do not put off the important work till to-morrow. Be at all times ready, and you need have no fears about the future. The promise of Jesus is then applicable: "My grace is sufficient for you." We can then say with the apostle Paul, "O Death, where is thy sting? O Grave, where is thy victory?"

Then let enemies hate us, and friends disown us, still we have one that will not leave us. When trouble comes we can think of the words of Jesus: "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to

prepare a place for you, And if I go and prepare a place for you. I will come again and receive you unto myself; that where I am, there ye may be also." With these encouraging words before us, brethren, come, let us fight the battles of the Lord manfully. Co-workers in the vineyard of the divine Master, come, let us cry aloud, and spare not, to warn sinners to improve the present time of grace.

Dear sinner, think upon the past with all its crimes, and of the future punishment of those who disobey God, and then think upon the unbounded love of Jesus, and his great mercy to sinful man; think of the present time only as thine, and take hold of the Angel of Mercy as she passes; and harden not your hearts while it is called to-day, but come at once, come boldly to the throne of grace, confessing your sins, and have your name enrolled among the children of God, live the life of a true Christian and you shall reap a glorious immortality.

ELI STOFER.

The Sabbath Day.

Remember the Sabbath-day to keep it holy. Ex. 20: 8. I was in the Spirit on the Lord's day. Rev. 1: 10.

"Reader, I know not who or what thou art, but may the Lord of grace bless this meditation to thy soul. Perhaps thou art a careless sinner who to this day hast trifled with Sabbaths. Oh do not profane the Lord's day any more; but if thou hast any concern for thy soul attend upon his worship, and seek to be in the spirit on this day, then wilt thou see and feel thy malady. Look to Jesus for pardon, and Sabbath-days will become precious to thy soul. Perhaps thou art a self-righteous Pharisee, punctual in outward services; so far it is praiseworthy; but awful is thy mistake if thou make any outward services ground to thy acceptance; especially as the language of the day is, In the Lord have I righteousness and strength, and so wilt thou say if in the spirit. Or thou mayest have been a splendid professor, but now a grievous backslider, Oh, mayest thou be 'in the spirit on the Lord's day.' then wilt thou look to God for pardon, to Jesus for fresh sprinkling of blood, and to the Holy Spirit for his quickening influence.

If thou art a believer under sharp trials, mayest thou be in the Spirit;

then when tribulations abound, consolation will abound also. If thou art a believer walking close with God, rich in knowledge and experience thou wilt wish to be in the Spirit that grace may be manifested, Jesus more loved and his name more honored.

Reader, whatsoever thou art, whether master or servant, parent or child, if thou wishest to be in the Spirit and wouldst have thy temporal and spiritual concerns prosper, make conscience of keeping the Sabbath-day Holy."

We should be a light to the world; we should do nothing that is not in accordance with the word of God, nor that is a stumbling-block to the world; therefore we should perform no labor on the Sabbath-day. If we are not permitted to work on the Sabbath-day we should do no business on that day. There are some who when they want a man to work for them will wait until Sabbath, expecting perhaps to see him at meeting and there ask him. Is this in accordance with the word of God? We are commanded to rest on the Sabbath-day. The word tells us that we shall be a light unto the world, that they may see our good works, and glorify the Father which is in heaven. From your brother and fellow pilgrim.

Locke, Ind.

A. A. H.

Elijah at the Brook.

We can picture Elijah sitting by that brook. Famine stalks through the land; the streams are all drying up, but not only so, his own brook is gradually diminishing also. Day by day he watches its waters lessening; and now the last faint trickling has ceased. We can imagine his increasing anxiety, his dark forebodings. What shall I do? Must I perish in this desert place? Hath God forgotten to be gracious? Are his mercies clean gone forever? No; God hath not forgotten this solitary one. He who called thee to that brook will not fail when its springs are dried up. "As thy day, so shall thy strength be." Not before thy day, not beyond thy day, but "as thy day." When the last faint stream that is to refresh thy strength is gone, then, at the needed moment, "God shall help thee, and that right early." Just at the last draught, God appears—"Arise, get thee to Zarephath." "Man's extremity is

God's opportunity." When Cherith is dried up, then shall Zarephath be opened. Then, Christian, banish all thy dark forebodings. Ask not what to-morrow will be. To-morrow's need will bring with it to-morrow's God. Trust and be still. Though a host like Pharaoh's be behind thee, though the floods of the Red Sea be before thee, stand still. Thy God is with thee. He will part that sea. He will vanquish that foe. He will make the floods a wall on the right and on the left to protect thee. Listen to his voice: "Fear thou not for I am with thee; be not dismayed, for I am thy God!" "I will never leave thee nor forsake thee."

WHITFIELD.

For the Herald of Truth.

Idle Talk.

"I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 13: 36.

Dear readers of the Herald, let us examine ourselves and see if we do not use too many idle words, especially when we meet with the children of the world, for we can read in God's Holy Word, that "he that gathereth not with me, scattereth." Do idle words have a tendency to gather? or do they not rather scatter? The people of the world are often led to doubt the sincerity of Christian professors, especially when they hear them make use of idle and vain expressions, such as are used by the worldly people. In Matthew 12: 34, we read: "For out of the abundance of the heart the mouth speaketh."

From this we plainly see that idle and vain laughter and conversation does not belong to or become a true Christian. Hence, dear reader, let us try, with God's assistance to avoid all these things which are unbecoming to a child of God, and let our light so shine that those who are in darkness may see our light, and be led from darkness to God's marvelous light. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Jas. 1: 26. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Paul says, "Let your conversation be as it becometh the gospel of Christ." "Let your conversation be without covetousness." "Be ye holy in all manner of conversation." By these Scriptures we

learn that our conversation should be chaste and holy, thereby setting an example for those with whom we associate.

NOAH S. METZLER.

Love.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits:
Love is the sweet sunshine
That warms into life,
For only in darkness
Grow hatred and strife.

For the Herald of Truth.

Pride.

Friendly readers, pride is one of the greatest evils in our land. Through its influence Lucifer was cast out of heaven: Adam and Eve were driven out of Paradise, and the whole human family fell under sin and condemnation. God resisteth the proud, but giveth grace to the humble. Jas. 4: 6. The lust of the eyes, and the pride of life, is not of the Father, but of the world. 1 Jn. 2: 16. The Lord said unto Moses, Say unto the children, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb.

The whole human family were in a lost condition. But God promised a redeemer of the woman's seed who should bruise the serpent's head. The promised Messiah did come, and suffered and died that we might live. The jailer said, what must I do to be saved; and they (Paul and Silas) said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house; and he and all his house were baptized straightway. There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. Rom. 8: 1. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ezek. 36: 25-37.

BENJAMIN LEGRON.

Children's Department.

The Eyes of the Lord.

The eyes of the Lord are in every place, beholding the evil and the good. Prov. 15: 3.

Dear children, have you ever once thought, that God, whose dwelling-place is in heaven, and of whom your parents and Sunday-school teachers have no doubt frequently told you a great deal, is not only an Almighty being, but is an all-knowing and an all-seeing God, who sees and knows all things that we think, say or do. Before the eyes of God all things are open and uncovered, and nothing can be done in secret that is not known to him, as we may learn from the words of the wise man Solomon, above quoted, "The eyes of the Lord are in every place, beholding the evil and the good."

Therefore, beloved children, keep this continually in your minds that the eyes of the Lord are always upon you, and that the great God in heaven sees all we do, and knows all things that we think, and there is no place we can go to be hid from his eyes; therefore we should eagerly strive to avoid doing anything that we would be ashamed to do before men, or to think anything that we would be ashamed to speak openly.

I will here relate a little incident of a little brother and sister, Jacob and Anna who once had to remain at home alone. Jacob said to Anna, "Come, let us go in the house and look for something good to eat." Anna said, "If you can take me to a place where no one can see us, I will go with you." "Well then," said Jacob, "Come, let us go into the milk room; there we will eat a dish of sweet cream." Anna replied, "Yes, but there we will be seen by the neighbor who is splitting wood on the street." "Then come with me in the kitchen," said Jacob, "and in the chest is a jar of honey; in this we will dip our bread." But Anna said, "The neighbor who sits at the window spinning can look in and see us." "We will then go down in the cellar and eat apples," said Jacob, "for there it is so dark that certainly no one can see us." Anna replied, saying, "O, my dear brother Jacob, do you really think that in the cellar no one could see us? Do you not know that there are eyes above which can see through the walls into the dark?" Jacob, alarmed, said "You are right, dear sister, God will see us there also, where the eyes of no man can see us. We will do nothing wrong there."

Now my little readers, let this be strongly impressed in every one of your minds, that the eyes of God can see through any wall and behold your actions, thereby you may be kept from doing many wicked things; and when you are tempted to do something which your parents have forbidden you to do, you can say with little Jacob, "Even if no person sees us, yet will God see

us, and we will do nothing wrong there." Remember, the first command with promise to us is to "honor father and mother," and hence we must manifest our love to them, by a childlike obedience in all things they command us. But if we are disobedient, and do not do this, we are not only disobedient to our parents, but unto God also, who has given this commandment, and since he can behold all things, and knows all things, he sees and knows all our ways and actions, and he will once reward us, whether it be good or bad. Of which I will perhaps write in the next number. MARTIN.

Speak Kind Words.

Have you any little sisters or brothers? Do you love them? Then, take care never to speak an unkind word to them. If you should do so, you may be sorry for it when they are laid in the grave, as you will learn from a little story we will now tell you.

Ellen and Jane were sisters. They lived in a nice house which had a long garden to it, like those of other houses near.

Ellen was ten years old, and Jane five. Ellen loved Jane, and in most things set her a good example. The eldest child in a family should be a pattern to all the rest.

Ellen was a busy little girl, and tried to help her mother in many ways. There were little things she could do, which saved her mother's time. She could use her needle very nicely, and could be trusted to go to the shops. She used to rock her baby brother to sleep in the cradle, and nurse and kiss him when he cried. Then she could read and write, and learn her lessons quite well. Some people said she was a clever little girl.

We think Ellen wished to be a good and kind girl; but she had one fault. She often spoke in a hasty way, and used words that were not kind or proper. Her mother had often spoken to her about this bad habit; but she was no better for all that was said to her.

One day Ellen went to play in the garden by herself. Her sister Jane was ill, and was lying on a pillow in the front room. As Ellen was at play, a lady in the next garden gave her a large, rosy apple. She ran with it into the house, and with much joy called out, "Look, Jane, what a nice red apple I have got. Did you ever see such a fine one?"

Jane turned slowly on her pillow, and held out her little hands, and said, "Please let me have it, Ellen. My lips are so dry, I should so like a bit of it."

Now Ellen knew that her little sister was too ill to go into the garden to get an apple from the lady. She might have given her the one she had, with a loving smile. But she spoke in haste. In a sharp way she made this unkind reply: "No, I want it myself. I will keep it till my cousin comes to play with me." As soon as she had said these words, she felt she had spoken what was unkind. But still she kept the apple to herself.

Little Jane turned with a sad look away, and tears fell fast on the pillow.

That night the poor child was much worse. Her mother sat by the side of her bed till daylight the next day. When the doctor came, it was soon found that Jane was so ill that she would not live long.

As she lay on her bed, she was so gentle and meek that everyone who saw her could not but love her. She often put her hands up, and prayed to God. "I do love Jesus," she said to her mother. "Oh, I like to think about those kind words, 'Suffer the little children to come unto me'; and I love them that love me, and those that seek me early shall find me."

Her mother knelt by her bed-side, and cried to God to spare her child; but if it were his will that she should die, that Jesus the kind Shepherd would take the dear lamb to heaven.

When Ellen saw the pale face of Jane, she was very sad. How glad she would then have been to have given her the apple; but it was too late. Jane could not then eat any of it, nor would it have been good for her.

The next day, Jane was not able to speak, or see, or hear. Her eyes were quite closed; and in a few hours she died.

How did Ellen feel now? "Oh," she said, "if dear Jane could come back to life, I would never speak an unkind word to her again. I would never refuse her anything." Then she kissed the cold face, and sobbed aloud. "Oh, if I only knew that she forgave me. Oh, dear Jane, I know you did love me, but I have been very unkind."

Ellen's mother heard her words and saw her tears. She called her to come to her, when she said, "My dear child, you now find what sorrow we bring on our hearts when we do not speak or act kindly. I am glad to see you weep, as it makes me hope that you are sorry for what you did."

"Oh, mother," said Ellen, "I wish I could tell dear Jane how sorry I am for my unkind words."

"That cannot be," said her mother. "She will not return to us, but we shall go to her. May you from this time learn to speak only words of truth and love. Pray to God to give you the Holy Spirit, that you may be like Jesus, who was meek and lowly in heart. And as you say you are sorry for what you have said and done, may you through faith in him find mercy."—*Am. Tract Soc. Tr.*

FOOD FOR THE LAMBS.

Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be bad.

Ecc. 12: 13, 14.

Miscellany.

"Love worketh no ill!" let it freely flow, Let its gleam be cast wherever you go, The work may seem fruitless and vain while here, But when at the throne of God you appear, And hear from a voice full of love, "Well done," You'll see what a glorious crown you have won.

For the Herald of Truth.

The Rocky Mountain Locust.

This destructive insect has now almost disappeared from this part of the country. After having devoured everything green and juicy, with the exception of wild grass even that being partly eaten up. With this exception the earth is now as bare as in January. Not only all vegetables, but underbrush, grapes, young orchards are not only stripped of their foliage but even the bark is peeled off. Nurseries with all their evergreens are ruined; young hedge fences shared the same fate. I verily do not think there will be one bushel of grain harvested in Cass Co., this year, nor a ton of timothy or clover hay, for I do not suppose there is a spear left alive. The corn crop being almost a total failure last year, and every vegetable destroyed that was planted last spring, the famine has increased to an alarming extent; and were it not for the benevolent people of other parts of America who are still willing to east their bread upon the waters, and give a portion, seven or eight hundred families would be in a state of starvation.

Provisions are now speedily arriving and being distributed among the destitute; many families have gone North and East to avoid the famine. Under favorable circumstances aid will still be needed for at least three months. Corn planting is now going on a second time, so late in the season, it may probably fail, should this be the case many families will be obliged to leave, to seek shelter in other parts. No person who has not been an eye witness to this destructive insect, can form any idea of its great ravages. I know of no more lively picture than we find given by the prophet Joel 2: 3. "The land is like the garden of Eden before them, and behind them a desolate wilderness." "For a nation has come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion; he hath laid my vine waste, and barked my fig trees: he hath made it clean bare, and cast it away; the branches thereof are made white." Joel 1: 6, 7. Yet with all this great destruction of the vegetable kingdom, it is surprising to see the lust of the eye and the pride and vanity manifested in a land of shadows, and a world of painted outsides, where nonsense and frippery still prevail.

Relief committees are appointed in every part of the county to distribute the donated provisions, as every one has need. The supposition may generally be throughout

the Eastern churches, that we should solicit aid from our brethren, because our crops have been a total failure thus far for this season (as was the case in Kansas some years ago), but I do not feel willing to burden our friends and brethren beyond that already loaded upon them by that Herulian task, the Russian Emigration, which I have seen repeated in the Herald until I am wearied to read in every number thus far, and still much more aid will be required to bring our brethren, as an offering unto the Lord, out of the land of oppression into the land of liberty of conscience, which is our duty. I have no doubt but God is paving the way for some remarkable purpose not now seen by the churches of the non-resistant doctrine. All those things are now working together for our good. Let us then not say with the unbelieving, What shall we eat, What shall we drink, or wherewith shall we be clothed? but seek first the kingdom of God and his righteousness and all those things shall be added unto us. If all the people would turn to fasting and prayer as described by the prophet Joel, "Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness; and repenteth him of the evil." Joel 2: 12, 13.

The mass of the people do not comprehend this as being a chastisement from the hand of God; consequently there is but little repenting. Should the people feel this as a reproof from the Almighty, and unite in fasting as did the inhabitants of Nineveh, then would the Lord be jealous for his land and pity his people; yea, the Lord would answer, and say unto his people, "Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen." Joel 2: 19. Let us behold the threatenings in the law of Moses: "It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his Statutes, then all those curses shall come upon thee. Thou shalt carry much seed out into thy field, and shalt gather but little in; for the locust shall consume it." Not only has this been literally fulfilled, but even beyond: for we have sown abundance on our fields and behold, we gather nothing in this season. Great numbers of cattle have died during the winter and spring, and thousands have been driven to other parts to avoid starvation.

In a few days the last of these destructive insects will leave this part of the county. They are going in a north-west direction, like flakes of snow. Should they come down before reaching their native home, thousands of hearts will be filled with sorrow and mourning. The land before them may be as the garden of Eden, but behind them a desolate wilderness. JACOB C. KENAGY.

East Lynn, Mo.

Terrible Fire.

I will give an account of a fire which occurred in the vicinity of Harleysville, Montgomery Co., Pa., on Friday, April 29th, 1875. At 5 P. M., the barn of Philip R. Shelly already loaded upon them by that Herulian task, the Russian Emigration, which I have seen repeated in the Herald until I am wearied to read in every number thus far, and still much more aid will be required to bring our brethren, as an offering unto the Lord, out of the land of oppression into the land of liberty of conscience, which is our duty. I have no doubt but God is paving the way for some remarkable purpose not now seen by the churches of the non-resistant doctrine. All those things are now working together for our good. Let us then not say with the unbelieving, What shall we eat, What shall we drink, or wherewith shall we be clothed? but seek first the kingdom of God and his righteousness and all those things shall be added unto us. If all the people would turn to fasting and prayer as described by the prophet Joel, "Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness; and repenteth him of the evil." Joel 2: 12, 13.

The high wind carried the burning shingles miles eastward, and set fire to the barn of Bro. Henry Oberholtzer, one half mile off. Bro. Oberholtzer was assisting at the fire at Shelly's, when his own barn was seen to be on fire, and before any one could get there it was a mass of flames, with all its contents, and all the stock, (except two horses which were from home,) 4 horses, 11 cows, two wagon-sheds, hog-pen with all the hogs, wood-house, and all the other buildings, and at last the house, were a sea of flames. Only a few articles were saved from the house. When Bro. Oberholtzer's wife discovered the fire, she hastened to the barn to rescue the stock, but the straw in the yard was all on fire, and she was obliged to flee for safety; she then hastened to ring the bell, but the second pull broke the rope. She then went with haste in the house to save her two children, one of which she took in her arms, and the other by the hand, and fled, like Lot's wife, to a neighbor Pre. Henry S. Stowers, where they yet are and will remain until they build a house. The loss falls heavily on him, as he had debts to meet, before this loss came. The brethren and neighbors sympathize with him, and assist him with many things, which encourage them.

Beloved brethren in the Lord, let us remain in the bond of love, and when one member suffers, all the members suffer with it; if so what a great light to the world we may become, that the world may see our works, and thereby glorify our Father in heaven, and that they may also have such love, as to become a light in the church. On the other hand, if we refuse to open our right hand in benevolence, we may exert a great influence against the conversion of the worldly people, as they can see no fruits of love; therefore let us be diligent to perform all good works, that thereby we may save ourselves and others while it is called to-day. Written out of love by an humble brother.

—The house of WILLIAM SCHWARTZ of Brainard, Minnesota was destroyed by fire just before Christmas last year. The fire originated by the careless handling of coal oil by a neighbor. Persons cannot be too careful in the use of coal oil.

Bad Habits.

For the Herald of Truth.

It is a bad habit to be always speaking ill of others, be they our friends or our enemies.

It is a bad habit to speak when you are not spoken to, and to answer before you are asked, when the conversation is carried on between other persons.

It is a very bad habit to begin to talk while some one else in the company is talking, or to begin to talk before the person with whom you are conversing gets through, with what he is engaged in saying.

It is a bad habit to be looking all over the house while in church, where the congregation is engaged in worship. It is very improper to whisper and talk and laugh during any part of the services, or to move from one place to another, if it can possibly be avoided; also to eat nuts, or apples in church and throw the shells or peelings on the floor.

It is a bad habit to chew tobacco in church and spit the juice on the floor to the annoyance of those who wish to kneel during prayer and worship God with a pure heart fervently.

It is a bad habit to whittle with your knife in company, or in the church, and it is an open shame, and entirely inexcusable in any one, to cut and disfigure the seat backs, or any other part of the building while service holds or at any other time.

It is a bad habit to clean your finger nails in church or in any company or to be arranging your dress &c., while others are engaged in the worship of God.

It is a very bad habit to sleep in church. Let all things be done decently and in order and to edification and instruction so that God may be glorified and souls led to Christ.

B.

Courage in Death.

The venerable POLYCARP, when brought to the stake, desired to stand untied. "Let me alone," said he, "for he that gave me strength to come to the fire, will give me patience to endure the flame without being tied."

IGNATIUS being led from Syria to Rome to be torn of wild beasts, expressed his fear lest it should happen to him as to some others, that the lions out of a kind of reverence would not touch him. He often wished that their appetites might be sharpened to dispatch him; "for," said he, "the lions' teeth are but like a mill, which, though it bruisteth, yet wasteth not the good wheat, only prepares and fits it to be made pure bread. Let me be broken by them, so that I may be made fit for heaven."

—Real happiness is to be found in God only, salvation is to be obtained only in and through his son Jesus. He that defereth his salvation, tempts the Almighty to swear in his wrath that he shall not enter into his rest.

Praise the Lord.

"How sweet to bless the Lord,
And in his praises join,
With saints his goodness to record,
And sing his power divine."

These seasons of delight,
The dawn of glory seen,
Like rays of pure celestial light,
Which on our spirits lean.

O blest assurance this,
Bright morn of heavenly day,
Sweet foretaste of eternal bliss,
That cheers the pilgrim's way.

Thus may our joys increase,
Our love more ardent grow;
While rich supplies of Jesus' grace,
Refresh our souls below."

—Every plant differs from another, in its size, structure, form, flowers, leaves, fruits, mode of propagation, color, medicinal virtues, nutritious qualities, internal vessels, and the odors it inhales. They are of all sizes, from the microscopic mushroom, invisible to the naked eye, to the sturdy oak and the cedar of Lebanon, and from the slender willow to the banian tree, under whose shade seven thousand persons may find ample room to repose. A thousand different shades of color distinguish the different species. Every one wears its peculiar livery, and is distinguished by its own native hues. Some grow upright, others creep along in a serpentine form. Some flourish for ages, others wither and decay in a few months; some spring up in moist, others in dry soils; some turn towards the sun, others shrink and contract when we approach them. Of all the hundred thousand millions of plants, trees, herbs, and flowers, with which our globe is variegated, there are not, perhaps, two individuals precisely alike, in every point of view in which they may be contemplated. Such is the wonderful and infinite diversity with which the Creator has adorned the vegetable kingdom. "The earth is the Lord's, and the fulness thereof"; the world, and they that dwell therein."

—The reports of a terrible earthquake in South America on the 18th of May, have been confirmed. The destruction was greatest on the Venezuelan frontier. In Circuta every wall in the city was levelled, burying in a moment 8,000 souls, out of a population of 10,000. Many have since died from the injuries received. Bands of robbers were busy murdering and plundering. Much property was burned by fire. All who were not killed and were able, fled to a place of safety and encamped. There have been light shocks every day since at Maracaibo.

RABBI ELIEZER said, "Turn to God *one day before your death*," His disciples said, "How can a man know the day of his death?" He answered them, "Therefore you should turn to God to-day, perhaps you may die to-morrow; thus every day will be employed in returning."

—THE BIBLE IN RUSSIA.—The demand for Bibles in Russia is greater, missionaries write, than can be supplied. An edition of

10,000 New Testaments have been disposed of within a recent period. About 27,000 copies of the Finnish Bible have been circulated by the British and Foreign Bible Society within the past year.

COLONIZATION OF PALESTINE.—Sir Moses Montefiore, the venerable advocate of the Jews, has issued a circular letter strongly urging the colonization of Palestine by Jews, and the encouragement of Jewish agriculturists and mechanics. Palestine, it is claimed, could be made the center of industry and learning for the East.

Let God be your end, Christ your way, and the Holy Spirit your guide,

Religion would have no enemies, if it was not an enemy to vice.

Russian Aid.

Moses H. Yoder	\$1.00.
Abraham Metz	1.00.
M. W. Shenk	1.00.
From Church in Bowne, Kent Co., Mich., by H. Beutler	10.50.
Henry Christopel and wife	5.00.
C. stoener	2.50.
John Loucks	7.50.
Jacob Smith	10.00.

Married.

On the 17th of June, 1875, at the residence of the bride's parents, in Line Lexington, Bucks Co., Pa., H. W. GROSS, of Etna, Pa., and S. LIZZIE FUNK of the first mentioned place.

Oh may this pair increasing find
Substantial pleasures of the mind;
Happy together may they be
And both united, Lord, to thee.
So may they live as truly one;
And when their work on earth is done,
Rise hand in hand to heaven and share
The joys of love forever there.

June 22nd, in Pickering, Ontario, at the residence of the bride's uncle, M. C. FRETZ, by E. BOSWORTH, GLEASON ESN THOMAS, to ELIZABETH WENGER, both of Pickering.

"O, may they live as truly one,
And end their union as begun;
Though grief should come and joy should fail,
Let peace and harmony prevail.

Died.

June 11th, in Landisville, Lancaster Co., Pa., my Grandmother — aged 68 years, 10 months and 1 day. She was a faithful member of the church for many years. Her faith in Jesus gave her a desire to depart and be with him. Services were held on the funeral occasion by John Landis and Christian Herr, from Rev. 7: 16, 17. Farewell, Grandmother, God has called thee home to dwell with Christ above;
Where no pain nor sickness enter,
And where all is joy and love.

LIZZIE MILLER.

On the 16th, of June, in Elkhart, of measles, LUDWIG, daughter of Widow John DEANER, aged about five years. The little girl had been rather a sickly child, and after her father's death about fifteen months ago, she talked a great deal

about dying and with perfect composure she desired that after her death they should get the same hearse that bore her father's body to the last resting place, and lay her beside him in her grave. She has gone to the Savior's bosom, to rest with the lambs of his flock.

May 30th, at Arcadia, Hamilton Co., Ind., MARY KAUFFMAN, wife of Christian KAUFFMAN, aged 82 years, and 6 months. Funeral remarks by Elias Caylor, from John 5: 28, 29.

June 6th in Branch Co., Mich., SARAH ANN BEERY, wife of Geo. Beery, aged 27 years, and 19 days. She leaves a husband and two children to mourn their loss. Buried at Pleasant Hill Graveyard. A few days previous to her death, she felt the need of a Savior, and desired a minister to visit her. She was received as a sister in the visible church, and we hope she is now in the church triumphant, where trials and sorrows are not known. Services on the funeral occasion were held by C. D. Beery, and Peter Long.

June 6th, in Locke, Elkhart Co., Ind., JOHN A. son of John A., and Esther WALKER, aged 1 year, 4 months and 16 days. Services by H. Shaum, J. F. Funk, and J. M. Culbertson, from 1 Chron. 29: 25.

June 18th, near Mt. Clinton, Rockingham Co., Va., Bro. GAUREL HEATWOLE, at the advanced age of 85 years, 2 months and 22 days. Buried in Weaver's burying-ground, where appropriate remarks were made by Jacob Driver, and Abm. Shenk, from the 23rd Psalm. Bro. Heatwole was a faithful member of the church, and a good friend to the poor. He leaves eight children, seventy-four grandchildren, and eighty-five great-grandchildren to mourn their loss.

Feb. 16th, in Waterloo Co., Ont., of nerve and Kidney disease after intense suffering for over one year, — wife of John BEAR SR., aged 62 years, 10 months and 2 days. Funeral services were conducted by John McNeely in English from Luke 3: 22-24, and Joseph Hoge in German, from the words, "I know that my Redeemer liveth."

February 27th, near Montevello, Vernon Co., Mo., of Lung fever, FRANKIE, infant son of C. M. and Rebecca YODER, aged 1 year, 3 months and 10 days. The dear little babe that was just beginning to burst forth in loveliness, too lovely to bloom on earth, has been transplanted to the paradise above, there to bloom in eternal beauty, no more to droop and die.

June 9th, in East Donegal Twp., Lancaster Co., Pa., after a short illness, BENJAMIN EBERSOLE, aged 68 years, 1 month and 20 days. Funeral on the 11th, Text, Rom. 6: 25. A large concourse of relatives, friends and neighbors paid him the last tribute of respect.

June 11th, in Spring Garden, Lancaster Co., Pa., SOPHIA SUMMAN, aged 69 years, 10 months and 5 days. Funeral on the 14th, Text, Heb. 9: 27, 28.

June 12th, near Bird-in-Hand, Lancaster Co., Pa., after long suffering of Cancer, Bro. DAVID LANDIS, aged 66 years, 7 months 13 days. Funeral the 15th, Text, Psalm 34: 19.

June 13th, near Mount Hope, Lancaster Co., Pa., MOSES OBER, aged 75 years and 8 months. Funeral the 16th, Text, 2 Cor. 5: 10.

June 15th, in Bayre Twp., Lancaster Co., Pa., HEINRICH REHR, aged 45 years, 7 months. Funeral the 18th, Text, John 5: 25.

June 24th, near Marietta, Lancaster Co., Pa., Sister MAGDALENA SHENK, wife of Pre. Henry Shenk aged 58 years and 2 months. Sister Shenk was consumptive. She was able to go from home when fair weather. The last few days she sank rapidly, she died trusting in Jesus. May God comfort Bro. Shenk in his bereavement. Peace to her ashes.

June 25th, in Sporting Hill, Lancaster Co., Pa., WALTON K. son of E. S. BALMERO, aged 1 year, 6 months and 7 days. Funeral the 27th, Text, Phil. 1: 21.

April 14th, in Mount Joy, Lancaster Co., Pa., BENJAMIN DELLINGER, aged 46 years, 3 months and 18 days. He leaves a wife and a large circle of friends to mourn his death.

April 17th, in Landisville, Lancaster Co., Pa., Sister BERNARD SWANN, widow, aged 84 years, 4 months and 28 days. Sister Swann led a pious life. She was of a quiet disposition, and humble mind. May others imitate her. Peace to her ashes. Funeral April 20th, Text, Rev. 14: 12, 13.

April 18th, near Millersville, Lancaster Co., Pa., Bro. ABRAHAM FUNK, aged 50 years and 22 days. Bro. Funk leaves a wife and one son to mourn his death. Funeral the 21st, Text, Heb. 9: 27, 28.

April 24th, near Mount Joy, Lancaster Co., Pa., CHARLOTTE, daughter of Henry and Catharine SNELLY, aged 4 years, 2 months and 8 days. Funeral the 26th, Text, Acts 10: 42, 43. This dear little girl and her little brother set fire to corn stubble, her clothes caught fire burning so severely that she died after 17 hours suffering. The bereft and deeply afflicted parents have the deepest sympathy of their friends and neighbors. May God comfort them.

May 15th, in Pennville, Lancaster Co., Pa., SAM'L L. SHIRK, aged 72 years, 8 months and 26 days. Funeral the 18th. Buried at Landis Valley Meeting House.

May 29th, at Sporting Hill, Lancaster Co., Pa., Sister widow ANNA HERSHEY, aged 77 years, 3 months and 16 days. Sister Hershey was a consistent member of our church; she was acquainted with affliction. She suffered much the last few months of her life.

March 26th, in Sporting Hill, Lancaster Co., Pa., IRWIN M. ESHELMAN, aged 8 months and 26 days.

March 29th, near Mount Joy, Lancaster Co., Pa., ANOS K. PHILLIPS, infant son of John M. and Maria Phillips, aged 1 year, 1 month and 4 days. Text, Gal. 3: 26. The death of little children should cause parents to lead a Godly life.

April 1st, near Marietta, Lancaster Co., Pa., ANNA MARY WENGER, aged 5 months and 4 days. Funeral on Sunday, April 4th, Text, Rom. 8: 12-17. When little children die, we can hope and believe that they are forever happy.

April 7th, near Landisville, Lancaster Co., Pa., Sister ADALINE K. NEWCOMER, wife of C. H. Newcomer, aged 33 years, 2 months and 9 days. Funeral on Saturday the 10th, Text, Psalm 34: 17-19. Sister Newcomer lingered several years with Consumption. She dedicated herself to God a short time before her death, she felt a desire to die; she trusted in God. Peace to her ashes!

April 11th, in Brunnerville, Lancaster Co., Pa., Bro. JOSEPH BRUBACHER, Sen., aged 89 years, 6 months and 18 days. Funeral the 14th, Text, Psalm 39: 4-7. Bro. Brubacher was a consistent member of our church. The evening of his life was wholly devoted to the worship of God. He lived to see his descendants to the fourth generation. Peace to his ashes.

April 12th, in Lancaster City, Lancaster Co., Pa., ALBERT BAUER, aged 12 years, 1 month and 22 days. This boy was killed by falling off from the cars, the cars passing over him and cut his body in twain. A sad and solemn call.

June 7th, near Centerville, Cumberland Co., Pa., of Dropsy, Bro. SAMUEL COCKLEY, in the 90th year of his life. Buried the 10th, followed by a large concourse of friends and relatives.

June 9th, in Juniata Co., Pa., Sister JEMIMA J. GINGRICH, wife of Henry Gingerich, aged 42 years. She was sick only about six hours. She leaves a deeply afflicted husband and seven children to mourn their loss. Discourses by the brethren, Samuel Winey, John Snyder, and Thomas Graybill, from Gen. 35: 16-20. June 16th, in Juniata Co., Pa., of the infirmities of age, CONRAD ZELMER, at the advanced age of 90 years, 2 months and 8 days. Buried the

18th at Pine Grove, on which occasion remarks were made by William Graybill, from Rev. 20: 6. June 26th, in Hatfield Twp., Montgomery Co., Pa., of the infirmities of age, BISH JACOB CURT, in the 76th year of his age. He had been married 45 years, and was the father of two daughters and five sons, three of whom were called away before him. He was a preacher in the Mennonite church 37 years; he filled his position faithfully, and was always ready to lend a helping hand to the needy. During the excitement occasioned by the breaking out of the late war, when demands were made which the non-resistant could not comply with, he hastened, with several of his brethren, to Harrisburg, and his earnest pleading and humble deportment added a great deal to the accomplishment of his purpose. On the 29th, his remains were buried in the Plains Mennonite burying-ground, followed by a large concourse of friends and relatives, upon which occasion Bro. John Hunsberger preached at the house, and Bros., Isaac Moyer, and Samuel Godshalk at the meeting-house, from Heb. 13: 7. "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation."

Letters Received.

C S Plank.

MONEY LETTERS.

A—Mrs. Dr. Allen.

B—Moses Bowman, John Bixler, Jos Burohy, Jos J Buntreger, Jacob Beecher, George Beller, H B Bowman, John Buehner, Jonathan Buddoff, S Baechler, Anna Beasars.

C—Jonas Christopel, Josiah Culp, Martin Conrad.

D—Magdalena L Detweiler.

E—Samuel Eberly, Elisabeth Eash, Christian Eicher, Benn Eicher, Samuel M Eberly, Sam'l Eberly, Annie H Esheleman, Henry Erb, Joseph Esheleman.

F—Mrs. Jacob Fritz, Henry Frank, Henry Frick.

G—John Gingrich, N B Grubb, Thos. Graybill, H—Abr. Herr, John Hege, Samuel Z Hunsberger, Isaac J Hartzler, Jos Hertzler, David Hilly, C B Hoover, Noah G Hershey.

K—Byron King, Samuel Kinsey, Wm Kite, Isaac Kilmer, Sarah J Kessler, John H Krupp, David Keim, Eli Kauffman, Moses M Kauffman.

L—Jos Litweiler, Enos B Loux, Lizzie E Landis, John Loewen, John B Louis.

M—David Martin, Jeff Miller, Jacob Martin, Jonas K Moyer, E L Manley, E Miller, Albert, hahn Metz, Geo. Miller, H A Mumaw, Moses Martin, Lizzie Miller.

N—Philip Nice, John S Nissley.

P—Ephraim Prowant.

R—Christian Rieheuer, Mary Rodgap, John Ruvenacht, Daniel Roth, Ann Kisser, Jacob E Runt.

S—Joseph Stauffer, Anna Shupe, Christian Stauffer, Wm Schwartz, Joseph Stueky, Henry Stauffer, Susanna Sanders, Christian Schlager, I & P Smith, Peter Schantz, Jonathan Sharp, D W Smith, M W Shenk, David Spangler, John Simmons, Joseph Stauffer, Jacob G Snyder, Jacob G Stauffer, Elias Snyder, H S Synema, Joseph Schertz, Samuel Sellers, Philip Syders, Joseph Stueky, M Smellzer, Jacob Smith, Benjamin Stoltz, Abm. Strickler, D B Stutzman, Nobertus Sproll.

T—Jephtha Troyer.

W—Anna M Z Weber, Joseph Wenger, Chr. Wenger, Jephtha Wyse, E J Waser, Charles A. Woolly, Henry Wenger, John Widman.

Y—Reuben Yoder, David D Yoder, Idolo Yoder C Yurly.

Z—J S Zook, J W Zook.

a similar signification. These derivatives, however, are not always used to signify the same thing; that is, the same word has other significations, just the same as the word *doop* is used, aside from its primary signification, to mean sauce, a condiment used at table.

The word *doopen* as we remarked in our former article according to our Holland Dictionary means to dip, plunge; and also to baptize, christen, and to give one a nickname. The words *dooper* and *dooping* have similar definitions. Now we do not suppose that any intelligent person would claim, that the first two definitions given, in a general sense, had reference to the performance of the rite of baptism. When we put our pen in the ink we would say, in our language, we dip (Dutch, *doopen*) our pen in the ink; we might also plunge it in; some men do. Joseph's brethren dipped (*Doopen*) the coat of many colors into the blood of a kid, Gen. 37: 31. Aaron the High Priest, in the sin offering, took the blood which his sons brought to him and dipped (*doopte*) his fingers into it, and put it on the horns of the altar, Lev. 9: 9. Boaz invited Ruth to come "and eat of the bread and dip (*doop*) the morsel in the vinegar," Ruth 2: 14. Dives prayed that Lazarus might dip (*doop*) the tip of his finger in water, &c., Luke 16: 24. So also the word *plunge* is used in speaking of many other things besides baptism by immersion, in the ordinary transactions of life.

From the foregoing remarks we think it appears plain that, though the word *doopen* means baptism, and *doopen* means dip, and *dooper*, *dipper*, and *dooping*, dipping, it cannot be shown that *doopen* means immersion, or that *doopen* means to immerse, or that *dooper* means an immerser. For if *dooper* means to dip, it means just as much to christen or sprinkle, and if *d-ooper* means a dipper, and a plunger, it means just as much, a tin ladle to dip water with, and a diver who explores the bottom of the sea, as it does a baptizer.

Now then our friend reasons in this wise, "If *doopen* means to dip and *dooper* means dipper, it follows that *doopen* means dipping, or baptism, if you please, the radical or original meaning of which is dipping, as is confirmed by our best lexicographers. Then we will have but one dipping, baptism, in water, pleasing to God."

The word *doopen*, however, as given by our Dutch Lexicographer, signifies simply baptism, and we have shown above that baptism, according to the word of God, means effusion, and *doopen* and *dooper* in their primary sense, have no reference to baptism, how then can we arrive at the conclusion, given by our friend, *one dipping*, baptism, in water.

We agree with our friend in one point, and that is this, where he says, "What Menno Simon said, does not make a particle of difference to us, as we do not base our faith on the opinions of men, but on the word of God;" and yet we wish Menno Simon to have the advantage of a fair representation

in the light of God's word, and if his word is to be the standard, we must, also from his word, learn the meaning of baptism, and not take the opinions of lexicographers, regardless of what the word teaches us. Menno Simon speaks of *one baptism in the water*. He says nothing about dipping, or immersing, and when he is made to say that there is no other baptism besides dipping in water, or only one dipping in the water that is acceptable to God, it is holding up the man in an unfair light, and not giving him the advantage of an impartial hearing.

If we look upon the question with unbiased minds we need not conclude at all that Menno Simon gave an inference in favor of immersion, any more than John did when he baptized with water in the Jordan. This of course will be looked upon by immersionists as a strange assertion, but God's word is our authority, and we believe that Menno taught and practiced baptism just as our church now, in many instances does, and as we believe it to have been done in the days of Christ and the apostles; that the baptizer and the subject both went into the water and that the candidate for baptism was there baptized with water. In this sense the words are expressive and clear, he used no wrong words, he meant just what he said; and that he never was immersed, neither practiced immersion may be plainly perceived from the following passages from his own writings:

"Are you a sincere Christian, born of God? Then why do you dread baptism, which is among the least that God commanded you? It has always been a difficult and important command to love your enemy; to do good to those who hate you; to pray in spirit and in truth for those who persecute you; to crucify your wicked and ungodly flesh, with its impure lusts and desires; to subdue your arrogant pride; your avariciousness; your offensive unchastity; your bloody hatred; your eating and drinking to excess; to renounce your accursed idolatry; to desist from your envious revilings; to curb your slanderous tongue; to govern your heart and flesh; to love and fear with all your heart your Lord and God, your Creator and Redeemer; and in all things to submit to his holy word, and serve your neighbor in sincere and unfeigned love, with all your powers, with all your possessions, with your counsel, with your labor, yea, if required with your death and blood; with a sincere heart to suffer misery; to disdain, and the oppressive cross of Christ for the Lord's word; and to confess Christ Jesus before lords and princes, in prison and bonds, by words and deeds, unto death.

We think that these and the like commands, are more painful and difficult to persevere in, which is naturally so prone to follow its own way, than to have a handful of water applied; and a sincere Christian must at all times be ready to do all this; if not, he is not born of God; for the regenerated are of one mind with Christ Jesus."

"How any one who is so unbelieving and

rebellious, that he refuses God a handful of water, can conform himself to love his enemies, mortify his flesh to the service of his neighbor, and to take up the cross of Christ, I will leave the serious reader to reflect upon, in the fear of God." J. F. FUNK.

Our unwillingness to die that we may possess the Saints' Rest.

We linger, like Lot in Sodom, till "the Lord being merciful unto us," doth pluck us away against our will. I confess that death, of itself, is not desirable; but the soul's rest with God is, to which death is the common passage. Because we are apt to make light of this sin, let me set before you its nature and remedy in a variety of considerations.

It has in it much *infidelity*. If we did verily believe that the promise of this glory is the word of God, and that God truly means as he speaks, and is fully resolved to make it good; if we did verily believe that there is indeed such blessedness prepared for believers, surely we should be as impatient of living as we are now fearful of dying, and should think every day a year till our last day should come. Is it possible that we can truly believe that death will remove us from misery to such glory, and yet be loth to die? If the doubts of our own interests in that glory make us fear, yet a true belief of the certainty and excellency of this rest would make us restless till our title to it be cleared. Though there is much faith and Christianity in our mouths, yet there is much infidelity and paganism in our hearts, which is the chief cause that we are so loth to die.

It is also much owing to the *coldness of our love*. If we love our friend, we love his company; his presence is comfortable, his absence is painful; when he comes to us, we entertain him with gladness; when he dies, we mourn, and usually over-mourn. To be separated from a faithful friend is like the rending of a member from our body. And would not our desires after God be such, if we really loved him? Nay, should it not be much more than such, as he is, above all friends, most lovely? May the Lord teach us to look closely to our hearts, and take heed of self-deceit in this point. Whatever we pretend, if we love either father, mother, husband, wife, child, friend, wealth, or life itself, more than Christ, we are yet "none of his" sincere disciples." When it comes to the trial, the question will not be, who hath preached most, or heard most, or talked most, but, who hath loved most. Christ will not take sermons, prayers, fastings, nor the "giving our goods," nor the "burning our bodies," instead of love. And do we love him, and yet care not how long we are from him? Was it such a joy to Jacob to see the face of Joseph in Egypt; and shall we be contented without the sight of Christ in glory, and yet say we love him? I dare not conclude that we have no love at all, when we are so loth to die; but I dare say, were our love more, we should die

more willingly. If this holy flame were thoroughly kindled in our breasts, we should cry out with David, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?"

By our unwillingness to die, it appears we are *little weary of sin*. Did we feel sin to be the greatest evil, we should not be willing to have its company so long. "Oh! foolish, sinful heart, hast thou been so long a cage of all unclean lusts, a fountain incessantly pouring forth the bitter waters of transgression, and art thou not yet weary? Wretched soul! hast thou been so long wounded in all thy faculties, so grievously languishing in all thy performances, so fruitful a soil of all iniquities, and art thou not yet more weary? Wouldest thou still lie under thy imperfections? Hath thy sin proved so profitable a commodity, so necessary a companion, such a delightful employment, that thou dost so much dread the parting day? May not God justly grant thy wishes, and seal thee a lease of thy desired distance from him, and nail thy ears to these doors of misery, and exclude thee eternally from his glory?"

It shows that we are *insensible of the vanity of earth*, when we are so loth to hear or think of a removal. "Ah, foolish, wretched soul, doth every prisoner groan for freedom, and every slave desire his jubilee, and every sick man long for health, and every hungry man for food, and dost thou alone abhor deliverance? Doth the sailor wish to sea-land? Doth the husbandman desire the harvest, and the laborer to receive his pay? Doth the traveler long to be at home, and the racer to win the prize, and the soldier to win the field; and art thou loth to see thy labors finished, and to receive the end of thy faith and sufferings? Have thy griefs been only dreams? If they were, yet we thinkst thou shouldst not be afraid of waking. Or is it not rather the world's delights that are all mere dreams and shadows? Or is the world become of late more kind? We may at our peril reconcile ourselves to the world, but it will never reconcile itself to us. Oh! unworthy soul, who hadst rather dwell in this land of darkness, and wander in this barren wilderness, than be at rest with Jesus Christ; who hadst rather stay among the wolves, and daily suffer the scorpion's stings, than praise the Lord with the host of heaven."

This unwillingness to die doth actually impeach us of high treason against the Lord. Is it not choosing earth before him, and taking present things for our happiness, and consequently making them our very god? If we did indeed make God our end, our rest, our portion, our treasure, how is it possible but we should desire to enjoy him? It moreover discovers some dissimulation. Would you have any man believe you when you call the Lord your only hope, and speak of Christ as all in all, and of the joy that is in his presence, and yet would endure the

hardest of life, rather than die and enter into his presence? What self-contradiction is this, to talk so hardly of the world and the flesh, to groan and complain of sin and suffering, and yet fear no day more than we expect should bring our final freedom! What hypocrisy is this, to profess to strive and fight for heaven, which we are loth to come to; and spend one hour after another in prayer for that which we would not have! Hereby we wrong the Lord and his promises, and disgrace his ways in the eyes of the world; as if we would persuade them to question whether God be true to his word or not—whether there be any such glory as the Scripture mentions. When they see those so loth to leave their hold of present things, who have professed to live by faith, and have boasted of their hopes in another world, and spoken disgracefully of all things below, in comparison with things above, how doth this confirm the world in their unbelief and sensuality. "Surely," say they, "if these professors did expect so much glory, and make so light of the world as they seem, they would not themselves be so loth to change." Oh! how are we ever able to repair the wrong which we do to God and souls by this scandal? And what an honor to God, what a strengthening to believers, what a conviction to unbelievers would it be, if Christians in this did answer their profession, and cheerfully welcome the news of rest.

It also evidently shows that we have spent much time to *little purpose*. Have we not had all our life-time to prepare to die; so many years to make ready for one hour; and are we so unready and unwilling yet? What have we done? Why have we lived? Had we any greater matters to mind? Would we have wished for more frequent warnings? How oft hath death entered the habitations of our neighbors. How often hath it knocked at our own door. How many diseases have vexed our bodies, that we have been forced to receive the sentence of death. And are we unready and unwilling after all this? Oh! careless, dead-hearted sinners; unworthy neglecters of God's warnings; faithless betrayers of our own souls!

Consider, *not to die is never to be happy*. To escape death is to miss of blessedness, except God should translate us, as Enoch and Elijah, which he never did before or since. "If in this life only we have hope in Christ, we are all of men most miserable." If you would not die and go to heaven, what would you have more than an epicure or a beast? Why do we pray and fast and mourn; why do we suffer the contempt of the world; why are we Christians, and not pagans and infidels, if we do not desire a life to come? Wouldest thou loose thy faith and labor, Christian—and thy duties and sufferings, all the end of thy life, and all the blood of Christ, and be contented with the portion of a worldling or a brute? Rather say, as you did on his death-bed, when he was asked whether he was willing to die or not, "Let him be loth to die, who is loth to be

with Christ." God is willing by death to glorify us, and are we unwilling to die, that we may be glorified? Methinks, if a prince were willing to make you his heir, you would scarcely be unwilling to accept it; the refusing such a kindness would discover ingratitude and unworthiness. As God hath resolved against them who make excuses when they should come to Christ, "None of those men who were hidden shall taste of my supper;" so it is just with him to resolve against us, who frame excuses when we should come to glory.

The Lord Jesus Christ was willing to come from heaven to earth for us, and shall we be unwilling to remove from earth to heaven for ourselves and him? He might have said, "What is it to me if these sinners suffer? If they value their flesh above their spirits, and their lusts above my Father's love; if they will sell their souls for naught, who is it fit should be the loser? Should I, whom they have wronged? Must they willfully transgress my law, and I undergo their deserved pain? Must I come down from heaven to earth, and clothe myself with human flesh, be spit upon and scorned by man, and fast, and weep, and sweat, and suffer, and bleed, and die a cursed death; and all this for wretched worms who would rather hazard their souls than forbear one forbidden morsel? Do they cast away themselves so slightly, and I must redeem them so dearly?" Thus we see Christ had reason enough to have made him unwilling; and yet did he voluntarily condescend. But we have no reason against our coming to him, except we will reason against our hopes, and plead for a perpetuity of our own calamities. Christ came down to raise us up; and would we have him lose his blood and labor and go again without us? Hath he bought our rest at so dear a rate? Is our inheritance "purchased with his blood? And are we, after all this, loth to enter? Ah, sirs, it was Christ, and not we, that had cause to be loth. May the Lord forgive and heal this foolish ingratitude.—*Saint's Rest*.

The Doctrine of Non-resistance among the Mennonites.

The doctrine of universal love and peace, so plainly and so beautifully taught by our Savior and his Apostles, and so firmly maintained by the Christian church in the earlier centuries of Christianity, and for which thousands suffered imprisonment, tortures and death, has in our day lost much of its former glory in the estimation of those who profess to be the followers of Christ.

The great mass of the so called Christian church of our day repudiate the doctrine altogether, and look upon those who would still advocate and maintain it as either very ignorant or very simple-minded people. They consider the doctrine as something well enough in those days of trial and persecution when men possessed sufficient faith to endure afflictions—for Christ's sake, but now, it is altogether too inconvenient and

too humiliating for the respectable and honorable position which the church occupies in the sight of the fashionable and pleasure-seeking world. Even among the very people through whom this doctrine in a large measure has been brought down in its practical observance to the present age, there are many, indeed whole churches, who have yielded to the spirit of the age, and through worldliness and infidelity have chosen, for the sake of convenience and the enjoyments of this present life, to drop from their creed this divine principle and so conformed themselves to the world as to lose all that distinctive-ness which for so many centuries has characterized the church of the Anabaptists and the followers of Peter Waldo, Dietrich Phillips and Menno Simon.

For many years the church in many parts of Europe has been gradually receding from its once impregnable position; the enemy with untiring efforts has followed up the advantage given him by her watchlessness, until to-day the Angel of Peace, dragging her white trail in the dust, goes weeping from her once glorious abode, and men teach that the sword which Christ commanded Peter to put into the sheath, may be used even as a means of defense by those who have promised faithful allegiance to the Prince of Peace. Even here in America there are not a few, who, while they cherish the name of Menno as their leader and delight to trace back the origin of their faith through the line of the suffering martyrs to apostolic times, and who would, with the Jews of old, say, "We are Abraham's children," are not, by any means, grounded nor established in this doctrine.

According to an estimate made by Dr. W. Manhardt of Europe in his work, "Die Wehrfreiheit der West-preussischen Mennoniten," published in 1863 it appears that there were at that time, if his estimates are correct, still 43,000 Mennonites in Europe who were strictly non-resistant, including in the figures 30,000 in Russia, while about 6,300 were only conditionally non-resistant, and 39,000, embracing all found in Holland, have entirely repudiated the doctrine and perform military service. He also estimates 80,000 non-resistant in America and 40,000 conditionally non-resistant. Those, however, classed as conditionally non-resistant, can only be classed with those not non-resistant, as it is impossible to occupy a neutral position on this question. Men are either resistant or non-resistant, and those that are not non-resistant must of necessity be resistant or war Christians, or war Mennonites. There! we have, after all, written the word which we so long hesitated to write.

It looks strange, however, and sounds stranger still. A war Mennonite, yes, and look at the numbers; more than 80,000 of them, and 39,000 of them in the native land of our beloved Menno; not a single church left over to tell the story of Menno's sufferings for the doctrine of non-resistance in the land where he was born and where he labored; not one church to maintain and advocate by a living

example the doctrines for which Menno so labored, and contended! More than 80,000 who would bear his name and deny his faith and quite a large number here in America. Oh! what a sad picture of the ravage of corruption in the Christian church! Who would believe it? What a work there is for all to do? How zealous should we not all be to advocate, maintain, and teach anew this blessed gospel doctrine.

There has, however, no doubt a considerable change taken place in the views and sentiments in various portions since the foregoing estimate was made. In Germany and also in Russia, the spirit of the times, the demands of the government, the continual call for large standing armies, the vain display of military forces; the preparations for national defenses, the love of honor and office, and the unwillingness to self-denial, the overpowering influences, materialism and infidelity generally, the influence of a corrupted populace and a time serving press, all have had a tendency to lead away the people from the true principles of Christianity; so that in our opinion during the last decade the principles of non-resistance have suffered a very material loss. It is true, these influences have been brought to a focus, and have compelled men to decide what course to follow, and while in Germany a comparatively small number decided to accept the gospel alternative, if they persecute you in one city, flee to another, and have emigrated to America, a much larger number have accepted the requirements of the day, and determined to stay, even at the risk of a shiprecked faith.

So also in Russia, a large number have left the country while many also are about to yield to the demands of the government and give themselves over to the service of those who only seek for the things of this world. The withdrawing of the purer element both from Germany and Russia, leave that which is corrupt only the more corrupt, and will no doubt accelerate the growth of the anti-non-resistant principle among the people.

In America, while there has been a large falling away of the faithful, it is our opinion that the doctrine has not lost ground. The steady growth of the church, and the continual gain by new accessions both from the rising generation and emigration from foreign countries gives us reason to believe that we have not lost, while at the same time we cannot claim any special gain, as in this country also we feel the influence of the spirit of the times leading myriads away from the fountain of living waters.

What effect the recent large emigration from Germany and Russia, of those who emigrate for this very reason, will have on our church and country, with reference to this doctrine, will depend very much upon how we fulfill our duty, and how faithful we are in teaching this glorious doctrine. Let every man, every member of the church be up and working in the vineyard of the Lord, and let us hold fast to the doctrine of the faith once delivered to the saints. J. F. F.

Burial and Resurrection.

For the Herald of Truth.

From the German by A. Roth.
Now, my child thy grave is made;
In thy silent chamber laid.
Thou mayst slumber lightly:
May the Sun his radiance lend
And the dews of Heaven descend
On thy pillow nightly.

Couldst thou speak, thou gentle one,
Couldst thou feel what I have done,
Thou wouldest whisper, weeping:
Ah! green earth and bright blue skies
Never more may greet mine eyes,
All in darkness sleeping.

Yet sleep on, thou offspring dear;
Sweetly sleep, nor dream of fear;
Soon, from slumber waking:
Once again shall thou behold
Morning sunlight, bright as gold,
O'er the green earth breaking.

I at last must sink like thee,
Hands of love shall bury me,
Heaping cold earth o'er me:
But when God, from yonder skies,
He the slumber ring dead arise,
May I wake unto thee!

Praising the God most high:
And shouting "glory be to God!"
This harbinger life sendeth:
That peace on earth shall reign,
And, purged from every stain,
Our soul to heav'n ascendeth."

Hiding in Christ.

By MARY C. CLARK.

"Your life is hid with Christ in God."
O the preciousness of a life thus hid—
hid away from the snares of the world—hid
away from the pride of man—hid away from
the fury of the storm; for the storm-clouds
must come at some time or other into our
sky.

Moses wanted, on one occasion, to see God,
and God answered, "I will make all my good-
ness pass before thee," and he hid him in
a cleft of the rock while he passed by, for
he could not live in this earthly tabernacle
and see God's face. So, now, it seems to
us, when God wants to reveal the depths of
his love and tenderness, He often hides us in
a Rock, away from the world. We do not
mean by this that He takes us out of the
world, nor shuts us up in cloisters, but here
in the midst of the world's maxims, its tempta-
tions, its follies, its pleasures, its allurements,
He gives us a hiding-place in the Rock—
Christ Jesus.

It is not strange then, that a life thus hid,
should at times be misunderstood by those
around us—even by our own loved ones.
But by well doing we may convince others
that we have been with Jesus, and learned
of him, who is meek and lowly in heart.

The reputation of those whose life is hid
in Christ, is with God. It is ours to obey
and trust, and He will take care of our best
treasure, in an earthly point of view, we were
about to say, and we think it is true; for
what is wealth or education, if the reputation
is gone? God will guard this tenderly, lov-
ingly, so much so that His Word assures us
that every tongue that shall rise against us,

we shall condemn, for this is the heritage of
the servant of the Lord. Blessed be God!
In the world, yet not of the world surround-
ed by temptations and trials, but hid from
their sharpness and bitterness, because Jesus
dwells within, and we in Him.

We read, the other day, a few lines by
Dr. Bonar, printed in the Standard, com-
mencing thus:

"I stand upon the mount of God,
With sunlight in my soul;
I hear the storms in vales beneath,
I hear the thunders roll;
But I am calm with thee, my God,
Beneath these glorious skies."

The thought was so grand that here, in this
world, where storm-clouds and thunders
are seen and heard, that we have such a re-
treat in God. Not that we do not have any
trials or temptations; we never expect to be
free from these in this life; but we may have
them, and yet realize we have "sunlight in
our souls."

Glory to God, for thus being hid with
Christ in God! But we must be willing to
let Jesus have his own way with us; we must
be willing to let Him lead us in just the
pathway He marks out for us, remembering
it is Infinite love that leads us. We can af-
ford to be misunderstood—to be buffeted,
if needs be, for Christ's sake, when we are so
consciously hid in Him.

"Rock of Ages, cleft for me,
Let me hide myself in thee."—Ez.

The only religion that is worth having is
an every-day religion, a religion which goes
with us into business, into the social circle,
in fact, everywhere. If you find that your
religion slips off when you get into difficulty
and temptation, you may be sure that it is
worthless, and it is high time you were in
search of the "pearl of great price."

No Good without Religion.

Consider the words of our Lord Jesus to
an amiable youth, "One thing thou lackest."
He wanted one thing which is of infinitely
more importance than all things else. Hum-
ble religion is the best of blessings, and the
want of it

"Is worse than hunger, poverty, and pain,
And all the transitory ill below."
Religion is so truly the one important bless-
ing, that it would, in the end, make up for
the want of every thing, while all earthly
blessings united can never supply its want.
Were the whole world your own, it could
not give you real peace in life; it could not
quiet the stings of conscience; it could not
ease you in the hour of pain, nor support
you on the bed of death; nor obtain for you
a place in heaven. If you possess friends,
the most faithful, endeared, and affectionate,
yet they cannot supply the want of His
friendship, whose favor is better than life.
They cannot drive away sickness, pain, or
death, nor cheer your trembling soul when
going to meet an injured God; or when
standing at his awful bar. Helpless comfort-
ers would they then be; nor could their
prayers, or tears, or agonies arrest the dread-

ful sentence, "Depart from me, ye cursed."
Neither in God's sight will any personal,
mental, or even any moral recommendations
stand in the stead of humble piety. "You
must be born again," or never enter heaven.
Without that divine change, God will look
upon you as an object of abhorrence.

While destitute of religion, you, in the
divine sight, are only a disgusting mass of
corruption and iniquity; nor can the bloom
of health and youth, or the charms of beau-
ty, nor the attractions of all the pleasing en-
dowments imaginable, hide from the eye of
God the loathsomeness of ruling sin. He is
declared to hate all workers of iniquity. Ps.
5: 5. Even to be satisfied with being almost
a Christian, is to continue destitute of all
real good; you would then be like a *whited
sepulchre*, fair without, but within full of un-
cleanness. In this way you would go into
everlasting punishment, as it were, by the
gate of heaven. But if your nature were
renewed, and the divine image formed on
your soul, then though you were on earth,
most despised, yet God would approve and
love you.

The want of religion is a want which de-
prives you of a thousand benefits and comforts.
You live without true wisdom, for "the fear
of the Lord is the beginning of wisdom,
and the knowledge of the Holy is under-
standing." They must be strangers to wis-
dom and the power of God.—You want
the forgiveness of sins; all your crimes are
upon you, and the least of them is heavy
enough to sink you to everlasting misery.
Forgiveness is the portion of those who come
to Jesus for it.—You want composure of
mind and inward peace. The peace which
passeth all understanding cannot be yours.
—You may be asleep in sin.—Your con-
science may be seared as with a hot iron;
or you may be indulging in dreams of future
happiness, which never will be realized;
but the true peace of a humble mind and
pious heart cannot be yours till you are
Christ's. He left the blessed legacy of
peace, not to the world but to his own.—
You want peace with God. *There is no
peace, saith my God, to the wicked.*

You are naturally alienated from God by
sin, and till reconciled to him, God must be
to you an awful Judge, and you a rebel, de-
serving his severe displeasure; and bound-
less as his love is to those that return to him
by Christ, yet to others he is a consuming
fire.—You want his fatherly care. In the
hour of distress you have no God to go to
that you can justly call your friend and Fa-
ther. His children may approach him as
their own; the language they are taught is,
Abba, Father; but you are destitute of this
sweet interest in him.—You want all in-
terest in the love of Christ; how tender is
his affection to his people! but you have no
part nor lot in this matter. It is a treasure
in which you have no share. Unhappy
youth! to be without a Savior's Love.
Wretched creature! to have no part in that
treasure, compared with which the treasures
of a thousand worlds would be as dross and

dust. You live without a part in any of the
blessings Christ bestows. He is no Savior
of yours, though you may insult him with
the title of Savior. He is no shepherd of
yours, for you refuse to submit to his gentle
yoke, and are not one of his flock. If you
call the blessings of his gospel, grace and
glory yours, you are deluding your own soul,
for the will never belonged to you till you
belong to him. It is to his sheep only that
he gives eternal life; but *you will not come
to him that you may have life.* Calling him
Lord, will not avail you, for he has
solemnly declared, "Not every one that saith
unto me, Lord, Lord, shall enter into the
kingdom of heaven."

"While Jesus speaks, his voice regard,
And seize the tender hour;
Humbly implore the promised grace,
And God will give the power."
—*Persuasive to Early Piety.*

Giving Joy to a Child.

Blessed be the hand that prepares a pleas-
ure for a child, for there is no saying when
and where it may again bloom forth. Does
not almost everybody remember some kind-
hearted man who showed him a kindness in
the dulcet days of his childhood? The writer
of this, recollects himself at this moment,
as a barefooted lad, standing at the wooden
fence of a poor little garden in his native
village, while with longing eyes he gazed
on the flowers which were blooming there
quietly in the brightness of a Sunday morn-
ing. The possessor came forth from his lit-
tle cottage; he was a wood-cutter by trade,
and spent the whole week at work in the
woods. He had come into the garden to
gather flowers to stick in his coat when he
went to church. He saw the boy, and break-
ing off the most beautiful of his carnations
—it was streaked with red and white—he
gave it to him. Neither the giver nor the
receiver spoke a word, and with bounding
steps the boy ran home. And now here, at
a vast distance from that home, after so many
events of so many years, the feeling of gra-
titude which agitated the breast of that boy
expresses itself on paper. The carnation
has long since withered, but now it blooms
afresh. —*Douglas Jerrold.*

If you will look back over your past ex-
perience, or out among your companions,
you will see that sorrow has been the chief
producer of good, and that severe crosses
have been the mightiest instruments in puri-
fying the soul. A stormy air will nurse our
moral vigor. Trials are signs of celestial
favor, seals on the forehead, badges of fa-
vorites, crowns of honor. Yet, how often do
many complain of crosses as evils, and snatch
at joys as animals do at food, knowing not
that the joys of the world worketh death.
You should learn, by the trial of your faith,
that it is a far richer blessing to be taught
what the feeling of the Comforter is, and the
peace that comes through triumph in trial,
than to go through life with an undisturbed
plenty and ease.

"I Will Leave my Jesus Never."

TRANSLATED FROM THE GERMAN.

I will leave my Jesus never!
On the cross for me he died;
Love shall draw me to him ever,
And at his feet I will abide.
Of my life, the light forever,
I will leave my Jesus never.

In his name I stand acquitted
While upon the earth I stay;
What I have to him committed
He will keep until that day.
Be his service my endeavor,
I will leave my Jesus never.

Though I feel the weight and sorrow
Of my "threescore years and ten,"
Inward light from Him I'll borrow
When my eyes are darkened then.
When the threat of life shall sever,
I will leave my Jesus never.

Dwelling in his presence holy,
When at length I reach the place
Where with all the saints in glory
I shall see his lovely face:
Nothing now but bliss forever,
I will leave my Jesus never!

Not the earth with all its treasures
Could content this soul of mine.
Not alone for heavenly pleasure,
Both my thirsty spirit pine;
For its Savior yearning ever,
I will leave my Jesus never!

From that living fountain drinking,
Walking always at his side,
Christ shall lead me without sinking
Through the river's rushing tide;
With the blest to sing forever,
I will leave my Jesus never!

For the Herald of Truth.

The Last Words of our Savior.

(Continued from Page 114.)

II

But we must consider not only the petition which was presented, but also the prayer by which it was sustained—"Father, forgive them; for they know not what they do." The prevailing efficacy of this prayer is to be attributed to the circumstance that it was offered by Christ who had condescended to the death of the cross. It is as though He said—"I bled died for them; I am now in pain and agony dying for them. Father, forgive them, for whom I die; lay not even this sin to their charge; I die that they may be saved—that thou mightest be just and yet the justifier of all who believe in Me.

But this appeal was associated with a plea of extenuation urged in behalf of those for whom the prayer was offered, "They know not what they do."

Some have attempted to explain these words by limiting their reference to the Roman soldiers, who, not knowing what they did, rendered a merely blind and mechanical obedience to military authority. The

words cannot fairly be made to refer exclusively to them; and to whomsoever they may refer, they cannot be regarded as more than slightly excusing the sin which they were committing. It is not easy to determine how far those who were associated in securing Christ's death could plead ignorance. The Roman soldiers were probably most ignorant, and therefore—save as they indulged in unnecessary cruelty—most innocent. But all classes of the Jews were occupying an essentially different and worse position. Their presence at the cross was voluntary, and they themselves had brought about the consummation which they came forth to witness. Though they may not have been, and actually were not, satisfied that Jesus was the Messiah, the Lord of Glory, for had they known that, we are told, they would not have crucified Him, yet they must have known and felt that He was unjustly condemned. And knowing that the charge against Him was false and malicious, and regarding Him only as an innocent man, it is impossible too strongly to reprobate the conduct of those who were present at the cross, and who, by their presence, assisted at the crucifixion. Still, however, it remains true that they knew not that in crucifying Jesus they were crucifying the Christ of God.

"They know not what they do."

These words seem to shadow forth a dark possibility—though it is not affirmed, the idea cannot but occur to us—that had they known all that was involved in the crime which they were perpetrating—all about the real character of Him against whom their malignity was directed, forgiveness might have been impossible, a thing not to be asked for. But as they knew not this—as this evil work was wrought in ignorance and unbelief—the Intercessor feels that theirs is a sin which may be prayed for, and His word is, "Father, forgive them, for they know not what they do;" however guilty, at least they know not this, that they are crucifying Thy Son.

These words have a permanent significance; they are not to be ranked with the utterances of the illustrious dead, but regarded as the abiding words of the ever-living Savior. Still, if we will but listen for His voice, we may hear the great Intercessor pleading not only for His friends, but also for His en-

emies. He, when His bodily presence was withdrawn from this world, did not intermit His mediatorial work. He merely passed from the outer court, where the sacrifice is wont to be offered, and where He had offered sacrifice once for all, to the temple's inmost shrine, the holiest of holies, where, on the ground of that once offered sacrifice, and arrayed in the robes of a once humiliated but now glorified human nature, He ever liveth to make intercession both for saints and sinners. Yes, from that glorious height, as once from Calvary's cross, does the Divine Savior look down, with sad and pitiful eyes and yearning heart, upon those who, in innumerable ways, are still sinning against Him, crucifying Him afresh, putting Him to an open shame; and in their behalf does He pour forth the words of merciful intercession—"Father, forgive them; for they know not what they do." II. D

The Spirit of Christ.

"Now if any man have not the Spirit of Christ, he is none of His." Rom. 8: 9.

To enjoy religion is to have the Spirit of Christ. It is this that changes the soul, causing it to hate sin and love holiness. As this divine Spirit enters the soul, it softens, melts and subdues. How easily then the soul receives the Divine impress; how eagerly it seeks for and grasps the hallowed fire of Divine inspiration! We can aspire to nothing higher than to have the Spirit of the living God. One who has it is endowed with strength, force and power.

The Spirit of Christ—what is it? We know, by the study of his life, that it is characterized by humility, meekness, a spirit of self-denial, and of unwearied patience. O, what noble simplicity there is in his every utterance! No egotism, or love of self, stained his moral purity. Once his disciples were displeased, when they saw one casting out devils in his name, who, as they said, followeth not us. The Savior rebuked them and said, "Forbid him not. How many of his followers indulge in the same spirit? They do not lovingly fellowship those who for want of light, or because of their views on non-essentials, may differ from them; but they are held off, and the feeling is, *you are not of us*. We read, "Judge not, that ye be not judged;" also, "I came not to judge

the world, but to save the world." John 12: 47.

How ready are many to pass judgment on others. This is a great evil. A child of God may see wrong and error in another, but it is the sin that is condemned, and not the person. The charity that suffereth long, and is kind, is of the Spirit of Christ. Even those who have once had this Spirit in its power, but have lost it, should be encouraged to come back to God. No attention should be given to the resistance that may be manifested. Jesus came not to call the righteous—but the lost and erring. We should, in our daily life, in all we say and do, stop and think—Is this act—are these words in harmony with the Spirit of Christ? Were we to do this, the feeling of disunion and discord would have no place among God's true worshipers. When we are filled with the Spirit of Christ, the white robe is kept unsullied; heavenly showers fall upon us, and the drops echo sweetly the music of heaven, and we have a foretaste of the joy that is to be our portion forever. Have the Spirit of Christ, and God will rain righteousness upon you. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea. 10: 12—*Earnest Christian*.

Confession.

"So foolish was I, and ignorant: I was a beast before thee." Ps. 73: 22.

Remember, this is a confession of the man after God's own heart; and, in telling us his inner life, he writes, "So foolish was I, and ignorant." The word "*foolish*," here, means more than it signifies in ordinary language. David, in a former verse of the Psalm, writes, "I was envious of the *foolish* when I saw the prosperity of the wicked," which shows that the folly he intended had *sin* in it. He puts himself down as being thus "*foolish*," and adds a word which is to give intensity to it: "*so foolish was I*." *How foolish*, he could not tell. It was a sinful folly, a folly which was not to be excused by frailty, but to be condemned because of its prevaricance and willful ignorance, for he had been envious of the present prosperity of the ungodly, forgetful of the dreadful end waiting all such. And

are we better than David, that we should call ourselves wise? Do we profess that we have attained perfection, or to have been so chastened that the rod has taken all our willfulness out of us? Ah, this were pride indeed!

If David was foolish, how foolish should we be in our own esteem if we could but see ourselves! Look back, believe: think of your doubting God when he has been so faithful to you—think of your foolish outcry of, "Not so, my Father," when He crossed His hands in affliction to give you the larger blessing; think of the many times when you have read his providences in the dark, misinterpreted his dispensations, and groaned out, "All things are against me," when they were all working together for your good! Think how often you have chosen sin because of its pleasure, when, indeed, that pleasure was a root of bitterness to you! Surely if we know our own heart we must plead guilty to the indictment of a sinful folly; and, conscious of this "foolishness," we must make David's consequent resolve our own—"Thou shalt guide me with thy counsel."—*Morning by Morning*.

For the Herald of Truth.

Lacking only One Thing.

BY EDWARD LEWIS.

"What shall I do to inherit eternal life?" is the most important inquiry that mortal ever made. There is not another question can touch it, amid the thousands of queries which perplex the human mind. It comprehends all the real happiness and good of the present life, together with all the bliss and glory of the life to come.

Eternal life, how shall I secure it? *Eternal death*, how shall I escape it? Are questions of the most vital import, and questions, moreover, which should be of the greatest importance to every man and woman. In the tenth chapter of St. Mark's Gospel, we have an account of a young man in the bloom of life, in the vigor of health, and abounding in riches, hastening to Christ with all earnestness, and inquiring what he should do in order to enjoy everlasting life. The great thing which he was inquiring after, was *life—eternal life*. The salvation of his soul—the way to heaven and happiness—"Good Master, what shall

I do that I may inherit eternal life." He wanted to know what good thing he should do in order to get to heaven. Christ answered him thus, "If thou wilt enter into life, keep the commandments." He told Christ he *had* observed them from his youth up, "All these things have I kept from my youth up, what lack I yet?" Jesus said, "One thing thou lackest, Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me. And he was sad at that saying, and went away grieved: for he had great possessions." He could not practice that self-denial which the Savior required. It seems he wanted to serve "God and Mammon."

The invariable rule the Savior laid down was, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Christ said to his disciples, "Sell that ye have and give to the poor." They freely gave up all for Christ. But this man loved his possessions more than eternal life. However high an estimate he placed upon heaven he placed higher upon earth. He was not prepared to make the sacrifice Christ demanded. He perhaps thought that he would willingly make any sacrifice for eternal life; but it clearly shows he did not know his own heart, for no sooner did Christ touch the object of his wonted affections, than he ran away grieved, disappointed, and sorrowful. He wanted to grasp the world in his heart, and yet walk up to life. He would have Christ, but he would have the world too. Here was his great mistake. He did not decide entirely for Christ. He lacked *love to Christ*. Alas, here is where many fall short.

Reader, how is it with you? Have you forsaken all and followed Christ? or are you like the young man, clinging to some darling, bosom sin. Lacking one thing will keep you out of heaven. Remember, those who would know what they shall do to be saved, must apply themselves to Christ, and inquire of Him. Reader, you must yield your all to Christ, or you will not be accepted. God cannot look upon sin with the least degree of allowance. Once again, I ask, how is it with you? Let conscience answer.

Love thy neighbor as thyself.

Herald of Truth.

Elkhart Ind., Aug., 1875.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Where is Benjamin Eck and his sister Ellen? If any one knows please address David or John Buller, Orrville, Wayne Co., Ohio.

Our Home Friend. is the title of a new, illustrated, four page monthly, published by Peter High Stauffer, Milford Square, Bucks Co., Pa., at 50 cents a year. The paper is intended for the young.

The Amish Conference minutes are not yet printed, as soon as the copy will be received we will print them and fill all orders. Therefore we must ask our friends to be a little patient until the copy will be ready.

Our Family Almanac for 1876 will be ready for delivery in a short time. All orders for the same may be sent in and will receive due attention. It will contain a number of interesting articles, poems and also illustrations. Any one having interesting articles, biographies, reminiscences, &c., will please forward them to us soon.

Our New Tune Book, is progressing towards completion, and as stated in our last issue, we expect to have it out about the 1st of October. If our friends will exert themselves to gather subscriptions for it, they may aid us in the sale of it very materially. The price of the Book we cannot give definitely, but the retail price will not exceed \$1.25 per copy. A liberal discount to agents.

German Schools in Montgomery Co., Pa.—Our people in Montgomery Co., Pa., are putting forth considerable effort to maintain German schools and teach the young people the German language. "In the Franconia Meeting-house," as we

noticed in our last issue, a school is maintained which holds its session every Saturday afternoon, in which the children and young people are instructed in the German language, and in singing.

In the Salford Meeting-house a German Sunday school is maintained, in which both children and teachers feel a great interest, and which no doubt will prove a blessing to all.

In the Skippack Meeting-house a similar school is maintained in which even the aged fathers take part and lend their assistance, in teaching German.

Other German Sunday Schools are also maintained by other churches in various other localities, which speaks well for the people, in seeking to maintain their mother tongue. Let others go and do likewise.

Special Attention.—By looking over our lists we find that many of our subscribers are in arrears for their papers; the sum due from each is small and yet when we take so many together it makes a large amount. Now we have a large number of bills to pay continually for labor, paper, and other material, and we are in need of money; and for this reason we send a bill to each subscriber that is back over a year; we hope our friends will respond without delay and send the amount due either by Draft, Post Office Money Order, or Registered Letters. We hope our friends will not think hard of this, as during these times when money is so close we are in pressing need of it, and we trust all will give it due attention.

Accusations.—We hear from various sources that there are persons who speak ill of our good intentions; in other words circulate slanderous reports concerning us, and some desire that we should say something in our own defense. We only wish to say that we expect with all other men before the judgment bar of God, to give an account of our actions; and for this reason we will try to deal honestly and uprightly in all things; but if people will not believe that we are upright and sincere we cannot help it. In the eyes of the Lord we are only a poor, weak, sinful mortal, and since our Savior had to suffer much from hateful and slanderous tongues, his servants need expect no better treatment, and we thank God that we are accounted worthy to suffer for his sake. Our unworthy self is but of little value and not worth the time and labor of a self defense, if only the cause of Christ can be advanced. But if the peo-

ple have no faith in our integrity we cannot help it, but only pray God that he will not lay any sin to their charge, but give them wisdom and understanding from on high, that they may come to a true knowledge of Christ.

Conferences.

The ANNUAL CONFERENCE for the state of Indiana, will be held in Yellow Creek Meeting-house on the Thursday preceding the second Friday in October. All are cordially invited to attend. The nearest railroad stations are Elkhart and Goshen, on the Lake Shore and Michigan Southern railroad.

The SEMI-ANNUAL CONFERENCE for the Eastern district of Pennsylvania, will be held on the first Thursday in October, in Franconia Meeting-house, Montgomery County.

The SEMI-ANNUAL CONFERENCE in Lancaster county, Pa., will be held on the first Friday in October at Mellinger's Meeting-house, about three miles East of Lancaster City.

The SEMI-ANNUAL CONFERENCE in Virginia, will be held on the last Friday in September of each year.

The ANNUAL CONFERENCE for Franklin county, Pa., and Maryland will be held in Miller's Meeting-house, Washington county, Md., on the second Friday in October.

The ANNUAL CONFERENCE for the state of Missouri, will be held on the fourth Friday in September 1875, in Fisher's School-house, Morgan Co., twelve miles South of Tipton. Brethren, sisters, and especially ministers from all parts are cordially invited to meet with us. The nearest station is Tipton, on the Missouri Pacific R. R. Brethren coming by rail will please write, and conveyance will be furnished to carry them from Tipton.

To Contributors and Correspondents.

[The following remarks we find in the Christian Family Companion and Gospel Visitor. They express our own views and circumstances so well that we adopt them verbatim. *Ed.*]

We hope our contributors will not conclude that their articles will not appear at all because they do not appear immediately after they are sent to our office.—There are various reasons why articles sometimes do not appear immediately after they are written. Articles that are somewhat alike in their character we try to distribute in different numbers that we may give our readers

in each number, as great a variety of reading matter as possible. Some articles require more labor to prepare them for the press than others do, and when we have not much time to give to the preparation of articles, we sometimes take such as require less labor. And some articles from the nature of the subjects upon which they are written, require an early publication, if they appear at all, while others can be kept some time, and will be as readable and timely, as if published immediately after they are written. We now have a number of articles on hand that we have had on hand for some time, but design to give them to our readers from time to time as our space and opportunity will permit. We make these remarks that our contributors do not become impatient or discouraged at our delay sometimes in publishing their articles.

Our contributors and correspondents have done well for us, and we appreciate their labors and are thankful for them.—And as it is very desirable that we have always on hand a good supply of articles from which to supply our pages, we hope that all our friends who desire to see our paper prosper and do good, and who feel like improving their talents in helping to do good in writing for it, will still contribute articles from time to time as they may be able to do. We shall be pleased to receive anything from our friends in the form of correspondence, church news, essays on anything in harmony with the Christian character of our paper, or the object we have in view, which is the edification and moral improvement of our readers.

For the Herald of Truth.

From McPherson Co., Kansas.

I feel it my duty to present the readers of the Herald, some information concerning the condition of the Russians who are without means, and in doing so I will not receive thanks from some. I am not laboring for the thanks of men, but I seek so to labor as I expect to answer before the just Judge, where we shall all be judged according as our works have been. In order to free myself with all, I am constrained to give my views in regard to both the giver and the receiver.

First, there are persons who think that too much assistance is given to the Russians; and they give as a reason how Americans commenced without means, and are now so circumstanced that they can assist the needy, which is very true. But let us consider whether we do not do an injustice to these poor people, when we ask of them the same as we are privileged to ask of Americans. Some persons may ask, "Why not?" Because the labor is strange to the most of them, since they are not farmers, and to those who are farmers the labor here is somewhat different; besides they must necessarily have business with many persons whom they cannot understand. There are many other things that might be noticed. I hope

every one, if he judges according to the circumstances, will see that there is a great difference between them and the Americans. In order to make this difference plainer it is necessary to make the condition of these people better known than it has heretofore been.

I hope no one will be displeased with me if I write plainly. In the first place these people have been very imperfectly instructed both spiritually and temporally, and I am convinced that if the word of God had been rightly taught them as he will once require it, it would be better with them now, in temporal and spiritual matters. There are many among them who have little regard for the word of God. Neither do they manifest the love toward one another which they should.

I will now take our own circumstances into consideration. We know that in no other place is labor so richly remunerated as in America, and where a man can commence empty handed and in a few years be in comfortable circumstances, and I may also say that many become wealthy, through honorable labor. We will now consider what we are commanded to do. Paul says that we should work with our hands the things which are good, that we may have to bestow on them that are in need. And since it is our privilege to be in a free country, and where the blessings of God have been richly bestowed upon us, so that we can assist the needy if we are willing to do so, but if not how can we expect to answer at the great day? There all our excuses will avail us nothing, and I fear that many will deceive themselves by their unwillingness to submit to the requirements of God's word. Some may ask, wherein are we unwilling? I will refer to a few passages of Scripture. "Love your neighbor as yourself." "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Now had the Savior reference only to these two points, or did he only mention these two so that we might, in similar cases, judge what the will of God is?

Here I desire to speak a little of love to our neighbor. I do not wish to be understood that I wholly free myself on this point, for my mind has already been much exercised concerning this command. I will now ask the question: How can we expect to be justified if our life is not in harmony with that command?

We will now come a little nearer to ourselves. It appears that sufficient means will not be raised to furnish each family with a cow. How does this manifest our love to our neighbor, when many of us have from five to ten or more cows and our fellow-men have none, and we close our hearts against them, and withhold those things which are necessary to support the body? Again I ask, how can we expect to answer at the judgment-day? I advise every one to read the word of God diligently, with sincere hearts observe its teachings, and I am convinced there will not be so much wanting

with us, we would be much more openhearted, as we can read of Zacheus and others.

It would be an easy matter for the friends in other places, if they would join together and send a few car loads of cows, and it would not cost a great deal to ship them from some of the more western states here. The shipping from Atechison here is free. I would be well pleased if more of the Eastern friends would visit these people; and I believe it would result in good, especially to those who have the care of these people. If these people are poor and ignorant they are nevertheless as valuable in the eyes of God as we are. The Scriptures inform us that the poor have more promises than the rich. The apostle James says, "Ye have despised the poor."

If my views are not in accordance with the Scriptures, I would be pleased to have the error corrected, for whatsoever does not harmonize with the word of God is error.

Written in love, and I hope it will be accepted in love. D. S. HOLDEMAN.

The Colonization of the Poor in Kansas.

The following report of the operations of the *Kansas Local Relief Committee* is hereby presented to all who are concerned, and who take an interest in its labors, by which it may be seen what has been done, and what is yet necessary to do, if the work which has been commenced shall continue, or if the families which have been assisted shall depend upon their own efforts for their future support.

According to the decision of the Conference held in Halstead in March, every two families were to be put on eighty acres of land, and a sod house to be built under the direction of the business agent, but after considering the matter, and when Bro. Chr. Hirschler, by his own experience had calculated the time required to build forty or fifty sod houses, it was decided to build board houses, as the lumber for a board house would cost only about seventeen dollars more than the lumber required for a sod house, and the building of it would require much less time, so that the people can begin breaking the prairie sooner; although the season is far advanced, they can yet plant something.

According to instructions from the Elkhart Committee, and the Mennonite Board of Guardians, we have with God's gracious assistance, purchased and delivered the most necessary articles for the needy.

The amount of money sent to the Treasurer, Bro. D. S. Holdeman, up to the 8th of June, is \$6876.50.

For this there have been completed 28 houses, 18x20, 8 feet high, with board roofs, and cost per house \$10.35. There are in process of construction twelve similar houses, for which the boards are yet still wanting. There have also been purchased 27 yoke of oxen, 30 ox yokes with chains, 24 cows, 10 wagons, 12 breakplows, 6 drags, 74 spades,

4 dozen rakes, 7 well-buckets with wheels and chains, 40 bushels seed beans, one ear load potatoes, one ear corn, 10 barrels salt, 1500 pounds pork, one ear stone coal, 6 dozen water pails, milk crocks, 10 balls twine, 14 acres cultivated land, planted with potatoes; and many other necessary things. The sum expended up to the 8th of June amounts to \$7163.06, so that the expenditures have been \$286.56 more than the receipts. A report specifying all articles purchased will be prepared at a future period.

The above enumerated articles were distributed on the 11th of June, by lot, equally among seventy families, in the presence of the committee. Some of the families which wintered in Great Bend can pay a small portion for what they received.

In order to carry out the already commenced and thus far prosperous work, which has been done with so much labor and sacrifice, so that these people may be enabled to support themselves, it will yet require an amount equal to that already expended, so that we can scarcely venture, or even approximate the cost for the most necessary articles yet required; however we do it in confidence, and hope that all the brethren may plainly see that much more aid must be extended, or if not, it would have been better not to have begun, and in that case, in place of helping these poor people to a happy, peaceful home, they would be subjected to greater misery. So far as we can ascertain, in order to place these families to some degree, in such a position that they can live like civilized people, and that each family may eat their daily bread on their own hearth, and that in the coming fall each family, at least, may have for seed, five bushels of wheat, and five to eight of rye, it will require means to supply the following:

The present indebtedness.....	\$286.56.
18000 ft. boards, to complete 12 unfinished houses, and for the necessary	
bedsteads, tables, chairs, per. M.,	281.70.
For 13 more houses, per house \$40.35.	521.55.
For each two families 1 cook stove 16	
at \$25.00.....	400.00.
For each two families one cow, 40 cows	
at \$25.00.....	1000.00.
For each two families one yoke oxen 8	
yoke at \$100.00 per yoke.....	800.00.
For each two families one break plow,	
25 plows, at \$21.50, pr plow.....	491.50.
400 bushels seed wheat at \$1.00 pr bu.	400.00.
500 " " rye " .65 pr ".....	325.00.
30 seyties at 1.50 pr piece.....	45.00.
8 graindresses at 2.00 pr piece.....	16.00.
60 rakes at .25 pr piece.....	15.00.
30 forks at 1.00 pr piece.....	30.00.
	4618.31.

With the exception of a few hundred pounds of flour and a few barrels of salt the provisions are all distributed; and we entertain fears that the time is approaching when we must say to the poor, "It is all—we have no more—see how you can help yourselves." Most of the young who are able to work have been sent to the eastern states, from whence they can send of their earnings to assist their parents, and in the approaching harvest many can earn a little, so that

at length assistance will come to an end, otherwise they will depend altogether upon aid, and become slack in the effort to sustain themselves. Even if there be such exceptions, there are no prospects of their better condition until the harvest of next year. The few acres of potatoes, beans, corn, and squashes which have been planted in the fresh broken prairie will not possibly supply what is needed. Assistance in provisions must, in a great measure, be furnished for another year.

In conclusion we desire yet to remark that owing to the deficiency of the education of these people, most of whom can neither read nor write, and as a matter of course, civilization amongst them falls short of the lowest standard of ordinary culture, which unfortunate circumstance, together with their poverty and uncertain future, has in its woe full hearts and drooping spirits.

To raise the standard of common school education amongst these people, in which men prompted by a spirit of love might impart instruction to young and old (for both need it equally), would be necessary, and would be a great boon for almost all the members of the community.

June, 1875. THE COMMITTEE.
Hillsdale, Kansas.

To Kansas and up the Arkansas

Editors Herald of Truth: As you did not comply with the request of the officers of the Atchison Topeka and Santa Fe Company to join the excursion and visit your friends, the colony of Mennonites from Russia, and view the country of their choice for their future homes, I wish to make a few remarks in regard to its present prospect. From the knowledge I have of the interest you have taken and feel in their welfare, I thought a few remarks in regard to the crop prospects and the nature and quality and situation of the Arkansas valley, which may be the choice of many more of these people for their future homes, might be acceptable.

I traveled up the valleys of the Cottonwood and the Arkansas rivers in the fall of 1873. The Cottonwood and the Arkansas valleys were then but sparsely settled excepting a few miles near the mouth of the Cottonwood near Emporia. When considered that in the summer of 1874 the grasshoppers destroyed a large portion of the crops of these valleys, I was surprised to see the increased breadth of lands that have been put in cultivation since my last visit. I should not have thought it would have increased more rapidly if the hoppers had staid away. The unbending energies of the settlers are exhibited by the continued fields of wheat and corn, that have been brought in to cultivation. I never saw finer prospects for crops than there are up these valleys, which will soon cause them to forget the calamities of last year.

What had been extensively sown and the reapers all along the line, June 21st, were engaged securing the crop.

I passed through Northern Illinois June 21st, and the corn would not average for 100 miles west of Chicago more than 6 inches in height. Three days later in the season, and about 200 miles south in these valleys, I saw corn as high as a man's shoulder, as it stood in the fields, which is a great contrast.

I heard of the satisfactory reports generally given by the Russian settlers, who are doing much towards the improvement of this country. Their habits of industry well directed, and economy will require but a few years to make them prosperous farmers with good improvements, unless they are visited by some calamities.

The soil of the Arkansas valley, in many respects, resembles that of our prairies in Northern Indiana and Michigan. There are no low bottom lands along the river. The valleys extend back some distance from the river, and are called by western men second bottoms. The soil is a loam mixed with sand, with a sand loam and gravel subsoil, that allows the water to pass down through it; which enables it to withstand both wet and dry weather, without the same injury to crops that more tenacious clay or hard pan subsoil are subject to.

The present crops which are the most reliable evidences that can be found of the fertility of the soil certainly indicate a fertile soil as I have described them. Water is always found in abundance anywhere, by digging to the common water bed as in Northern Indiana.

Health: In regard to health which is a subject for great consideration to the new settler in any country, there are two classes of diseases of general prevalence to be considered, one is of a pulmonary character and the other is bilious. In the North the pulmonary prevails, and in the South the bilious; but in the absence of bilious diseases which originate from the decaying of vegetable matter of stagnant waters, the South is the healthier country. I cannot see but one cause for bilious diseases in the Arkansas valley, which is the rank growth of vegetation that may decay upon the ground, and the cultivation of the soil will remove that cause, and the country must become more healthy by cultivation. Further I understand the new settlers here have not suffered from bilious disease so common to all new countries and new settlers. I presume for the reason of its high elevation above the level of the ocean and being free from sloughs, marshes, and stagnant water.

Markets: Kansas at present has as many outlets and advantages to the eastern markets, as the countries that lie to the north of it; and the present extension of the A. T. & S. F. road, which will soon be completed so as to open communication with the mining districts of Colorado and New Mexico, will give them a new market. To the south of Kansas there are but two States lying between it and the Ocean; and when the South becomes like the East thoroughly developed, with its many competing communications of transportation, the markets

must become as good as the Eastern States lying as far back from the Ocean; although this may be some time in the future.

The following advantages may be derived by the agriculturists of this region, over those residing five or six degrees north of this. 1st. Six to eight weeks longer season to do farm work. 2nd. Six to eight weeks less time to feed stock in winter. 3rd. Stock requires less outlay of capital for shelter, and the settlers less outlay in buildings, for their use, and they require less fuel and clothing. 4th. There is a much greater variety in their agricultural products.

H. P. C.

Reading the Scriptures.

The Scriptures were written by inspiration of God. Search ye the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me, (Christ). The Scripture can be read in various ways, for salvation, for knowledge, for pastime, and for argument sake. If read for any other cause than for the salvation of the soul, it will avail but little; but if read with a prayerful heart, a meditating mind, it may avail much, not only to the reader, but also to others. The greater the spiritual understanding, the greater the comprehension. A knowledge of the Scripture alone is not sufficient, but knowledge with obedience in the gospel of our Lord and Savior Jesus Christ, who brought the Gospel into the world for all mankind, that they might come to him and live, is acceptable to God. For there is salvation in no other; and there is no other name given under heaven among men whereby we must be saved.

Now as the Gospel was given for all unto salvation, then all are under obligation to search and read the gospel for themselves, while all will be held accountable for the deeds done in this life, each one must bear his own burden. The gospel instructs us what to do, and what to leave undone. The Lord desires all to come to the knowledge of the truth and live, but it is only conditionally that we will be received. It is too much, as he said on a certain occasion, "But to me ye will not come that ye might have life", which is only given upon the conditions of the Scriptures. It is reasonable to believe that to this day there are millions who are strangers to the real plan of salvation, consequently they are in darkness, void of gospel light shining in their hearts, merely owing to the neglect of read-

ing the gospel with a spiritual understanding, meditating mind, and obedience. Many will not come to Jesus and be saved. Many may be searching the Scriptures diligently, but are not willing to live up to them, and will have to perish also. The gate may be too strait, and the way too narrow. Because "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it," while on the other hand, Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. O, how inconsistent that persons prefer the broad road that leads to ruin, and eternal woe! If any such cherish a hope, O how sadly will they be disappointed, when it is too late. J. D. H.

For the Herald of Truth.

The Bible.

Dear readers, perhaps some of you are not possessed of a Bible, if not, Oh, then, endeavor to obtain one. If you were condemned for some crime, how desirous would you be to hear the news of pardon. The law of God and your own conscience tell you that you have sinned. Who can forgive sins, or even point out the way of pardon and peace, but the God you have offended? In his word is the message of mercy. How, then, should you desire the possession of such a treasure. But, it may be, you have the Bible, but neglect to read and study it. Oh, why will you starve in the midst of plenty? Why perish for the lack of knowledge, while you possess a book which is able to make you wise unto salvation, through faith which is in Christ Jesus? Or, are you a constant reader of God's word? What have you learned from it? Has it taught you that you are a poor sinner, and unable to obtain mercy? Have you learned from it the sufficiency and suitability of Jesus the Savior, to such as you are? Has it taught you to rest all your hope for salvation on Him who died for the ungodly? Do you look for the forgiveness of your sins, not on account of your prayers, tears, or deservings of any kind, but on account of, and through Jesus Christ the beloved son of God? and does his love constrain you to keep his commandments, to live not to yourself, but to him who died and rose again? If this be your case, blessed art thou; for flesh and blood hath not revealed these things unto thee,

but the Father which is in heaven. But if you have till now been in ignorance, living without God in the world, to-day, if you will hear his voice, harden not your heart, but hear and your soul shall live.

"Great God, with wonder and with praise.

On all thy works I look;
But still thy wisdom, power and grace,
Shine brightest in thy book.

The stars that in their courses roll,
Have much instruction given;
But thy good word informs my soul
How I may soar to heaven.

The fields provide me food, and show
The goodness of the Lord;
But fruits of life and glory grow
In thy most holy word.

Here are my choicest treasures hid,
Here my best comfort lies;
Here my desires are satisfied,
And here my hopes arise.

Lord, make me understand thy law,
Show what my faults have been,
And from thy gospel let me draw
Pardon for all my sin.

Here would I learn how Christ has died
To save my soul from hell;
Not all the books on earth beside,
Such heavenly wonders tell.
Then let me love my Bible more,
And take a fresh delight,
By day to read these wonders o'er
And meditate by night."

J. J. BERNTHALER.

Burdened with Sin.

My sins have at times appeared so great, that I have thought one of them as heinous as all the sins of all the men in the world. Reader, these things are not fancies, for I have smarted for this experience; yet the least believing view of the blood of Jesus hath made my guilt vanish to my astonishment, and delivered me into sweet and heavenly peace and joy in the Holy Ghost.

Sometimes when my heart hath been hard, slothful, blind, and senseless—which are sad frames for a poor Christian—then hath the blood of Christ softened, enlivened, quickened, enlightened my soul.

When I have been loaded with sin and harassed with temptations. I had a trial of the virtue of other things; and I have found that when tears, prayers, repentings, and all other things could not reach my heart, one shining of the virtue of his blood hath, in a very blessed manner, delivered me. It hath come with such life and power, with such irresistible and marvelous glory, as to wipe off all the slurs, silence all the outcries, and quench all the fiery darts and flames of hell fire, that are begotten by the charges of the law, Satan, and doubtful remembrances of sinful life.—Bunyan.

Children's Department.

"We all might do good.
When we often do ill;
There is always the way,
If we have but the will;
Though it be but a word,
Kindly breathed or suppressed,
It may ward off some pain,
Or give peace to some breast."

For the Herald of Truth.

Happy at Last.

The neighborhood squalid and poor, the aspect of the street dingy and forlorn, the day piercingly cold. Out of one of the most wretched looking houses in this most miserable of streets a little girl sallied forth into the keen, biting air of this coldest of days. We said sallied forth, because her little feet seemed to obey a stronger impulse than that of her own will in traversing the threshold and the first few paces she ran more than she walked. The farther, however, she left the house behind, the slower did she walk, and the more did she seem to ruminate over the errand she was upon. She had been sent out to sell matches. In large cities we always meet children vending such and similar articles. But she was very small for such a task, and of very tender years.

Turning her back upon the dismal quarter in which she lived with her parents, she passed along several streets of fairer proportions and comelier houses, and ultimately emerged into one of the principal thoroughfares of the town; and at the corner she tarried, undecided which way to turn. Gusts of wind drove the mingled sleet and snow into her fair face and dashed her pretty curls around her childish neck and throat; but she heeded them not—her mind lingered painfully over her unpleasant task—she was a child that shrank instinctively from the rough realities of a pauper's life. But the thought of home urged her on. She felt cold and empty; and passing the rich kitchen of a substantial townhouse, the savory smell of roast-goose greeted her—and this she did heed.

By this time the inclemency of the weather had penetrated her scanty garments and her bare little feet looked blue and discolored. True, she had had shoes on when leaving home; but being so much too large for her—so large, indeed, that her mother had worn them at some remote period—she had lost one in crossing hastily a busy street and avoiding being run over by a carriage that just then was driving past at a fearful rate. She had thought of recovering it after being out of danger, but a rough looking boy had pounced upon it saying that it would do for a cradle at a future time when he himself would have a family of children. Walking along in one huge and entirely worn out slipper, she presented such an odd picture of misfortune that the passers-by had laughed at her in a heartless way, which had intimidated her still more and caused her to relin-

quish her slipper in the first place she conveniently could do so.

She had now been walking about and lingering in places where she thought there might be a remote chance of selling some of her matches, for several hours, but all her matches were still in her apron; and when she thought "I shall give up for to-day and go home," the thought of coming there empty-handed drove her on again. Stung by the unmerciful cold and suffering from the pangs of hunger, the little girl at last took courage to plant herself in the way of a gentleman coming up the street and humming the tune of some comic song, and asked him for the sake of the dear Savior to buy some matches of her. He cast upon her a careless look and—passed on without deigning to make a reply.

The day-light faded—the shades of evening closed around that great beehive of humanity. Bombarded with the extreme cold and other bodily sufferings, the little girl crept along the massive row of houses bending her steps, perhaps unwillingly, to the large house from which that delicious smell had proceeded. When she reached it, it was quite dark; she could see and smell nothing; so she cowered down in a corner where two houses, one projecting before the other, offered a kind of shelter. If she could, she could warm her icy little hands! She thought of the matches she had,—one of them might impart to her fingers the little warmth for which they craved so much. She struck one—whist! how it sparkled and burned! then it was gone. But while the blessed flame lasted she enshrined it with her half frozen hands and when it burnt no more she held her palms together in order to retain the warmth. She also beheld the kitchen which she had thought was dark and solitary, and which, by the magic rays of this blessed little light, blazed with a thousand tapers. She struck another match. The walls appeared as though they were transparent and the little girl gazed upon scenes of light and splendor: tall Christmas-trees decorated in a manner both sumptuous and inviting, tables, laden with everything the heart could desire, and over all the Christmas lights shed a clear but mild radiance. With palpitating heart and eager eyes the child looked on; and when her little light went out and the festive board seemed to recede, she lit her whole bundle of matches to feed her lingering soul a few moments longer upon that celestial picture. A smile as never before adorned the face of a mortal was spreading over her wan features, and she longed to enter upon the joys that lay before her. I am in poverty, hunger and want, she thought, and yet I have everything that can supply my bitter need,—and stretching forth her poor little hands she called out to those angelic figures, she saw moving to and fro: "For the dear Savior's sake, give me to eat!" Scarcely had this cry escaped her lips, when she smiled still more celestially and tears of joy peared in her childish eyes.—The Christmas-lights

rose higher and higher and sweet strains of music filled the air: these saw and heard her spirit which, calling on the blessed name of Jesus had been heard and had entered already upon the joys which are beyond mortal ken. As to her bodily self—the glittering stars had arisen in the sky and their cold radiance hovered round her still and rigid form—she upon her serene but paled countenance—she was dead.

The Lord guards over all our ways,
And brings us home in time,
However rugged be the path,
Our weary feet must climb.
Though darkness here and night prevail,
Bright tapers blaze on high,
And radiant Angels smile on us
As we are drawing nigh:
If this be true let us reflect,
When dark and drear the hour,
For what we deem a heavy flood,
Proves but a passing shower.

If faithful we and true remain
And trust our Savior dear,
His love will so encompass us
That nothing we need fear.
And though the sky enveloped be
And gloom broods o'er the way,
The night will pass, the shades recede
And shine the morning ray:
If this be true let us reflect—
Though dark'ning clouds may lower—
For what we deem a heavy flood
Proves but a passing shower.

If sometimes in the dearth of hope
Our Father's ways seem wrong,
Then let us to His promise cling—
He'll make it good ere long.
And when bereft of earthly friends
Lost and forlorn we stand,
That is the time when we shall find
Our Savior is at hand:
And this is true, if we reflect,
When threatening tempests lower:
His word, His promise shall prevail
In dark temptation's hour.

II. D.

—Compare the glorious change you shall have at last, with the gracious change which the Spirit hath wrought on your heart. There is not the smallest grace in you, but is of greater worth than the riches of the Indies; not a healthy desire after Christ, but is more to be valued than the kingdoms of the world.

We should prefer the honor of serving the Most High, even in poverty and humility, to all the comforts, honors, and even riches that this perishable world can offer.

FOOD FOR THE LAMBS.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief. James 13:

17.

Miscellany.

"Love worketh no ill!" 'tis a priceless dower,
Time can not tell its exhaustless power;
Time can not tell the good it may do,
Nor the glorious crown it may bring to you:
Then let thy love as a pure river flow,
It worketh no ill to thy friend or foe."

For the Herald of Truth.

For the Young.

How encouraging it is to see young persons give their hearts to God and live the life of a sincere, true Christian. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Luke 15:7. Truly the Christian is made to rejoice when sinners repent and turn to God.

I know of a young maiden whose heart God had touched, and the change was so sudden from her sinful course that it caused great astonishment, and made a deep impression on the minds of the people in that vicinity. The change in her proved to be an effectual sermon to many. One of the most distinguishing features was, that she was one who loved and indulged in all the fashions of the day; and during the time of her conversion she laid aside all her superfluities, and appeared in plain and humble garments.

We hope and believe that there was not only an outward change, but that the unclean garment within was also laid aside. When such is the case there is hope and even a promise of receiving a new, clean garment,—the robe of righteousness. How necessary, then, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 3:22, 24. None would ever regret it if they were to pursue the same course, and be influenced by her walk and conversation. But such changes influence but little among the young of our day. It is indeed very strange that so few are willing to lay aside the vain things of earth, and take up the cross of Christ and walk the narrow way with the people of God.

Satan, the enemy of souls is ever busy in persuading the young to continue in the ways of the world, and in this he is very successful. In pride the enemy has his strongest hold upon mankind, because it does not appear to be very wicked; and the evil effects of it are seen and felt in many churches of the day. What a change in this respect during the last half century; and it seems to increase with the growth of the church, while but little effort is put forth by the leaders of the church to root it out. If the ministers of the gospel do not labor against pride the church will soon become diseased. Where then will be its light? If

ever there was a time when the ministers should cry aloud upon the walls of Zion, and spare not, that time is now.

Let every true disciple of Christ remain steadfast at his post, and with the grace of God, endeavor to check the great rising tide of sin. Sinner, can you withstand the grace of God any longer, and spend the greater part of your days in serving Satan, and then sink in misery and woe? O, no: that was not God's design in the creation of man. It was for a much nobler—holier purpose. Therefore we should work out our salvation with fear and trembling. We are all sinners by nature, and prone to evil continually. It is not the will of our heavenly Father that we should die in our sins, but that all should come to the knowledge of the truth and live. If we die in our sins we can have no hope of heaven. God commendeth his love towards us, in that while we are yet sinners, Christ died for us. He will cleanse us and pardon all our sins, but we must acknowledge and repent of them, and be obedient to his commandments.

Many cherish a hope of heaven, but as long as we are disobedient to the gospel we can have no hope, neither have we any promise. Away from Jesus we are unsafe, therefore let us draw near unto him, and ask his kind care and protection over us, for we know we have no abiding city here. Life is uncertain, but death will overtake all men. The true child of God feels safe under his care, and can fearlessly say, "O death, where is thy sting? O grave, where is thy victory?" J. D. H.

The Fragrance of Jesus.

"A bundle of myrrh is my well-beloved unto me; he (it) shall lie all night betwixt my breasts". (Song 1:13.)

What a beautiful figure is here brought before us of a soul living in communion with God. A small parcel of myrrh leaves its fragrance all around. Everything it touches becomes fragrant. Even when that which causes it has departed the fragrance remains. What the myrrh is in imparting its fragrance around, Christ is in the believer's soul. The bundle of myrrh is here near the believer's heart. So Christ is in the heart of the believer. Is the bundle of myrrh, Christ, in living power in the heart? All around will inhale that fragrance. Do all around feel the fragrance of Jesus flowing from us? Oh! what a searching test! Is Jesus so manifested in me as to leave an impression everywhere? Is He the bundle of myrrh in the bosom? This is the place He should fill, and the influence He should leave from each of us. All through the dark night of this dispensation, "He shall lie all night betwixt my breasts." Reader, ask what influence you leave around you from morning till night. What savor of Christ flows from you wherever you go? Is the bundle of myrrh in your bosom sending forth on all sides its delicious fragrance? No more needed question than

this, in this day of Christian profession. Oh, how few believers there are who make every one conspicuous who comes near them that they are living in heaven, walking with God! How much we all need this fragrance of Jesus flowing from us! Our religion is clear, sound, evangelical, all that could be desired, but there is one thing it lacks, a telling influence. It wants that which will leave a deep impression. Oh, reader, ask for this! Let your prayer be, "Lord, give me thine image, that every one may see it in me. Make me a 'living epistle,' seen and read of all men." Let me live to purpose! Let me have the fragrance of Jesus in all I say, in all I do." Christian, aim at this. Rise above the fashionable profession of the day. It is a worthless garment, it is a sickening disease. It is spreading on all sides, while the arresting image of Jesus is dying out. Lord, give writer and reader this, in this evil day! Never was it so much needed as now. Never was it so lacking.—*Whitfield.*

Worldliness.

Not slothful in business; fervent in spirit; serving the Lord, Rom. 12:11.

Business, in its proper sphere, is useful and beneficial, as well as absolutely necessary; but the abuse of it, or an excess in it, is pernicious in many points of view. I cannot approve, in very many respects, of the intense degree of application and attention which seems often to be required of those that are in business.

There is one danger to which the man of business is particularly exposed, and the more alarming, because it is concealed,—I mean the danger of gaining a worldly spirit, and of losing that tenderness of conscience, that love of religion, which is the ground of all virtuous conduct. The person who is engaged in worldly affairs, whether the sphere of his engagements be large or small, should be most anxiously attentive to his eternal interests, that they also may be kept in a flourishing, profitable condition. He should also be very jealous of his scanty leisure, that he may not omit to employ some of it in his daily duties to his Maker, and to the constant cultivation of that holy frame of mind, which it is the slow though sure tendency of the spirit of the world silently to counteract. For, I own, I tremble at the very idea of any man's mainly pursuing his perishable interests, when perhaps in one short moment he is gone.—*John Barclay.*

It is a terrible thing for one man to speak evil of another, and I think it is worse to think it. If you speak it the man has time and opportunity to defend himself, but he cannot trace the thought. It is neither heroic nor manly to permit in yourself judgments which nobody can reverse.—*Anon.*

We cannot enter a house where genial, kindly, and charitable people live without feeling at the threshold the warming influences that make life in that household sweet.

For the Herald of Truth. Wavering.

Our hearts are like a silent lute,
If worldly pleasures we would chase;
Those strings are dumb, those chords are mute,
Which ought to sound our Savior's praise.
But even o'er the lute neglected
The winds of heav'n will sometimes fly,
And even in our hearts depicted
At times will rise a bitter sigh.
But that is all!—The lute's vibrating
Will die unnoted in the air;—
And thus our hearts, for answer waiting,
Will no more heaven's sweet message bear.
Then woe to us! God's hand forsaking,
The lute for ever must shiver lie
In silence! and our hearts, though breaking,
Drift voiceless to Eternity.

H. D.

From the Parish Visitor.

The River and the Tree.

What a beautiful connection and progression there is in the thoughts and ideas of the Bible. It must ever be a peculiar pleasure to the Bible student to trace out these ideas from their first germs, to watch their gradual expansion in growth, and to see their final development. Among the many other things whose history can thus be traced, there are two which attracted our attention recently in preparing a Bible-class lesson, from the second chapter of Genesis. We read of two things in the description of the Garden of Eden. First, a *river* went out from it, and from thence it was divided into four heads, which spread themselves over the length and breadth of the whole earth.

Second, a *tree* stood in the garden, of whose fruit man never tasted before he sinned, and to which all power of approach was forever cut off by his eating of that other tree, which proved so fatal to him. The *first* was the tree of life, which thenceforth was guarded as unattainable by one who had incurred the penalty of everlasting death by his disobedience in eating the fruit of the second. Now it is an interesting fact that this river and this tree together all through the Bible, and ever seem to bear some important part in the history of that portion of the human race who were the people of God. Onward the river flows through the world, always symbolical of some great truth. First of the wickedness of man, which, from the murder of righteous Abel on to the days of Noah, was as a stream which deepened and widened until its waters, surging as the mighty ocean, overflowed their bounds, and were the instruments of the earth's destruction.

And now, o'er the regenerated earth, the river flows forth again, a pure and gentle stream; but ah! how soon tainted by man's corruption. Ever and anon we read of the river as the symbol of God's blessings to man and His refreshing grace; and then again it is the dark and foaming torrent of man's ingratitude and rebellion. Once more we read, in the Psalms, of the river which, David says, "makes glad the city of our God;" and now he mentions, too, in his di-

vine songs, the tree that grows by the river side. All through the prophecies we find mention and traces of one tree and river, and then, in the fulfillment of all prophecy, comes Christ, the River of Life, and the Tree of Life. "If any man thirst, let him come unto me," "If any man eat of this bread, he shall live forever." "I am the true vine." "He that believeth on Me, out of him shall flow rivers of living water." In Christ the river and the tree are brought again into close connection. Finally, in the last chapter of Revelations, we read, in the first and second verses: "And he showed me a pure river of water of life, clear as crystal. . . . and on either side of the river, was there the tree of life." Now, they are found where we have never seen them before. The river which first flowed from the earthly Eden, now in the heavenly paradise, flows from the throne of God, and never again shall its tide be darkened by man's sin. The tree which Adam's disobedience caused to be guarded by a flaming sword, so that none could approach it, now blooms in glorious beauty by the river's side, free to all who will come and eat of its blessed fruits, and "its leaves are for the healing of the nations." Now has man eaten, and no longer does God fear his putting forth his hand and eating and living forever; for redeemed from sin by the blood of Jesus Christ, God's gift to him is eternal life, and so he is forever led by the stream of living waters, and fed from the Tree of Life.

God and Mammon.

How few there are who would willingly put aside any great worldly advantage within their reach, however dangerous they knew it would be to their spirituality of mind. How few will reject a good opening for a son simply because the temptations to worldliness will be strong in it. Now and then we meet with an instance of one who seems really to value the heavenly above the earthly inheritance; but the case is so rare as to excite surprise, and to be rehearsed as a wonder in society.

A man who had long been employed as a clerk in a mercantile establishment was strongly urged to become a partner in the business, but he steadfastly refused the offer. His minister was employed to labor with him upon the subject, but his reply was as decisive as before.

"I find," he replied, "the power of the world so strong upon me that I am unwilling to strengthen its hold."

The practice of most who profess Christ's name seems to be directly the opposite. They are willing to have their hold on the world as strong as they can make it by daily and hourly scheming and planning and toiling. They hope in their hearts, it is true, to be of that number who shall "use this world as not abusing it," yet too often it has proved a fatal snare to the soul, and even those who are not eventually lost, are saved so as by fire. They have built on the

right foundation a structure of hay, straw and stubble, and when the fires of the last day shall try their works all will be destroyed.

Oh let us pray for grace to remain steadfast, no matter what allurements the tempter may place in our way to draw us from the path of duty. Above all let us not covet and sigh for these very temptations that have proved so destructive to others. As well might the mariner repine at his slow but sure progress in fair weather, and sigh for the great beating storm that should dash and toss his bark on faster toward the harbor, when the chances are great that the same tempest will be his destruction.

A devoted missionary in India was so perfectly familiar with the language of that country that the East India Company offered him a very great salary to act as their interpreter. But the golden bribe had no temptation for him. He was then offered a princely sum for his services two hours a week, but he firmly put aside the temptation. He was doing a great work for his Master, and he felt he could not serve God and mammon. How many are striving to do both.

Anything that leads us away from God and our religious duties is a snare to our souls. If we choose that condition willingly, how can we pray "lead us not into temptation?"—*Exchange.*

What the Nation Drinks.

The imported brandies, wines, cordials, grain and other spirits for the year ending June 30, 1874, had a value, duty included, of \$6,300,000. They amounted, in all, to nearly 2,000,000 gallons. The domestic distilleries furnished in the same year 65,000, 000 gallons to the trade. The brewers added 2,000,000 barrels or 270,000,000 gallons of malt liquors. The imported liquors cost the consumer about \$12,000,000; the native liquors cost him about \$200,000,000, and the malt liquors \$200,000,000 more, a total of a little more than \$400,000,000, or \$10 to the head of the population. But as the number of those who drink is probably not more than 5,000,000, the amount for each is \$80 per annum, \$1.50 a week, 25 cents a day as the average. The sum looks large, but a "nation of drunkards" cannot be made on 25 cents a day. Consequently some drinkers must get more than their share.

—The Deputy Constable appointed to look after the children employed in the factories of Massachusetts, reports that fully 60,000 children are growing up in ignorance on account of their being set to work at too early an age.—*Scientific American.*

—Abm. Flaming, living on Maple River on the line of the Northern Pacific Railroad West of Fargo, in Dakota, writes that potatoes and oats are doing well, but for garden vegetables it is pretty dry.

—Run not after blessings; only walk in the commandments of God, and blessings shall run after you, pursue and overtake you.

Died

A LARGE FUNERAL. On the 6th of June, in Pequea Twp., Lancaster Co., Pa., Bro. JOSEPH BURKHOLDER was buried in the presence of a large concourse of mourners, such as has never been seen in this part of the county before. According to a fair estimate not less than 3,000 persons participated in the last sad ceremonies of the deceased, and at least 500 or 600 vehicles were in the procession. The funeral services were held in the old Mennonite stone house near Stumptown, by the brethren Christian Bomberger and Benjamin Herr. The house was very much crowded, and the heat so great that no less than seven women fainted.

GRASSHOPPERS.—From a letter from B. M. Hunt, of Casey, Iowa, of July 23rd, we have further accounts of the boppers. He says: "Some late corn and wheat have been injured, but more wheat has been damaged by the heavy rains during the summer. At present our crops look finely, and one can scarcely notice the effects of the few day's raid of the boppers. It has pleased the Lord to give us nice, dry, clear weather this week, so that the farmers can make hay and harvest their grain. Oh, how thankful we should be to God who has blest us with the prospect of the bounties of earth."

—The *Berlin* (Canada) Journal, of June 8th says: A Colony of Mennonites comprising 116 families, or 700 souls, arrived in Toronto on Saturday, and were quartered in the Emigrant House over Sunday. The women and children washed themselves and their clothes, and the men went in the city to purchase different farming utensils. With the exception of several sick children, and some who suffered with sore eyes, they were all well. Several of the brethren of this vicinity were present, and assisted them by their counsel. On Tuesday, accompanied by Jacob Y. Schantz, and two other brethren, they passed through Berlin, on their way to Manitoba.

—The wheat harvest in Kansas, Nebraska and Dakota is said to be very good. Also corn and oats, barley and other grains, with all kinds of vegetables are promising well. With God's blessing and good crops the opening of new farms will be made much easier.

—New moon will occur twice in August this year: the first on the first day, and the second on the 30th of the month. This is an unusual event, and occurred the last time during the year 1858.

—The Pennsylvania Aid Committee expected 500 Russian Mennonites to arrive in the ship *Nederland* about the 24th of July, in Philadelphia.

Russian Aid Fund.

Friends at Pretty Prairie by Isaac H. Mast. . . . \$22.00.
From Dunker church in Erie Co., N. Y. . . . 40.00.
K. . . . 2.75.
A friend from Pa. . . . 20.00.
John Baer. . . . 5.00.
S. F. Sprunger, (Berne). . . . 69.55.

At the residence of Pre. Isaac Oberholzer, in Hilltown township, Bucks Co., Pa., of Consumption, JACOB B. ZEIGLER, aged 75 years and 7 months. He was born in Milford township in 1799. He was confined to his bed only about one week. He selected his funeral text from Phil. 1: 23. I have a desire to depart &c. Funeral discourses by John Allabach and Isaac Rickert. He also had his burial place selected, and as we trust gently fell asleep in Christ.

June 17th, in Montgomery Co., Pa. ANNA REHNICA, infant of Josiah and Susanna METZ, aged 1 year and 11 months.

Her little hands lie on her breast,
The heart beneath has gone to rest.
— Her spirit is a heavenly guest,
My angel girl.

June 19th, in Paint Twp., Holmes Co., Ohio. Bro. JOHN MOVIE, aged 75 years, 2 months and 25 days. Interred the 20th, followed by a large concourse of sympathizing friends and relatives. Funeral services by Henry Kilmer in German, and Jacob Kilmer in English, from Rom. 8: 18.

Bro. Moyer was a faithful member of the church, unwavering in his faith, always ready to contribute to the necessities of the church, a good husband, father, and kind neighbor. He leaves a wife and nine children to mourn their loss. About three weeks previous to his death he walked out, but not returning soon, the family became alarmed, and went in search and found him on his back, helpless. His sufferings were intense from that time until death. During his illness his mind so far recovered, and he longed for God to release him. Near his close his wife asked him if all was well with him, he said, "Oh yes, all is well with me."

June 4th, in Bucks Co., Pa. DAVID HALDEMAN, aged 76 years, 5 months and 6 days. Sermon by Uriah Weaver and Isaac Oberholzer. June 16th, in Lexington, Bucks Co., Pa. JACOB HARK, aged 66 years. Sermon by Wm. Yerrick and J. M. Halteman.

June 27th, in Hatfield, Montgomery Co., Pa. Pre. JACOB KOTZ, aged 76 years and 7 months. Sermon by John Hunsberger and Josiah Clemmer.

July 4th, in Lansdale, Montgomery Co., Pa. JOHN KING, aged about 60 years. Sermon by John Allabach.

July 9th, in Worcester, Montgomery Co., Pa. MARY DAVIS, aged 46 years and 6 months. Sermon by J. M. Halteman, and John Hunsberger.

July 13th, in Caledonia, Kent Co., Mich. Disinterred JOHN SUTHER, aged 26 years, 10 months and 26 days. He had much to suffer during the spring. He was awakened to a knowledge of his need of a Savior, and accepted him seven weeks before his death. Appropriate remarks were made by John Speicher, in German, and by Samuel Sherk, in English, from 1 Peter 1: 25, and Rom. 7: 25.

July 11th, near Harmony, Butler Co., Pa., of four days illness, Bro. JACOB H. ZEIGLER, aged 69 years, 7 months and 22 days. Very appropriate words of comfort were spoken on the funeral occasion by the brethren Jacob Culp and Joseph Bixler of Columbiana Co., Ohio.

In Elkhart Co., Ind., on the 15th of July, 1875, of Dropsy, Bro. MOSES KILMENGAGE, aged 72 years, 11 months and 27 days. He was born in Bard township, in the vicinity of Black Creek, Ontario, on the 17th of July 1802, removed to Ohio in 1840 and from there to Elkhart county, Ind., in 1848. He was married 47 years, had 11 children, five sons and six daughters, two sons and five daughters are still living. He was a man of great patience and meekness, he was a

consistent member of the church and was universally beloved and respected. He bore his severe afflictions with the most exemplary submission to his Heavenly Father's will. He felt prepared for the end, and longed for the time when he should be released from suffering and received to glory. Peace to his ashes. Text, 2 Cor. 4: 17, 18.

July 1st, in St. Joseph Co., Ind., of brain fever JONAS B., son of Edward and Barbara NITRAUER, aged 2 years and some months. The family reside in Ohio. The mother and children came to Indiana to visit her parents, when the little one sickened and died. Buried at Schaum's. Remarks on the funeral occasion by James M. Culbertson and P. Lehman, from Matt. 10: 14, 15, 16.

July 13th, in Manheim Twp., Lancaster Co., Pa. CHRISTIAN REDY, aged 84 years, 7 months and 12 days.

In Kishacoquillas Valley, Mifflin Co., Pa. on Saturday evening June 5th, ELIZABETH HOOLEY, aged about 48 years.

For about three years before her death she was greatly afflicted with cancer. Her agony day and night, for weeks in succession was insupportable, but, at length, her naturally strong constitution was broken down and death came to relieve her. To an old friend who visited her about a year before her death, she said, "Ich wollte lieber Heut sterben als Morgen." Long before her death she seemed to be ready, and waiting anxiously for the happy hour when she could lay aside her mortal body and be clothed with immortality.

On the 16th of July, at Goodville, Lancaster Co., Pa., of a protracted illness, Deacon HENRY MARTIN, aged about 75 years. A large concourse of friends and relatives followed him to the grave to pay him the last tribute of respect. Funeral services by George Weaver, Tobias Wanner, and Emanuel Newsaunger, from Heb. 13: 17.

On the 26th of July, in Elkhart Co., at the residence of Adam Hartman, Sr., of consumption of which he suffered a long time, JOHN HARTMAN, aged 55 years, 7 months and 7 days. Buried at Yellow Creek. Text, Isa. 23: 14—17.

Letters Received.

* John P. Speicher, David Beiler, J. A. Hartzler, F. A. Rose.

MONEY LETTERS.

A—Moses Augsburger.
B—Mary Beam, John Barr.
C—Abraham H. Clemmer, John Cassel, Christian Christner.
D—Klaas H. Fisher.
G—John P. Good, Rev. John Geil, A. Good.
H—D. W. Hartzler, John Holdeeman, David Hartzler, Jacob Herr, Maggie Herr, Moses Hostettler.
I—C. Imhoff.
K—Shen King, A. P. Knepps, Abraham Kurtz, Martin Kindy, John Keim, Jacob Keim, Henry Keim.
L—Edward Lewis, Jacob H. Landis, A. B. Leckrone, Jonas R. Landis, Joseph B. Lichty, Daniel Latshaw, Elias Latshaw, J. Lintner.
M—Edwin E. Martin, Joseph Meyers, Catharine B. Metz, D. S. Martin, John U. Meyers, Abraham Moyer, Peter S. Miller, Samuel H. Martin, Eve Maust, Edward Miller.
N—Barbara Newcomer, John Noffziger.
P—Peter Planart.
S—Nick Stecker, S. Schrock, Emmanuel Suter, Lewis H. Shank, Michael Speicher, Moses Stutzman, Joseph Stutzman.
W—J. H. Weiz, Jacob Weibe.
Y—J. K. Yoder, Lizzie L. Yost, Christ Yoder.
Z—Abraham Zimmerman.

Received for the Russian Aid Fund
\$1.50 April 1875

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after May 21st 1875, leave Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.

No. 8, Chicago Express.....	3.25 A. M.
No. 72, Way Freight.....	5.20 "
No. 2, Mail.....	11.25 "
No. 50, Stock Express.....	3.00 P. M.
No. 10, Michigan Accommodation.....	8.40 "
White Pigeon Train.....	2.35 "
	4.25 A. M.

AIR LINE DIVISION.

No. 74, Way Freight.....	5.00 A. M.
No. 4, Special New York Express.....	1.20 P. M.
No. 6, Atlantic Express.....	9.50 "

GOING WEST.

No. 3, Toledo Express.....	2.45 A. M.
No. 5, Pacific Express.....(Air Line).....	4.25 "
No. 9, Michigan Accommodation.....	7.30 "
No. 1, Special Chicago Exp.(Air Line).....	4.20 P. M.
No. 7, Steamboat Express.....	2.30 "

KALAMAZOO DIVISION.

The Grand Rapids Express 4.25 a. m., and Accommodation 2.35 p. m., run direct to Grand Rapids, arriving there at 10.00 a. m. and 8.55 p. m. Returning leave Grand Rapids — a. m., and 4.50 p. m., arriving at Elkhart 1.00 p. m., and 9.45 p. m., making connections with Air Line trains.

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Albany Crossing with trains for Lafontaine, New Albany, &c. At Chicago to all points West & South. All trains run on Cleveland time which is 20 minutes faster than Chicago and 15 minutes slower than Buffalo time.

Tickets can be obtained for all prominent points from Boston to San Francisco.

J. E. CURTIS, Supt. Mich. Div.

S. P. WILCOX, Ticket Agent.

Books for sale at this office.

The following books are sent by mail, postage prepaid.

ANGENEHME STUNDEN IN ZION. The little Book, <i>Angenehme Stunden in Zion</i> , written by Ulrich Steiner, a Mennonite minister in Switzerland. Per single copy, postage prepaid, - \$ 10	
"dozen, - 1.00	
BIBLES, English, a good quarto Family Bible with Index, Apocryphal books, Family record, Concordance, Psalms in metre, geographical account of the Holy Land, Tables of Scripture weights, measures and coins, alphabetical table of proper names in the Old and New Testament, with the meaning and signification of the words in the original languages, pronunciation, embossed binding, with illustrations, &c. sent by express, for \$3.00	
BIBLE No. 141 containing same as the above with a Bible Dictionary added, on finer paper and better binding, gilt edges &c. by express \$5.00	
Bibles, 100, 2, 00, 4, 00	
Bible Dictionary, 1.75	
Smith's Bible Dictionary, 3.00	
Buck's Theological Dictionary, 3.25	
Christianity and War, in the English and German languages, 1.10	

Mennonite Book Store, Book and Job Printing, and Book Binding, by J. F. FUNK & Bro., Elkhart, Ind.

Conversation on Saving Faith, (Confession of Faith,) English	.75
" " " " German	.60
Dr. Chase's Receipt Book.....	2.00
Dymond on War, English, .50	
Dymond on War, German, .50	
English Testaments, small size .15 to .50	
" " " large size .40 to .60	
English Bibles " 1.00	
English-German Testaments	
Fleetwood's Life of Christ 1.75	
Freemasonry Exposed by William Morgan 25	
German Bibles, small size 1.00	
German Testaments, small size .25	
" " " large size, with clasps 1.60	
" " " with notes 2.00	
Gemeinschaftliche Lieder-Sammlung (Mennonitisches Liederbuch) .65	
How to make a will.....	.50
Horsmann's Friend containing valuable receipts for the cure of diseases in horses.....	.10
History of the Abduction and Murder of William Morgan.....	.25
Johann Arnd's Complete works (Ger.) including Arnd's Wahres Christentum, Paradies Gaertlein, &c., 3.60	
Josephus' Works.....	3.00
MENNO SIMON'S COMPLETE WORKS, translated from the original Holland, printed on good paper, in large type, and bound in leather. This work contains all of Menno Simon's writings, a large portion of which was never before published in English, by express, \$4.50	
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Single copies, per mail, postage prepaid, \$ 0.10	
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Spurgeon's Sermons, per volume 1.50	
THE ENGLISH MENNONITE HYMN BOOK. Single copies, by mail postage prepaid 60	
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Per dozen, by express at purchasers' expense 2.50	
THE MARTYR'S MIRROR, in the German language, a history of the church her faith and practices, together with an account of the persecutions and sufferings of the early Christians from the days of the Apostles to the year 1660. It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, bound in full sheep with two clasps and costs \$6.00 per volume. Liberal discount to agents.	
THE HOUSEHOLD RECIPE BOOK, containing several hundred valuable recipes for Cooking, making dyes, coloring, cleaning and cementing, also medical receipts &c. &c. Price by mail, 25	
Unparteiisches Gesangbuch, with clasps 1.60	

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Wandering Soul. A new edition of this highly prized Book has just been issued in the English language, and is for sale at this office. Price \$1.25, by mail \$1.35. The book is a very interesting one. Send for it. 40	
Who are the Happy. 1.50	
Wedlock and right relation of the Sizes. 2.00	
Wind Wafted Seed. 1.75	
Woodbury German Method. 1.75	
Wood without a name. 40	
Youths Bible Studies 6 vol. per vol. 50	
Der Grätliche Irrgarten German printed on a large sheet, per copy 5cts, per dozen 50cts per 100 \$3.00.	
Das Goldene A B C, in German large sheet fine paper 10cts a piece, 75cts a dozen.	
Hausgen, German, small sheet well printed 25cts a dozen.	
Samuel's Rätsel Stücken German, from the Scriptures, sets for 2 copies, 15cts per dozen.	
Voice from the dead, Wicked Polly, A warning to the young, and other poems for sale at 10cts a dozen.	
Bound volumes of the Herald of Truth for 1864, 1865, and 1866, bound in one volume, English or German, by express 3.75	
For '67, '68 or '69 each year bound in a separate volume, per volume, by mail, Eng. or Ger. 1.65	
The three years together in one volume, by express \$3.50, by mail \$4.00.	

MUSIC BOOKS.

THE HARMONIA SACRA. Price per single copy, Postage prepaid \$ 1.40	
" " do., by Express at 12.00	
THE SONG CROWNED KING. Price per single copy, postage prepaid, \$0.60	
" " do., 6.00	
THE CHRISTIAN HARP AND SABBATH SCHOOL SONGSTER. Single copy, 35 cents, per dozen \$3.00, postage prepaid	
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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 12—No. 9.

ELKHART, IND., SEPTEMBER, 1875.

Whole No. 141.

"The Poor Ye Have Always."

JOHN 12: 8.

Be kind to the poor, and thine acts shall endure thee.
To those who are chilled by cold poverty's blast;
Their love shall spring up in the desert to cheer thee,
Their gratitude longer than marble shall last.
Be kind to the poor—'tis the mandate of Heaven;
E'en should they be thankless, thou hast thy reward.
How blest is his lot unto whom it is given
In merciful actions to follow the Lord!
With some of thy wealth let their burdens be lightened,
With some of thy love let their griefs be dispelled;
And so to the grave shall thy pathway be brightened
With prayers of the weak ones thy hand has upheld.
With the gifts of the world thy God has endowed thee—
With love and kind words, if thy riches be small;
Be kind, and the wealth of His love shall enshroud thee
Who came down from Heaven to die for us all.
H. D.

We Have His Word.

Unto the open gates—
Ah, who shall lead us thither?
Clouds in the evening sky more darkly gather,
And mortal eye a fearful night awaits:
Ah, who shall lead us to those distant gates,
Through which have passed all holy Saints departed.

Those open gates!—

Yes, who? Answer humbly, O my soul, that thy anxious questionings have not been made in vain, but that words of amazing comfort have been spoken to thee and to all that inquired of Him, who alone holds the destinies of saints and sinners in His hands—say, that the shadows of doubt no longer obscure the truth, but have fled and entirely vanished before those glorious words that fall on our ears very often in circumstances of solemnity and sadness, and at whose sound we lift our thoughts from the gloom of the grave to the glory of the future.

"Jesus said unto her, I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."
John 11: 25, 26.

Wondrous words in a world of separation, sorrow, and death; well calculated to soothe the soul in the midst of the deepest grief! They were spoken to a sorrowing sister, who mourned the loss of an only brother. They were spoken by One who Himself was a Man of Sorrows, and acquainted with grief, who was poor and despised among men, and who shortly after died. They were uttered in a world where all men die; where the living tread on the dust of their fathers; where death, with gloomy pomp and resistless sway, sweeps generation after generation into the tomb. In the face of the universal dominion of mortality, and in the very presence of the grave, Jesus Christ proclaimed, "I am the Resurrection and the Life." The very idea, to say nothing of the reality of such a thing, was in the highest degree sublime; as far above all that mere men had conceived, as heaven transcends the earth. While philosophy was speculating, and reason was groping in the dark, and men's minds were occupied with the question of the soul's immortality and wondering whether there was any light for man in the terrible darkness of the future, One in human form appeared who declared with the authority of God, "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live." Here was more than positive doctrine; more, if possible, even than the certainty of divine utterance: the very Conqueror of death had come! Without hesitation or reservation Christ proclaimed himself the Lord of Life for evermore.

I. Our Lord's words, "I am the Resurrection and the Life," were in answer to Martha, one of the sisters of Bethany. Jesus had said to her, "Thy brother shall rise again," to which she responded, "I know that he shall rise again in the resurrection at the last day." She knew as a matter of ordinary belief that, after a long series of events, when the end of the world came, and the day of judgment arrived, her brother Lazarus would arise at the general resurrection of the dead. But to her remark the Savior replied, "I am the Resurrection and the Life," thus claiming the resurrection of the body as a thing entirely within the sphere of his power and operation; that at his own pleasure he could give or restore life at any time; that his power

to impart it or restore it was not limited to special times and seasons; and that all life in time and eternity was connected with him, and dependent on him. The redemption of the body is one of the results of Christ's mediation and sacrifice—one of the achievements of his glorious mission—one of the triumphs of his incarnation and resurrection. The remains which we commit to the dust will be reanimated in undying form; the sea will give up its dead; and all small and great, that have ever lived and believed in Christ, will receive an incorruptible body, and stand before God. Curious questions regarding the nature of this body have often been asked; but the inquiry is only speculative and can receive here no clear and definite answer. It must suffice for us to know that what is sown in dishonor will be raised in glory, what is sown in weakness will be raised in power, what is sown a natural body will be raised a spiritual body; that the present corruptible body must put on incorruption, and that this mortal tabernacle must put on immortality. The forms which we have looked upon with love become changed in death, and must be buried out of sight, to be sown in corruption amid the putrescence and gloom of the grave; but they will be raised again, and reappear, to be fashioned like unto Christ's glorious body.

Another truth implied here is that the resurrection is altogether and entirely in the power of Christ. It will not in any sense be the mere work or development of Nature, but entirely supernatural, the direct act of Him who is the Master and the Lord of Nature. The whole power to accomplish it is in Christ, and that, too, not by delegation from another, but in virtue of his own supremacy in the universe, and from his position as Mediator. The Eternal Word, "without whom was not anything made that was made." He, and not a succession of physical causes and effects, produced all life in the beginning; and He, and no operation of material forces or natural laws, will reanimate the dead at the resurrection. In Him, independently of time, are the whole truth, reality, and power of the resurrection.

Further, it is here taught that this resurrection power is in Christ in virtue of the fact that he is the Life. "In Him was life;"

and he is the Resurrection, because he is the life. All life for the creature is in him, emanates from him, and depends on him; hence, death cannot cope with his power. It is but a part of his arrangement, to accomplish his will and execute his purpose. As all life has its source in him, so, of course, he can continue it, suspend it, or restore it, at his pleasure. He is the Fountain and centre of life, and must be the cause and principle of all resurrection. The resurrection is life in conflict with death; and the victory is declared in the power and exhibited in the person of the Lord Jesus. He came to give life to men, and "He that hath the Son of God hath life" now and for evermore.

II. Based on the assertion respecting himself, our Lord says, "He that believeth in Me, though he were dead, (though he have died, I take it,) yet shall he live; and whosoever beeth and believeth in Me, shall never die." Those words are for us and for the children of men in all time. Our Lord speaks both of natural death and of spiritual life. In the words *live* and *die*, as understood merely of natural life and death, there is a seeming paradox. "The believer in Me, though he should have died naturally, shall live, while the living man who really believes in Me shall never really die; belief in Me shall ensure life after death, against death and in the very midst of it." The meaning of the Savior's words is that in reality there is no such thing as death to the believer in Christ Jesus. And this fact is stated in two forms: first, that the believer, though he die in the body, yet for all that shall live; secondly, that the true life of the believer is continuous and eternal, not subject to anything that can rightly be called death. "The former statement is meant to meet the ease of the departed, as dead in the body; the latter to meet our own case, as living both in the body and the spirit." In the same way, and with the same import, the Savior had previously said, "If a man keep my saying, he shall never see death." (John 5: 51.) The first statement is that the believer, though he must die in the body, and though he should have already died naturally, shall live again. This is simply the announcement of a resurrection, and of a blessed resurrection of all who sleep in Jesus. Our relatives, our friends, our companions, pass away out of our sight from the land of the living; with much grief and many tears, with hearts oppressed and hopes darkened, we follow their remains to their resting-place in the narrow house appointed for all living. But we sorrow not as those without hope. As disciples of Christ Jesus, the Conqueror of the grave, death is to them but as a sleep, and they will awake and arise at the last great day with their bodies fashioned like unto Christ's glorious body; for Christ himself arose, the first-fruits of them that sleep; so they that are Christ's will arise at his coming. The bodies of those loved ones which you have followed to the grave, the forms which you

decorate and care for now as the earthly tabernacles of your spirits, will moulder into dust and disappear. But that very dust is precious in the sight of God, and at the resurrection a spiritual body will arise, possessing a specific and individual identity, not an identity of particles and organization—"For flesh and blood cannot inherit the kingdom of heaven"—but such an identity as will show that the new body belongs to the man, the parent, the brother, the child, the friend, or whosoever he may be, and not to another. And for all that we now know the germ of this future, spiritual body may belong in some way to the body which dies, just as the seed-corn has in itself the germ of a coming harvest.

(To be concluded in our next.)

For the Herald of Truth.

Life and Death.

"The last enemy that shall be destroyed is death."—1 Cor. 15: 26.

Death came into the world through the transgression of our first parents. They had permission to eat freely of every tree in the garden of Eden excepting the tree of the knowledge of good and evil. Thus they had free access to the tree of life, which was not forbidden. But the serpent beguiled the woman, and she took of the fruit of the tree of knowledge of good and evil, and did eat, and gave also unto her husband with her, and he did eat. Thus they sinned by eating of the tree whereof God commanded them not to eat. "And the Lord God said, behold the man is become as one of us to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live forever: therefore the Lord God sent him forth from the garden of Eden." Gen. 3: 22, 23.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. But Christ came to save mankind from the effects of the fall, and "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. When Christ appeared the words of the prophet were fulfilled: "To them which sat in the region and shadow of death, light is sprung up." Matt. 4: 16. Death is the result of sin, but Christ came into the world to "save his people from their sins." (Matt. 1: 21; 1 Tim. 1: 15.) "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath eternal life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12. Christ himself said, "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." John 11: 25, 26. It may perhaps be said by unbelievers that those who believe in Christ do nevertheless die, and "return to dust." The same as the rest of Adam's race. I answer, although the believer may part with his

flesh and blood, yet he shall never part with his life. There is a natural body, and there is a spiritual body." 1 Cor. 15: 44; and the believer's true body—that which is within his flesh and blood—is already, through the second birth, risen from the dead by the power of Christ. His life is "hid with Christ in God." Col. 3: 3. He is delivered from the fear of death and from the bondage of him that had the power of death, that is, "the devil," (see Heb. 2: 9-15); and the question whether he shall die, even in the ordinary sense, will be determined, not by the "unalterable laws of nature" or some inexorable necessity, but by the choice of Christ, a member of whose body he is; for "they that are alive and remain" till the time of the general resurrection and final judgment, will not die in any sense, but will pass from the mortal to the immortal by a change like that which is described in 1 Cor. 15: 51-54. Death has no more dominion over Christ—he is Lord and Judge of the living and the dead.

Sin and death, and on the other hand, righteousness and eternal life, are closely connected with each other in the language of the Scriptures. "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. * * * That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5: 17, 21. Again, Paul writes: "For when ye were servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6: 20-23.

The sting of death is sin, and the wages of sin is death, but the Apostle says, "We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5: 18. Christ said, "I am the life," and to his disciples he said, "Abide in me." The Apostle John afterwards wrote: "Whosoever abideth in him [Christ] sinneth not." 1 John 3: 6; and of himself he could say, "We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." 1 John 5: 20. By thus comparing these passages, we can see why the way that leads to life eternal may well be called a "narrow way;" a way altogether too narrow to accommodate the "broad" hope of the universalist.

According to our text, death is an enemy; and as such it must be guarded against. If this were not so, no one would be justified in using remedies for the purpose of warding off or curing diseases which hasten death. The Bible does not teach us to be

"impatient of living;" on the contrary it admonishes us to be "patient unto the end." There is very little said in the whole Bible about "preparing for death;" but it instructs us abundantly how to prepare for life—how to live so as to escape death. "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live? * * * Cast away from you all your transgressions, whereby ye have transgressed; add make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God. wherefore turn yourselves and live ye." Ezek. 18: 23, 31, 32. None can truly be said to live, in the full sense of the term, until they have received "a new heart and a new spirit"—are converted to Christ, and have entered the new birth; and all such can look death unflinchingly in the face, for whether they live or die, they are the Lords; besides they know that death is an enemy that is doomed to destruction.

If we read the whole chapter in which these words occur: "Therefore, be ye also ready; for in such an hour as ye think not the Son of man cometh," (Matt. 24th), we will readily perceive that this warning was not spoken in reference to the hour of death, as some seem to think, for the discourse to which it belongs was given in answer to the disciples' questions when they "came unto him privately, saying, tell us when shall these things be? and what shall be the sign of Thy coming, and the end of the world?" This is, however, not saying that we should not be prepared so that we can say with Paul: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord;" but I think a little reflection will show us that it is a perversion of Scripture language, to identify the daily, and till now, unceasing ravages of "the last enemy"—death, with the glorious second coming of our Lord. It is also unscriptural to speak of death as the "door of heaven;" or to say that the faithful soul enters the heavenly kingdom, or that the soul of the unbeliever has gone to meet its Judge, immediately after it has left the body: for if this were the case there would be no need of a resurrection and a judgment day.

The New Jerusalem which we seek, and which is to come down from God out of heaven, is to be found beyond the resurrection and final judgment, when death and hell are east into the lake of fire, which is the second death. (Rev. 20: 14.) Then shall the redeemed have free access to the tree of life, (Rev. 22: 2) "and God himself shall be with them and be their God. (As he was with Adam and Eve before the fall.) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there

be any more pain: for the former things are passed away." Rev. 21: 3, 4.
Vistula, Ind. S. P. YODER.

For the Herald of Truth.

Strive to do Well.

Dear readers of the Herald, I feel constrained to write an article, though unworthy I may be, with the assistance of our heavenly Father. I wish for the salvation of every soul, and would to God that all might so live as to meet their Maker in peace.

A short time ago there was a heavy storm, and as I was looking on I beheld the trees bending down over each other and rise up again, while others would become entangled in one another for a short time and then fall to the ground. This led me to think that thus it will be with us. The storm will come to cut us off; we will then be likely to cling to some earthly friend—to father, mother, brother, sister, husband or wife, but all in vain, we must leave all behind. There is one Friend to whom we should cling; He is a friend indeed, and sticketh closer than a brother. He is a friend that is both able and willing to help us in this life, and in death he will not forsake us. The Preacher says, "In the place where the tree falleth it shall lie." It will be so with us. What we have done in this time will be done, and as death finds us so will we be. Before a just Judge we must all appear, whether prepared or unprepared, and give an account of our behavior here. While it is called to-day let all followers of the meek and lowly Jesus bestir themselves.

I desire to call upon all who are only professors, such as are members of the church, fill their places and take part in church affairs, but who know nothing about a change of heart, nothing of the new life in Christ Jesus, and who even venture to say that such a thing is not needful, and that we can never experience such a change, that their souls are in great danger, and their influence will lead many in the broad way to destruction.

Dear readers, if any of you are yet in this impenitent condition, let me warn you not to resist the callings of the Spirit. Seek the Lord while pardon may be found. Pray without ceasing. Knock, and it shall be opened unto you. Give your whole heart unto Jesus. Cry aloud as did the blind man at the gate when Jesus was passing by. He was in great earnest to receive sight. So also must we be in earnest if we would receive spiritual sight—obtain mercy and forgiveness of our sins. If we call upon the Lord in spirit and in truth, I know that he will answer our petitions.

Sinner, if you are yet in an impenitent condition, I beg of you to stop at once; go no farther in your sinful course. Remember that to-day is the accepted time, to-morrow's sun to them may never rise. God may call you to account ere the setting of to-day's sun, and if the righteous scarcely be saved, where shall the sinner and ungodly appear?

Converted friends—children of God, who have experienced a change of heart, and possess the assurance that your sins are forgiven, and know how happy we felt when Jesus spoke peace to our souls, do we remember the promise we made—that by his assistance we would serve him faithfully? Have we done so? Have we let our light shine so that others may be drawn into the fold of God? If we have not, let us henceforth live more circumspectly, for God cannot be mocked. Let us not deceive ourselves but be on our guard, lest the enemy sow evil seeds in our hearts. Let us be valiant soldiers of Christ's army, fight valiantly till the battle is over, the victory won, and the crown received; then we can enter in where all is love, and where we can meet our loved ones who have gone before. Methinks that will be a happy meeting such as we have yet never experienced.

"O happy day! when saint's shall meet
To part no more—the thought is sweet:
No more to feel the rending smart,
Oft felt below, when 'Christian's' part."

Young friends, remember the judgment day will come, and what will you do—what can you say for yourself, if you neglect the offered terms of mercy? I know that many of you will then have to say that you were not ignorant. Remember how often your dear parents have conversed with you on the subject of religion, and you heeded not their appeals. If I could only recall my time, how different I would live to what I have done, but now it is too late—how sad the thought, forever too late.

Again, young friends, you may think thus: Do not trouble yourselves about us, strive to work out your soul's salvation. This too, is necessary. My prayer is that many will begin to live a new life. To-day, if you hear his voice, harden not your hearts. Seek, and you shall find; knock, and it shall be opened unto you. May the Holy Spirit find his way into your hearts, and lead you in the way of righteousness and true holiness.

ELIZABETH DRUBAKER.

The Brief Gospel.

"Only believe."—Mark 5: 36.

The briefest of the words of Jesus, but one of the most comforting. They contain the essence and epitome of all saving truth.

Reader! is Satan assailing thee with tormenting fears? Is the thought of thy sins—the guilty past—coming up in terrible memorial before thee, almost tempting thee to give way to hopeless despondency? Fear not! A gentle voice whispers in thine ear,—"only believe." "Thy sins are great, but my grace and merits are greater. 'Only believe' that I died for thee—that I am living for thee and pleading, and that the faithful saying is as faithful as ever, and as 'worthy of all acceptance' as ever." Art thou a backslider? Didst thou once run well? Has thine own guilty apostasy alienated and estranged thee from that face which was once all love, and that service which was

once all delight? Art thou breathing in broken-hearted sorrow over the holy memories of a close walk with God. "Oh that it were with me as in months past, when the candle of the Lord did shine?"

"Only believe." Take this thy mournful soliloquy, and convert it into a prayer. "Only believe" the word of Him whose ways are not as man's ways. "Return ye backsliding children, and I will heal your backsliding." Art thou beaten down with some heavy trial? Have thy fondest schemes been blown upon—thy fairest flowers been withered in the bud? Has wave after wave been rolling in upon thee? Hath the Lord forgotten to be gracious? Hear the word of Jesus resounding amid the thickest midnight of gloom—penetrating even through the vaults of the dead—believe, *only believe*. There is an infinite reason for the trial—a lurking thorn that required removal, a gracious lesson that required teaching. The dreadful severing blow was dealt in love. God will be glorified in it, and your own soul made the better for it. Patiently wait till the light of immortality be reflected on a receding world. Here you must take his dealings on trust. The words of Jesus to you now is "only believe." The word of Jesus in eternity (every inner meaning and undeveloped purpose being unfolded), "said I not unto thee that if thou wouldest but believe, thou shouldst see the glory of God?" Are you fearful and agitated in the prospect of death? Through fear of the last enemy, have you been all your lifetime subject to bondage? "Only believe." "As thy day is so shall thy strength be." Dying grace will be given when a dying hour comes.

In the dark river a sustaining arm will be underneath you, deeper than the deepest and the darkest hour and darkest wave. Here you know it, the darkness will be past, the true light shining—the whisper of faith in the etherial valley, "believe! believe!" exchanged for angel voices exclaiming as you enter the portals of glory, "No longer through a glass darkly, but now face to face!"

Yes, Jesus himself had no higher remedy for sin, for sorrow, and for suffering, than those two words convey. At the utmost extremity of his own distress, and of His disciples' wretchedness, He could only say, "Let not your heart be troubled: ye believe in God, believe also in me." "Believe, only believe."—*Words of Jesus.*

Childlike Faith.

How simple and unquestioning is the faith of a little child! Faith in his mother's love, his father's word! It is enough for him to know his father said it to make him believe the most perplexing statement, and enough to quiet his most dismal fears to hear his mother's voice tell him there is no danger. So when he is taught about God and led to think of him as a great and good Father, how sweetly he receives the truth, and how implicitly he confides in his love

and power. And how naturally he comes to him with all his little wants and trials, never doubting his loving care over, and interest in, his childish pursuits and accomplishments. An instance of this, not an unusual one, came under our observation the other day. A little friend of ours had been busily engaged digging what he called a duck-pond in the yard, and was filling it with water when his father told him it was useless labor, the water would all sink away in the night. This, of course, was a crushing blow to his plans and expectations. But he took it very quietly, only at night, after repeating his usual prayer, he told his mother he would like to pray a little more; he would like to say, "Please, God, don't let the water sink out of my duck-pond," adding earnestly, "he could do it, couldn't he mamma?"

The same little fellow is sometimes stung by rebuke as he does not always receive the answers he expects to his prayers. He has unfortunately overheard some language which he has been taught to abhor, and is greatly troubled because the words come into his mind, and rush to his lips, fearing he may be tempted to speak them. He came running in from his play one day, with an anxious expression and this complaint—"Those naughty words came into my mind, and it seemed as if I must say them, and then I asked God not to let me think of them any more; but they would come into my mind just the same." Then looking earnestly into his mother's face, he added emphatically, "What do you think of that?"

Here was faith under trial. He did not doubt that his prayer was heard, but he wondered that he did not receive an immediate answer. Dear child! he is early beginning to know the principles of life. It is thus with us all—we seem sometimes to pray in vain; but we forget that our Father is only testing our faith. Indeed, what is faith but the clinging of the soul to the Great Promiser, in the face of doubt and discouragement. Would our faith have any exercise at all if our desires and prayers found always a speedy answer? "Faith is the evidence of things not seen," and it is to increase our faith and keep it in lively exercise that our heavenly Father sometimes seems to hide himself from us, and to deny us the comforting assurance that our petitions are heard. But we are to be as little children, never doubting for a moment our Father's love, satisfied even to walk in darkness if it is his will, and confident that he will make it all right at last. "Whatsoever ye ask believing" is the promise. Let the earnest response of our hearts be, "Lord, I believe! help thou mine unbelief!"—*S. S. Times.*

Two Facts.

Sin is a fact. Salvation is a fact. To some they are no more than ingenious theories. To us they are facts. Sin and salvation are the two most tremendous facts in the

universe. Earth is the stage of their development; hell is the burial place of sin; heaven is the throne and place of salvation. On earth we have salvation offered; in heaven accepted; in hell rejected. Earth is a field that nourishes both wheat and tares; heaven the soil where only wheat may grow; hell the fiery receptacle into which tornadoes of divine wrath shall sweep the tares and the chaff.

Sin, on the one hand, reaches with its awful consequences into the lowest perdition. It has left a blasted fire track, stretching from the very walls of heaven, across fair Eden, down the long ages of time, into the blackness of eternal darkness. Salvation, on the other hand, coming down to the lowest depths of the fall, has built ascending steps of deliverance that reach the throne of God, and link heaven and earth together.

Sin is a murderer's hand reaching up through the smoke of the pit to smite and blast, to curse and destroy, to drag down bodies and souls of immortal men into the prison-house of woe. Salvation is a fair white hand, with nail scars and blood drops in it, stretching down through the clouds of wrath to lift helpless sinners from bondage and misery into liberty and joy, and place them high above the seats of angels and archangels.

Dear reader, to which of these hands, these forces, are you yielding your body, your soul, your life? To which of these immortal facts have you linked your destiny? Ascending or descending? Rising or sinking?

The time is coming, and is near at hand, when the great broom of the eternal God shall sweep this whole world clean of sin and ungodliness, shake all uncleanness into hell, the great prison-house of the universe, and close it up forever from the sight of the pure and obedient of mankind, and of the holy angels. Beware, then, that no dark stain, no damning spot of sin, be found upon you! Let the great salvation antagonize and destroy sin in you. Let the blood of the God-man make and keep you clean.—*Evangelical Messenger.*

"REMEMBER WHAT THE LORD DID"—When Moses saw the people disobedient or doubting, he called to remembrance what God had done. Joshua, in his address to Israel, went over their history, recounting their deliverances and God's promises that they might be strengthened in faith and obedience. Stephen and the Apostles Peter and Paul, in preaching to the Jews began with what God had done. The Christian in doubt or temptation does well to go over in mind what God hath done for him, to remember the strength and wisdom given in previous trials, and so reassure himself of the divine favor and blessing.

Use sin as it will use you; spare it not for it will not spare you: it is your murderer and the murderer of the world. Use it, therefore, as a murderer should be used. Kill it before it kills you.—*Baxter.*

Be Friendly to Your Friend.

"A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother." Prov. 18: 24.

The latter part of this verse has brought comfort and consolation to many a troubled believer in the wilderness journey of life, giving strength to the soul in the day of adversity to turn to the one unfailing Friend whose promise is heard above all this world's changes and disappointments: "I will not fail thee, nor forsake thee." James 1: 5.

Our hearts are filled with adoring gratitude when we remember our Savior's gracious words: "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you." John 15: 14, 15. Spoken to his disciples when sorrow had filled their hearts, because he their patient Teacher and loving Friend had told them that he must leave them and go to the Father, that have we sufficiently considered the truth contained in the first part of the text: "A man that hath friends must show himself friendly?" We recognize its importance in our intercourse with our fellow-men; we should never expect to keep the love and interest of our earthly friends if we did not reciprocate it with our own. Should not its self-evident truth influence our minds with still greater force as regards our intercourse with our heavenly Friend? Into the ear of an earthly friend we pour all our tale of sorrow and of joy. Is it so with our precious Savior whose ear is ever open to our faintest cry? Do we remember that he who wept with the sisters of Bethany, and honored with his presence the marriage feast of Cana in Galilee, is "Jesus Christ the same yesterday, and to-day, and forever?" Heb. 13: 8.

Well he knows the longing and craving for sympathy of the human heart; and having given us the wondrous proof of his love in laying down his life for his friends, he invites us by all the promises of his word, and by all the record of his loving ministry, among the sorrowful, the sick and the dying while he lived among men, to make him our nearest, our dearest, our most intimate Friend.

What earthly friend could give proofs of love and devotion like his as he stood among his fearful and trembling disciples on the evening of the resurrection day and uttered the heart-soothing words: "Peace be unto you. And when he had so said, he showed unto them his hands and his side?"

Dear Christian reader, whose heart is oftentimes heavy with sorrows you can not overcome to an earthly friend, look up to this blessed Savior—this "Jesus the same yesterday, and to-day, and forever;" see in his wounded hands and feet the proof of his unfathomable love, and honor him by making him your intimate, your most trusted Friend

Tell him all your griefs and they shall surely grow lighter; cast on him your burdens and he shall sustain you; and when sunshine gladdens your pathway tell him your joys with a thankful heart. "Show yourself friendly," and you shall find the darkest days illumined by the bright rays of the Sun of Righteousness; so shall you begin to understand something of the deep meaning of his words: "In the world ye shall have tribulation; but be of good cheer." John 16: 33. And did you ever reflect on the preciousness of those words: "Having loved his own which were in the world, he loved them unto the end?" John 13: 1.

"His own!" Are there words in the language that convey more tenderness than these? As the fond mother bonds in an ecstasy of love over her first-born, it is not "my baby" or "my child" that she whispers; it is "my own" she calls her child as she clasps it to her bosom. And when in the first joy of married life the husband looks on his wife and sees in her the one chosen above all others to be the sharer of his joys and sorrows, he calls her not "my wife" or "my bride," but "my own!" So our blessed Savior whose promise is, "As one whom his mother comforteth, so will I comfort you." Isaiah 56: 13; and who calls the believer "my love," "my fair one," "my sister," "my spouse," gathers all these wonderful titles into one word and calls his disciples "his own."

If we look at our own hearts we shrink back, we exclaim, "Such love for me, Lord! Alas! I am unworthy." Ah, yes, that is true; but we are sinners saved by grace—God's free mercy to rebels—and if we would know what a salvation is ours, in all its fullness and blessedness, we must leave all of self behind at the cross of Calvary—the place of death—and dwell in "heavenly places" with Christ our risen Lord in life and peace. Our place, if we will accept it, is where John lay on Jesus' bosom; no need to leave that safe and peaceful resting place, though our life may be full of trials and disappointments; nay, these are the things that will keep us there, if we have tasted the blessedness of which the bride speaks in the song, "His left hand is under my head and his right hand doth embrace me." Dear Christian reader, "till the day break and the shadows flee away," let this be our sure abiding place; and let us count it our highest privilege to say to those around us by the fragrance of a life lived in such communion with such a Savior: "My beloved is mine and I am his."

"This is my beloved and this is my friend." Song 2: 17 and 5: 16.—*Christum Pres.*

"Let Us go Up at Once and Possess It."

Israel was not to rest satisfied with deliverance from bondage, but to take possession of the land of Canaan. Moses led them to the banks of Jordan, and, to satisfy their curiosity, sent spies over to examine the country, who returned with a specimen of

the fruit that grew by the brook Eshcol. But the majority of the representatives of that land gave a discouraging report, and the result was that Israel was thrown into confusion, and returned to wander in the wilderness again.

So it is with many Christians to-day. Because so few have ventured over into the Canaan of "Perfect Love," and have properly and faithfully represented this blessed heritage of all God's people, over many are disheartened. And no wonder, when so many talented leaders are, from the pulpit and press, giving discouraging reports of the land; not because they have been there themselves, but because they have not been there, neither would they have others to be thus beset.

The result is that many lust for the flesh pots of sin, and go back into Egyptian darkness, or lull themselves into the delusion that the wilderness of unfaithfulness is the common heritage of the Christian, and finally abandon all hopes of ever entering this Canaan. They again commence traversing the monotonous waste, now pitching their tents, now taking up the line of march again, (in a direction they scarcely know where,) with firm resolutions to be faithful in the future, but are the subjects of defeat ever and anon.

Many of God's dear children have wandered thus for ten, twenty, and even forty years, with now and then a cluster from the vine of salvation. They do not see that it is their privilege to "go up at once and possess it; and drink from the perennial streams of the 'water of life,' and eat of the vernal fruits that grow in the Canaan of 'Perfect Love.'"

An aged brother said to me, "Forty years have I wandered in this wilderness state, but now I enjoy what I never thought was my privilege—the Canaan of Perfect Love."

O for Caleb and Joshua to lead the people up into the promised land!—*Christian Standard.*

Reasons for Being Holy.

A man who has been redeemed by the blood of the Son of God, should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be transplanted to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue so soon to unite with heavenly beings in praising God? Are these lips of mine so soon to unite with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips should be pure and holy, and I should be dead to the world, and alive for heaven.—*Albert Barnes.*

For the Herald of Truth.

The Fortune of War.

'Tis after the battle! The field is strewn o'er
With that which shall love, struggle, suffer no
more.

More awful this hush than the warfare's wild
din;

'Tis after the battle. The posts they ride in.

But the proud glance of triumph is dimmed with
regret,

The cheer of acclaim trembles faltering yet;—
Too late come the laurels that Honor would shed
O'er ranks of the dying, o'er lines of the dead.

They have fought through the battle. The roll
of the drum

Is hushed like the pale lips now frigid and dumb,
O God! who has armed all these noble and brave
And hedged them here in a desolate grave?

Who has robbed this poor family of the bread-
winners arm?

Who has plunged this fond mother in grief and
alarm?

Who has wrung the bride's tear of the wife's bit-
ter wail?

And caused the lone widow's last comfort to fail?

'Tis he who, surrounded by the mighty and
great,

Is sitting triumphant in rich robes of state;
Whose health is drank foremost in goblets of
wine,

While despair sips in anguish her hot drops of
bribe.

The vainglorious pages of history will tell
That all these poor victims for honor's sake fell;

But graver will sound the stern verdict of Truth:
"He wantonly slaughtered his native land's
youth!"

O world, change thy canon for prayerful hearts
Ere yet the sweet Angel of Mercy departs!—
Yes, look to thy banner—that bright Eastern
Star,

And cease to rely on the "Fortunes of War."

H. D.

For the Herald of Truth.

Strive for the Crown.

Beloved brethren and sisters and
fellow-travelers through this life of
trials, and tribulations, my desire
is that the grace of God, the love of
Jesus Christ, and the communion of
the Holy Spirit may abide with you
all, Amen.

When we look abroad and behold
the wickedness of man, it is cause
for astonishment at the long-suffer-
ing of God, that he does not destroy
the world with all its sinfulness.
When Jesus dwelt among men he
commanded his disciples to watch
and pray. We do not watch and
pray sufficiently. We must pray
with the spirit and with the under-
standing. When we carefully read
the sacred Scriptures we find so
many precious promises therein to
those who love and serve the Lord.
Why, then, are there so many who
reject those sure promises and
continue in the way of sin and
folly, and shame? For, true as we

live, so sure we must die, and as
death leaves us the judgment will
find us; and woe to them that have
not obeyed the gospel of our Lord
and Savior. For

There's no repentance in the grave,
Nor pardon offered to the dead.

Let us examine the promises to
those who serve the Lord, and those
who serve him not. Read Matthew
23: 31-46. "Come unto me, all ye
that labor, and are heavy laden,
and I will give you rest." Matt. 11:
28. To those who had used well
the talent which God had given
them, Jesus said, "Come ye blessed
of my Father, inherit the kingdom
prepared for you from the founda-
tion of the world." Matt. 25: 34.
"To him that overcometh will I
grant to sit with me in my throne,
even as I also overcame, and am
set down with my Father in his
throne." Rev. 3: 21. "Verily I say
unto you, there is no man that hath
left house, or parents, or brethren,
or wife, or children, for the king-
dom of God's sake, who shall not
receive manifold more in this pres-
ent time, and in the world to come
life everlasting." Luke 18: 29, 30.
"He that soweth to the Spirit, shall
of the Spirit reap everlasting life."
Gal. 6: 8. "In my Father's house
are many mansions; if it were not
so, I would have told you. I go to
prepare a place for you. And if I
go and prepare a place for you, I
will come again and receive you un-
to myself; that where I am, there
ye may be also." John 14: 2, 3.

Dearly beloved, having all these
and many more precious promises
from the giver of every good and
perfect gift, and who will withhold
no good thing, it behooves us to be
up and doing while it is day, for
the night cometh wherein no man
can work. Let us then choose the
part of wisdom, and keep our lamps
trimmed, and filled with oil so that
when the bridegroom cometh we
will be prepared to enter into the
marriage feast and rejoice with our
Lord. If we will not love and serve
God and keep his commandments
we will have to stand without and
take our part with the disobedient
and unbelievers; the door will be
closed and we will not be permitted
to enter; we may knock, but with
all our appeals, the Master will
say: "I know you not whence you
are; depart from me, all ye workers
of iniquity. There shall be weep-
ing and gnashing of teeth, when ye

shall see Abraham, and Isaac, and
Jacob, and all the prophets, in the
kingdom of God, and you your-
selves thrust out."

There is a very large number of
persons who are still walking in the
broad way which leadeth down to
destruction and woe. Oh that they
would hear the voice of mercy! that
they would lend a listening ear to
the calls of Jesus! that they would
not grieve the Spirit that he with-
draw from thee! Sinner, delay not!
O, delay not. Accept the offered
terms of mercy. Come out from
the world and accept God's grace.
The Holy Spirit may soon cease to
strive with you, and then, O then,
where will you appear? To-day, if
ye will hear his voice, harden not
your hearts. Now is the accepted
time, behold, now is the day of sal-
vation, May the grace of God, the
love of Jesus Christ, and the com-
munion of the Holy Spirit abide
with us all. Amen.

A BROTHER.

For the Herald of Truth.
Passion.

"Wrath is cruel, and anger is out-
rageous." Prov. 27: 4.

With these words before us, we
learn something concerning the
passion of anger. There are many
passages in reference thereto point-
ing out the thoughtfulness of giving
way to this passion. "He that is
soon angry dealeth foolishly." "He
that is slow to wrath is of great un-
derstanding; but he that is hasty
of spirit exalteth folly." "He that
is slow to anger is better than the
mighty; and he that ruleth his
spirit than he that taketh a city."
Prov. 14: 17, 29; 16: 32. "An an-
gry man stirreth up strife, and a
furious man aboundeth in trans-
gression." Prov. 29: 22. "For the
wrath of man worketh not the
righteousness of God." James 1: 20.

Now dear brethren and sisters,
with such pointed Scriptures as the
above, is it not very evident that it
is our highest duty to follow the
teachings of Jesus Christ? "He
says, 'Learn of Me; for I am meek
and lowly.' There are but two ways.
We must either serve the Lord, or
we will be serving Satan. And if
we let any of the evil passions rule
us, we may be sure that we are not
on the narrow way that leadeth to
life everlasting—to heaven. We
are commanded to pray for our en-
emies. Be careful to guard against

the risings of anger for it leadeth
to great evil. How often do we see
the evil effects of it! How often do
the professed followers of the meek
and lowly Lamb of God violate
their Christian duty by the weak-
ness of the flesh? How often do
they refuse to become reconciled to
each other by the plain teachings of
the Savior, as given in Matthew 18?

We are commanded to repent,
and believe, and let our light so
shine before men, that they may see
our good works and glorify our
Father which is in heaven. Every
motive not inspired by love to God
is selfish and impure. We read in
John 3: 3, that "except a man be
born again he cannot see the king-
dom of God." Now if we are born
again we are new creatures, and by
the assistance and guidance of the
Holy Spirit we will prayerfully
seek to overcome our baser passions.
If we have the love of God and
have love for our neighbors we can
easily overcome all things.

We are taught in the Holy Script-
ures our duties to one another, to
overcome evil with good; but if our
hearts are full of malice, hatred,
envy, anger, and all evil passions,
how dwelleth the love of God in us?
Dear Christian friends, if our fellow-
travelers make a mistake, or do
ought against us that is wrong, let
us in love try to gain them. Be
charitable towards them, for chari-
ty is not easily provoked, thinketh
no evil. "Follow after charity, and
desire spiritual gifts." For these
we must pray; of ourselves we have
no strength to do anything, but
God is able and willing to help us
if we keep his commandments.

J. C. RUTT.

For the Herald of Truth.

We Must Give Account.

Friendly readers, it is our highest
duty to live to the honor and glory
of God; to pray daily and hourly.
Jesus says: "That every idle word
that men shall speak, they shall
give account thereof in the day of
judgment." Hence, we must guard
continually against the use of all
words and phrases that are idle.
Man is ever prone to wander in the
ways of sin; in forbidden paths,
and away from God. The child of
God must experience self-denial;
and pass through many trials and
tribulations. The Savior says:—
"Whosoever loveth anything more

than me is not worthy of me." Our
duty is to fight the good fight of
faith, to lay hold on eternal life;
for without holiness no man shall
see the Lord. In the parable of the
sower, Jesus said, the harvest is the
end of the world; and the reapers
are the angels; as therefore the
tares are gathered and burned in
the fire; so shall it be in the end of
the world. The Son of man shall
send forth his angels, and they shall
gather out of his kingdom all things
that offend, and them which do in-
iquity; and shall cast them into a
furnace of fire; there shall be weep-
ing and gnashing of teeth. Matt.
13: 39-42. "I say unto you, he
that heareth my word, and believeth
on him that sent me, hath everlasting
life, and shall not come into con-
demnation; but is passed from
death unto life." John 5: 24.

Some people in the world receive
the word with gladness; but they
have no root in themselves, and so
endure but for a time; afterward,
when affliction or persecution ariseth
for the word's sake, immedi-
ately they are offended. The stony
hearts must be broken, and Jesus
must find a place therein, and then
the good seed will grow, and bring
fruit unto life everlasting. The seed
which fell among thorns, are those
who hear the word, and the cares of
this world choke the word, and it
becometh unfruitful. When our
hearts are renewed, changed by the
power from on high, we become
dead to the world, we will hate pride,
and all vain and sinful desires, and
walk in newness of life. Therefore,
my beloved brethren, be ye steady,
fast, immovable, always abounding
in the work of the Lord, forasmuch
as ye know that your labor is not
in vain in the Lord.

BENJAMIN LEGRON.

The Narrow Way.

All the people in the world are
taking a very long journey; they
are traveling home to a far distant
country, but they are not all traveling
the same road, they are not all go-
ing to the same country; there are
two roads, and every person is
walking in one or the other of them.
At the beginning of each road there
is a gate, one of these gates is very
wide, and always standing open,
and the path into which it leads is
broad and sunny, and pleasant,
and very many people are walking

there. The other gate is straight
and narrow; it is shut, but when
any one knocks it is opened direct-
ly; and over it is written: "Knock,
and it shall be opened unto you."
The path to which this gate leads
is very narrow; people often think
it looks dull and gloomy, so they
turn away to walk in the broad way.
Very few are seen in the narrow
way, but those who are there like
it very much, and wish others to
walk with them. They say the
way is a way of pleasantness, and
is the path of peace; and where do
these two roads end? The narrow
road leads to a bright and glorious
and happy land. A country where
there is no pain and sorrow, where
the inhabitants shall not say, "I
am sick," and where all tears are
wiped away; but the broad road
leads to another and very different
country; it ends in a place where
there is weeping and wailing and
gnashing of teeth. "There is a way
which seemeth to be right; but the
end thereof is the way of death."
Prov. 16: 26.

Jesus told his disciples of these
two gates and of the two ways to
which they lead. He said, "Enter
ye in at the strait gate; for wide is the
gate, and broad is the way, that
leadeth to destruction, and many
there be which go in thereat: be-
cause strait is the gate, and narrow
is the way, which leadeth unto life,
and few there be which find it." Do
you know what is meant by all this?
The broad way is the way of sin
and forgetfulness of God, and it
leads to death. The narrow road is
the way of repentance, and faith,
and holiness, and it leads to heaven.
In which of these two roads are
you walking?—Selected by Ida Skel-
ton.

Comfort.

The more we believe the more we
receive; as faith grows, Christ en-
ters, and holiness, joy, peace, love,
increase. Trying to be holy, we
fail; receive Christ, and we succeed.
Our wells depend upon connection
with living fountains, our souls upon
connection with Christ; faith
connects to Him and secures Him
to us, up to the full measure of
faith, and thus makes us like Him.
The more faith the more Christ,
and the more purity, peace and ac-
tive love. Our prayer, study, de-
sire, should be more faith.

Herald of Truth.

Elkhart, Ind., Sep., 1875.

To our SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Amish Conference Minutes are published, and have been sent to the various addresses given us. There are still a few on hand; any one wishing a copy may obtain it by sending a two cent postage stamp to cover the postage.

Jesus in the Temple.—A German poem, representing the conversation between Jesus and the Jewish Rabbis in the temple in his twelfth year, a pamphlet of 35 pages 12mo., with neat cover of colored paper. Price 10 cents; per doz. 90.

Our Family Almanac, for 1876, will be ready for delivery about the first of September, after which all orders will be promptly attended to. It contains a beautiful illustration of the city of Jerusalem, as it was in the days of Christ, with an historical account of the same. Also an illustration of the beginning of a Russian Mennonite settlement in the West; a History of the Early settlement of the Mennonites in Elkhart county, Indiana. A Synopsis of Mennonite Faith, with a number of other interesting and valuable articles on various subjects, original poetry, etc. Sent for a copy. Price per single copy 10 cents; per doz. 70 cents; per 100 by express, \$5 00.

Christian Love and Sympathy.—Is the title of the NEW POEM, written and published by the author of "*Christianity requires Peace*." The texts upon which it is principally founded are John 13: 34, 35; Heb. 10: 24; 1 John 3: 14, etc. It is sound Gospel truth and well worthy a perusal. We trust that he will find many purchasers for it. It contains eighteen large stanzas, and is very neatly printed. This beautiful Poem will be sent to any address for two three

cent stamps. Only 50cts per dozen. Send for it before you forget it. Address, S. P. Yoder, Vistula, Elkhart Co., Ind.

Agents Wanted.—We should like to secure the services of several active persons to sell some of our publications, in various parts of the country, during the coming Fall and Winter. The Martyr's Mirror, the Menno Simon, Dietrich Philip and other excellent works, could be sold in large numbers, by a proper effort. We shall give a liberal discount to any person who desires to find employment in this way.

Special Attention.—By looking over our lists we find that many of our subscribers are in arrears for their papers; the sum due from each is small and yet when we take so many together it makes a large amount. Now we have a large number of bills to pay continually for labor, paper, and other material, and we are in need of money; and for this reason we send a bill to each subscriber that is back over a year; we hope our friends will respond without delay and send the amount due either by Draft, Post Office Money Order, or Registered Letters. We hope our friends will not think hard of this, as during these times when money is so close we are in pressing need of it, and we trust all will give it due attention. The label on your paper will show you that your paper is paid to the date mentioned on it.

From Dakota.—The harvest in Dakota is said to be very good, and grasshoppers have done no harm of any account. From a private letter under date of August 1st, we learn that the people were then harvesting.

Warning—An Impostor.—We are informed that a certain man who gives his name as Horst, is going around among the brethren in Lancaster county, Pa., representing himself as a Mennonite Minister; has at several places obtained permission to preach, and at one place it is said collected some \$7.00. This man is an impostor. We hope the brethren will be cautious. When ministers or brethren whom you do not know come to you claiming to be Mennonite ministers, ask them for their credentials, and find out who they really are, before you believe their reports. The man above referred to has practiced this same game for a long time. He occasionally is a Dunker Minister, when he finds it for his interest to be so.

Conferences.

The ANNUAL CONFERENCE for the state of Indiana, will be held in Yellow Creek Meeting-house on the Thursday preceding the second Friday in October. All are cordially invited to attend. The nearest railroad stations are Elkhart and Goshen, on the Lake Shore and Michigan Southern railroad.

The SEMI-ANNUAL CONFERENCE for the Eastern district of Pennsylvania, will be held on the first Thursday in October, in Franconia Meeting-house, Montgomery County.

The SEMI-ANNUAL CONFERENCE in Lancaster county, Pa., will be held on the first Friday in October at Mellinger's Meeting-house, about three miles East of Lancaster City.

The SEMI-ANNUAL CONFERENCE in Virginia, will be held on the last Friday in September of each year.

CONFERENCE in Washington Co., Maryland, will be held this year in Reiff's Meeting-house, instead of Miller's, as stated in our last paper, on Friday, the 8th of October. Brethren from other places are cordially invited to meet with the Conference on that occasion. Hagerstown is the nearest railroad station.

THE ANNUAL CONFERENCE for the state of Missouri, will be held on the fourth Friday in September 1875, in Fisher's School-house, Morgan Co., twelve miles South of Tipton. Brethren, sisters, and especially ministers from all parts are cordially invited to meet with us. The nearest station is Tipton, on the Missouri Pacific R. R. Brethren coming by rail will please write, and conveyance will be furnished to carry them from Tipton.

Bishop Tobias Unruh.

Bishop Tobias Unruh, who came from Karlsvalde, in Poland, Russia, last winter and settled in Dakota, was called from his earthly labors, by the hand of death, on the 24th of July. His whole family had been sick, when at last he also was taken with severe fever, of which he suffered about two weeks. Six days before his death, he became speechless and so remained to the time of his death. His age was 53 years, 1 month and 26 days. He was chosen a minister in 1868, and in the same year ordained as bishop. He faithfully discharged the duties of his office to the time of his death. He leaves a sorrowing widow and

two sons and a large church to mourn their loss. He was buried on the 26th, followed by a large concourse of brethren and sisters, and amidst many tears laid into his last resting place. Funeral services by Johann Schraag. Bro. Unruh, in Russia had a large church to care for, and in the discharge of his duties he traveled long distances and labored assiduously for the welfare of those under his care. When the Russian government rescinded the law of religious liberty for the Mennonites, and it was determined to send a deputation to America to view out a place of settlement, whither they might emigrate, Bishop Unruh was chosen to represent his churches with the deputation, and with them, during the Summer of 1873, he made the long and wearisome journey, from Russia to America, and through the western and northwestern States and Territories, and after returning to Russia, under many trials and difficulties, with the greatest patience and perseverance, he toiled and labored until his church, both those with means and those without means were brought over to America. He also with his family came over, and spent a good deal of time in visiting the churches in the eastern part of Pennsylvania, after which he settled in D.Ko'a, and this as it seems completed his earthly mission. He is gathered to his fathers. Peace to his ashes.

The Emigration from Russia.

On the 25th of July, as intimated in the last number, the Steamer *Norland*, of the Red Star Line, landed at Philadelphia, with about 550 Mennonites, from the Molotchna, South Russia. They went to the different States and Territories, where already Mennonite settlements are commenced. The leader of the party, Peter Harms, suffered from sickness during the time of their landing. The whole party were well satisfied with the treatment and accommodations received, both on the ship and on their arrival here. A mother and child died on the voyage and were buried at sea.

The Steamer *State of Nevada*, also bringing 570 passengers, Russian Mennonites, from Antwerp, arrived at New York, which were received by the Pennsylvania Aid Committee and forwarded to their respective destinations.

The Steamer *City of Brussels*, arriving July 4th, brought three families from Saratow. These remained in the East. On the 13th of July, five families came from Poland, of which several persons remained in the East, the rest going to Kansas. On the 26th two families came in the *City of Richmond*, from Saratow, which went to Iowa. On the 8th of August, four families arrived from Kaukasus, of which two families went to Kansas, one to Minnesota and one to Elkhart, Indiana. Of the late arrivals, ninety-five families went to Minnesota, twenty to Dakota, twenty to Nebraska, and sixty-five to Kansas.

Several considerable parties as seen by

the last Herald, have, during the early part of Summer, also gone to Manitoba. The liberal conditions of settlement, given by the Canadian government, seem to be appreciated by the people. The settlement there is already quite large, and though they have suffered some by the grasshoppers, we trust their crops will be sufficient to afford them sustenance during the winter and until another harvest can be gathered in.

A Card of Thanks.

From the destitute Russian brethren near Newton, Kansas, to all who aided and assisted them in their necessity:

The undersigned, in behalf of their church, desire to express their heartfelt thanks to all the brethren who have aided them since their arrival in America, either with money, labor, provisions or otherwise, and express the hope that they will not be forsaken until by the blessing of God they will be able to help themselves.

BENJAMIN J. SCHMIDT,
HENRICH J. SCHMIDT,
TOBIAS HEINRICH SCHMIDT,
Ministers.

[The above is from the ministers of that portion of Tobias Unruh's church which arrived in Philadelphia, last Christmas, and spent the winter at Florence, and during the Summer have been located in the vicinity of Newton, and for whom the committee has now already spent some \$9,000. The above is only a short extract from a letter which they have written to Bro. Warken, most of which related more to matters of a private nature. For this reason we give only this brief extract.—EDITOR.]

To the Readers of the Herald.

McPHERSON CO., KAN., Aug. 9.

We feel it our duty to write a few lines to let the readers of the Herald know how things are progressing with us, and with the Russians who require help. In the first place, friend Unruh and I visited them to see how they are prospering, and what they have done, and what is yet lacking. Considering their circumstances they have performed a great deal of labor. Nearly all have broken from five to ten acres, and some even more. The work is done well—better than the Americans do it. They are well satisfied with the land; and they have already ascertained that the soil is very productive, and that the climate is very healthy. It is discouraging to them as well as us, that there are not more means here to assist them. We are convinced that if they had a little more assistance they would soon succeed in supporting themselves. Many perhaps will think they have already given sufficient aid, but to this we will reply: Come and see how it goes with them and then you can the better judge.

There have been, it is true, over nine thousand dollars sent, which appears to be, and is, a considerable sum of money, but when we consider that there are over eighty families, and eighteen widows to provide for, we may easily see that the sum to each family is small, hence we will ask each reader of the Herald how he thinks that any one can make a start with so little means; especially strangers, in a strange land, where a language is spoken which they do not understand and where the labor is also different in part? However they obtain considerable work, and most of them receive reasonable compensation. Many of them labor without knowing how much they will receive, because they cannot understand each other's language, and frequently obtain only one-half of what they earn. There are some who bear the name of Mennonites who pay such small wages that we do not know how they can expect to meet the approving smiles of a just God. The Scriptures say that the laborer is worthy of his hire.

It is frequently said that it is better for them to work for small wages than to remain idle, to which we also assent. But how are they to support their families, and procure seed under such circumstances? We endeavor to obtain as much employment for them as possible; and where we have obtained labor for them, they receive from fifteen to eighteen dollars per month, and we know they earn it. At present about all are employed who should go out, and if there were labor to be had during the winter they could provide for themselves. It is probable that very little work can be had during the winter.

What has induced us to write this article is, first, because we are placed as a committee to provide for the poor; and second, it is the duty of the eastern friends to provide means to carry on the work. It is the duty of the committee to give information of what is needed, and the manner in which it is appropriated. We have endeavored to use all that came into our hands to the best advantage for the poor, yet this may not have been done agreeably to all. If any one desires a more accurate account of our labors we are at all times ready to give it, or they can have access to our books. It would be very agreeable if some of the eastern friends would visit us, and see the condition of these people themselves. Some of them were sick so that they could do nothing the whole summer; but in our visit to them we found only one man sick, and he had the chills. This is the only person whom we saw this season afflicted with the chills.

We feel it our duty to announce that there are no means to provide seed for the fall sowing. A few of them can get seed themselves; there are also some aged ones, with whom labor goes hard, who have divided what they had to their poorer brethren, which if they had now, they could get their own seed. Now it would be but a light

matter to get seed for them if every minister would lay the matter before his congregation, and every member give a half bushel of seed, or as wheat is cheaper here than in many places, if each one would give fifty cents, how soon would sufficient be raised to procure seed. Wheat here is one dollar, and rye eighty-five cents a bushel. It will require five hundred bushels of seed, but the greater part will be rye. We would say that in this new country we can also gather some, and why not in older ones? Where is the child of God who has the means that can have a clear conscience if he is unwilling to give to his poor brethren in need? The more we become acquainted with these people, the better hopes we have, that if possible, they will soon produce their own subsistence. None need fear of doing too much if the above plan is carried out, for it will yet require much to carry them through the winter.

PETER ENRUB, } Committee.
B. S. HOLDEMAN, }

For the Herald of Truth.

A Trip to the Far West.

The officers of the Land Department of the Union Pacific Railroad Company, (the Secretary, Howard Kennedy, is known to several of us, for a number of years, as a man of integrity and worth,) represented to the Brethren here that their company still held a great deal of valuable farming lands in their land-grant of alternate sections for twenty miles on each side of their road through the State of Nebraska, which would make excellent homes for our Russian brethren, and which would be sold to them on very favorable terms. Also that in many places the alternate sections of Government lands are still open for homestead, preemption and wood claims. And, declaring that these lands were never properly examined by any of our brethren, they earnestly requested a visit by a party or committee; giving the assurance that whatever report would be made, after seeing the lands and hearing the terms, would be regarded as made in good faith, with a view to the interests of our Russian brethren; which is all they could ask.

Holding that it is not only the duty of the brethren here to assist our dear Russian brethren in coming to our beloved America to find an asylum for the conscientious exercise of our faith, but also in selecting and procuring as good and favorably located homes as possible, the subject of visiting these Nebraska lands was often discussed among us in private, and also at a meeting of the Mennonite Executive Aid Committee, of Pennsylvania; but for some time it appeared as if not a sufficient number were willing to take so long a journey. It appeared, however, at the meeting of the Executive Aid Committee, held in May, that three or four brethren seriously thought of going, preparations were made, for whatever number could be mustered, to start about

the first of June. Accordingly, on the last day of May the following persons met at Harrisburg, and thence started for Omaha; viz: Brothers John Shenk, Secretary, and Gabriel Bear, Treasurer, of the Executive Aid Committee, Preachers Peter Nissley and Jacob K. Brubaker, Bro. Sem Brubaker, and friend Jacob R. Hoffer, editor of the *Mount Joy Herald*. And now, having all been safely brought back to our respective homes, we desire to make a report for the satisfaction and benefit of the brethren.

Previous to leaving home, Bro. Bear wrote to Preacher Isaac Peters, of Sutton, Hamilton county, Nebraska, who, after his arrival from Russia last winter, preached in our county, to join us; but the letter was not in time for him to be ready to start out with us from Omaha. He and Jacob Wall, also a Russian Brother, however, overtook us at Sidney, Nebraska.

It was proposed before starting, to take us over the whole road, that we might see the "good and the bad"—the prospects of a market for farm products, eastward and westward, and the advantages and disadvantages which exist in regard to wood, coal, stone, etc. And in care of Mr. Kennedy, to whom we owe many thanks for the care, foresight and kindness shown us on the whole trip, out and back, we started from Omaha on Friday, June 4th.

Columbus, the county seat of Platte Co., was reached at four o'clock in the afternoon; distance 92 miles. Two excellent teams and a guide were soon ready to take us to the German settlement on Shell Creek, about 10 miles in a northeastern direction; which is one of the old settlements. The day was too far gone for us to drive quite up to the buildings; but we were surprised to see close together two large two-story brick and several frame dwellings, and a frame grist mill.

The next morning we went to the English settlement on Shell Creek; but of the four farmers with whom we conversed three were Germans. From here we went across the "divide," westward, to Looking-glass Creek, and thence to the Pawnee Indian Reservation, which is expected soon to be thrown into market, as the brethren are aware. There are only about 250 Indians remaining on the Reserve, and these are expected to leave in the fall. Next morning we returned to Columbus, having made a circle of about 60 miles. The distance from the Reservation buildings to Columbus is 22 miles. The land thus far passed over is beautiful, soil apparently very rich, water excellent, with a good supply of living streams; no wood except on watercourses and where planted, no stones, not even pebbles or gravel the size of a pea; a good many cultivated claims showing promise of an abundant crop of spring wheat, corn, potatoes, and rye, in the vicinity of the Reservation.

The next place at which we stopped was Kearney Junction, 19 miles west of Omaha,

where the Burlington and Missouri River Railroad ends in the Union Pacific. This station is only about two years old and consequently the country around it is but thinly settled. But being the western terminus of the B. & M. railroad, as well as of the St. Joe and Denver City railroad, which intersects it some miles east of here; this will become a great shipping point. Here we went about 20 miles north, over the Wood River to the Loup, and found the land of the same character and quality as at Columbus, and, indeed, all along the road as far as could be seen in passing through. Between here and Columbus are twelve stations, of which Grand Island is a pretty large town, a small German settlement having been there before the railroad was built.

At Plum Creek, the county seat of Dawson county, 130 miles west of Omaha, we went south of the Platte river, over a permanent wagon bridge. Here the land is still of about the quality and character before seen, and being also quite a new place, there is yet plenty of unsettled land. From here we went to North Platte, on June 8th, and thence next morning to Sidney, where, the following morning, we were joined by Brothers Peters and Wall. The party of Red Cloud and Spotted Tail, the Sioux Indian Chiefs, twenty in number, came also in the same train, on their way home from Washington City, and continued on to Cheyenne.

We did not stop till at Rock Springs, in Wyoming Territory, where we arrived next morning. This is in that extensive coal region through which the railroad extends about 400 miles. Here Brother Shenk took quite sick and had to remain at the hotel, while the party went into one of the mines to see the formation and quality of coal, Bro. J. K. Brubaker remaining with him. The best quality of bituminous coal, located near the surface is found in inexhaustible quantity throughout this formation. At Evanston a vein 32 feet thick, has been struck. In the afternoon Bro. Shenk was still quite unwell, yet able to proceed on the journey, which we continued, without stopping, to Ogden, the end of the Union Pacific road. From here to San Francisco (882 miles) the road is called the Central Pacific.

At Ogden we soon learned that the proprietor of the Railroad hotel is a Mr. Gabriel S. Erb, who was raised a neighbor to Bro. Bear, and was also known to Bro. Nissley. He was so well pleased to see these friends in his far western home that he procured two teams and took our party (except Bros. Shenk and J. K. Brubaker,) up Ogden canon, which is an exceedingly wild looking place. Ogden river tumbles over rocks at a fall of probably 150 feet to a mile, and on either side rise almost perpendicular rocks over 1000 feet in height. This was on Saturday, June 12th; and towards evening Mr. Kennedy took his party to Salt Lake City to spend the Sabbath, a

distance of 38 miles in a southern direction.

On Monday morning we returned; and from Ogden continued in the same car to Omaha, a distance of 1032 miles. On our car was a young married couple from New Jersey, on their return from a wedding tour to California, whither they went mainly for the wife's health. The husband having been taken suddenly ill at Salt Lake City, friend Kennedy had an additional charge; for it seemed to be his delight to see after the wants of others. The poor man could not proceed further than Omaha, where he died a few days after his arrival. We spent the next Sunday with friends in northwestern Illinois, and were greatly surprised on entering the car on Monday to find friend Kennedy there. He was taking the sickly and afflicted widow with the corpse of her husband to Chicago, where he had telegraphed her friends in New Jersey to meet her.

The trip from Omaha to Salt Lake City is an interesting one. First the beautiful and immense valley of the Platte and the rapidly flowing river with its many islands, then the highest railroad point in the world at Sherman, being 8242 feet above the ocean, the vast Laramie plains, the buttes and standing rocks, the near and distant mountain peaks, the snow capped mountains, almost constantly in sight for over 500 miles from Cheyenne to Salt Lake; the rugged bluffs and deep canons. Many of the mountains abound in cedar trees, and at Hilliard, in Wyoming, are a number of kilns for burning charcoal which is used in refining silver, and other ores. The wood for this purpose comes from Baer river and is floated twenty six miles in a large wooden trough or aqueduct.

The prospects of a good western market for the Nebraska farmer's produce are in the 400 miles of coal lands, and in the vast mineral regions of the Rocky Mountain ranges, where mining operations are wonderfully increased with the rapidly increasing means of transportation. He has good railroad facilities north, south, east and west, and can therefore always send his produce and obtain his goods where the best markets are found.

The farming lands of Nebraska consist, first, of the Platte valley, on which the Union Pacific railroad is located for a distance of about 400 miles; which, on the south side of the river is narrow, but its width on the north side varies from 3 to 12 miles. A very gentle rise on the north side, but a steep bluff in many places on the south, leads to the table lands, which extend for many miles north and south, with rivers and smaller streams, having also their valleys, coursing through them. These beautiful lands extend westward in an almost unbroken sheet of 300 miles in length from Omaha. The valley is very little undulating, but in the direction of the river it has a uniform fall of 10 to 12 feet in a mile; and it inclines at least as much towards the river. The table lands are more undulating.

Excellent drinking water is everywhere found at the level of the Platte. In the valley it is usually obtained by driving pipes into the ground, the lower piece having a sharp point and holes above it to let the water in; and when the necessary depth (10 to 20 feet) is reached a pump is screwed on. On the table lands wells are bored or dug. A man digs about 10 feet a day. No wall or other protection is required to keep it from caving in, except the keeping of surface water from washing into it.

Lumber for building and fencing, brought by railroad from the Mississippi and Chicago, costs less than in many places in the east. Very comfortable houses are also built of sod. The sod is plowed up as for farming purposes, and the walls are built of it, with door and window frames set in as is done with stone or brick walls. Some use shingle roofs, others sticks or rough boards covered with sod. Cellars are dry and stand without being walled. Even cellar steps cut in the soil stand; and yet the soil when stirred and exposed to the sun is very loose and mellow. We saw two small mules draw a breaking plow with ease. In some places there are no good building stone within several hundred miles, on the line of the railroad; but very good bricks are made of the soil on the bluffs and table lands, which answer well for foundations and cellar walls. And if stones are preferred, will not the farmer who works in his soil almost every summer day, rather pay a good price to have excellent stones brought—which few need more than once in a lifetime—than be constantly hindered by stones in cultivating his fields?

As for timber every farmer can soon have an abundance by planting, located on his farm where he desires to have it. Very few forest trees are wanted here except for shade.

Cattle are not generally sheltered, nor fed, during the winter. Immense herds are roaming over and subsisting on these prairies every winter, without any person looking after them. Sheep flourish very well so far as has been tried. Corn, wheat, oats, barley, rye, flax, potatoes and all kinds of vegetables produce very abundantly; also small fruits and plums, the latter growing wild along the streams. The country is rather new for much to be known about the success of apples and pears, but the young trees look promising.

Railroad lands are sold at \$2 to \$10 per acre, with a deduction of ten per cent. for cash, or payable in ten years with interest at the rate of six per cent. per annum, as follows: One-tenth down; in one year only interest on the balance; and every subsequent year one-tenth of the principal and interest to the date of payment. No advance interest is required. From these regular rates a liberal deduction is made in favor of colonies; also a deduction in freights on the roads whether colonists buy lands from the company, or settle on Government lands. Special propositions were made for

our Russian brethren; among them, the reservation of their lands at Overton station, nine miles east of Plum Creek; the holding for some time, of a large tract of choice lands north of Columbus, held in reserve for a Welsh colony which failed to come; free shelter while homes are being selected, and the taking out of committee to see different sections of country.

Besides the usual homestead, the Government also grants wood-claims whereby any one, whether a resident or not, can get a quarter section of land by properly planting and cultivating forty acres thereof in forest trees. A resident can secure a half section by homesteading one quarter and woodclaiming another.

Where a through line of railroad is composed of various sections owned by different companies, some of these companies are apt to charge exorbitant rates of freight whenever opportunity offers, as was done by a company last winter on goods sent to the sufferers of Kansas; the fact therefore that these lands lie on a through route owned by one company, as far west at least as the Nebraska farmer may want to ship his produce, we think, is worthy of the settler's consideration. And at the eastern terminus of this road there are at least three roads running east, besides those going north and south, to bid for the carrying of these farmers' produce.

It being our impression that the farming lands of Nebraska, to which we have here referred, are as rich as, and more favorably located than, any of the unsettled lands which we saw on this or any other trip through the West, we would earnestly request our Russian brethren to see and examine them for their own satisfaction. We are very sorry that our Russian brethren, Peters and Wall were not with us when we went over these lands and conversed with the farmers residing there; but from what they did see in merely passing through in the cars they appeared to be very favorably impressed.

Were our impression concerning the lands along the Union Pacific railroad so unfavorable that we would deem it unjust even to ask our Russian brethren to spend their time in seeing them, we would nevertheless have to acknowledge the kindness and fairness of the following officers of the Land Department of the road: O. F. Davis, Land Commissioner; P. L. Perine, Treasurer, and Howard Kennedy, Secretary.

JOHN SHENK.
GABRIEL BEAR.
PETER NISSLEY.
JACOB K. BRUBAKER.
SEM BRUBAKER.
JACOB R. HOFFER.

The uncharitable and censorious are generally found among the narrow, the bigoted, and those who have never read the full page of their own hearts, or been subjected to various and cruel tests.

Miscellaneous.

Yes, even one word may never be lost,
Twill be wealth to some, and to you no cost;
The good it may do, the grief it may quell,
Eternity vast may the story tell;
Though you know it not while tarrying here,
The reward will come; work on, never fear.

War on Christian Principles.

One of the conditions of the treaty with Mexico, it is said, is that any future war which may break out between the two countries, shall be conducted on Christian principles. Now, we all know that this is an age of progress, and that all sorts of improvements are constantly taking place in all sorts of matters; but war on Christian principles is certainly the latest, and, if it be carried out, we think it will prove the greatest of them all. Just imagine it; we think we can see the two armies drawn out in battle array. A fair field is before them; the ranks are formed, the positions are taken, the great guns are unlimbered, the commander is just about to give the order to fire, when an aid comes up and respectfully reminds him that "the war is to be conducted on Christian principles," and that it will not do to fire. "Very true, very true," says the commander-in-chief, "but what are they? I have read Vauban, and Scheiter, and Turenne, and Coehorn. I have read the lives of the old conquerors, and have studied the campaigns of the greatest soldiers, but I never happened to come across these principles in any work upon the military art."

"Do you know anything about it, Colonel?" "No." "Nor you, Major?" "Nor I either." "I really do not know how to begin; I suppose it would not do to shoot. Suppose we send for the Chaplain." The Chaplain arrives. "Do you know anything about this fighting on Christian principles?" "Oh yes; it is the easiest thing in the world." "Where are the books?" "Here," and the Chaplain takes out the Bible. "Really," says the General, "we ought to have thought of this before. It is a bad time to commence the study of tactics when the enemy is right before us; but I suppose we are bound by the treaty. What is the first thing, Chaplain?" "Thou shalt not kill. Thou shalt love thy neighbor as thyself." "But these are not neighbors; they are Mexicans." "The same book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor." "Will you go on, Chaplain?" "Love your enemies. Do good to them that hate you. Pray for them which despitefully use you. If a man smite you on one cheek, turn him the other." Matt. 5. "But while we are praying for the Mexicans, they will be firing into us." "No; they are bound by the treaty also. It works both ways." "Then what is the use of our arms?" This is all provided for in the same book. "Beat your swords into plow shares, and your spears into pruning

hooks." "Then I do not see as there is anything for us to do here." "Nothing, unless you send over and ask the commander-in-chief if he needs anything in the way of medicines, or provisions, or clothing. I rather think the treaty requires this of us. And I do not know but we ought to send them a few schoolmasters, for I understand that they are shockingly ignorant people." "But how do you ever know which party conquers in this fighting on Christian principles?" "That is the great beauty of it. Both sides conquer, and there are never any killed and wounded."—*Selected by Joseph Hertzler.*

The Exact Truth.

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than on the other.

His companion advised him to throw it out. "It will make your wall untrue, Ben," said he.

"Pooh!" answered Ben; "what difference will such a trifle as that make? You're too particular."

"My mother," replied he, "taught me 'that truth is truth,' and ever so little an untruth is a lie, and a lie is no trifle."

"Oh," said Ben, "that's all very well; but I am not lying, and have no intention of doing so."

"Very true, but you make your wall tell a lie; and I have somewhere read that a lie in one's word is like a lie in his character, it will show itself sooner or later and bring harm, if not ruin."

"I'll risk it, in this case," answered Ben; and he worked away, laying more bricks, and carrying the wall up higher, till the close of the day, when they quit work and went home.

The next morning they went to resume their work, when, behold, the lie had wrought out the result of all lies! The wall getting a little start from the untrue brick, had got more and more untrue as it got higher, and at last, in the night, had toppled over, obliging the masons to do all their work over again.

Just so with ever so little an untruth in your character; it grows more and more untrue if you permit it to remain, till it brings sorrow and ruin. Tell, act and live the exact truth always.—*Selected.*

Humanity.

The following is taken from the report of the State Relief Committee, of Kansas, and shows that twenty thousand persons have been assisted during the past winter: The cash received and expended by the committee was \$74,000, and the money value of the goods contributed approximated \$161,000, making a total of \$235,000. The contributions came from twenty-nine States and Territories. In cash donations California

heads the list, having given \$20,000. In goods, Illinois was first, \$53,000. In goods and merchandise, Iowa, \$40,700; Ohio, \$21,500; Indiana, \$20,800; New York, \$12,900; Massachusetts, \$11,900; Pennsylvania, \$10,300; and Missouri, \$7,100. The supplies are estimated at 265 car loads, which were carried free by the railroads. Contributions of other kinds are acknowledged of \$25,000 worth of army clothing sent by order of the President; \$75,000 worth of army rations issued by officers under direction of Congress. Besides the above, the private contributions of money and goods made direct to sufferers made a creditable showing of which the committee has, of course, no account. The total expenses of the committee in the disbursement of the funds and the distribution of the goods were \$1,800, which is small considering the amount of goods, and the length of time for distribution.

Think not that sin will ever go unpunished. You can no more break God's law of righteousness than you can break God's law of gravitation. Hurl yourself against the law of gravitation by leaping from a pinnacle: do you break the law of gravitation? No! the law of gravitation breaks you; for there you lie, a crushed, dead body. Hurl yourself against the law of righteousness by leaping from the height of sonship to the Eternal Father: do you break the law of righteousness? No! the law of righteousness breaks you; for there you lie a crushed, dead soul. Sin and punishment are as indissoluble as cause and effect. You may not see the punishment. For the consequences of sin, though always inevitable, are not always apparent. As force in nature, though indestructible, is capable of assuming different guises, so the consequences of sin may appear in various forms, either in this world or in the next, either in remorse or in penitence, either in your own person or in the person of Him who bore our sins in his own body on the tree. But whatever the form of the consequence, the law of sin and punishment is as inexorable as the law of cause and effect.—*Dr. Boardman.*

—Accounts from different points in Michigan, Wisconsin, Minnesota and Iowa, say that in some places the corn, late potatoes, and vines were very much injured by frost on Sunday and Monday, the 22nd and 23rd of August.

—The amount of money spent for liquor, tobacco and cigars is enough to feed all the hungry, clothe the naked, and educate every child in the land.

—Religion consists not in the doing of extraordinary things, but in doing things extraordinary well.

—A great amount of rain has fallen in Ohio, Indiana, and Illinois, and much damage has been done to crops.

—August 12th, yellow fever broke out violently in Pascagoula, Miss., and seven deaths occurred.

The Bible in the United States.

The first Bible printed in this country was Eliot's Indian Bible, whose title was this: "Mamuse Wunneetupanatamwe Up-Biblum God nawsene Nukkone Testament kah wonk Wusku Testament. Ne qushkinumuk nashpe Wutteeomoh Christ nos osee west John Eliot." This was printed in 1663. The Indian language it was made in is extinct, and it is said that only one man now living can read it. The next Bible printed here was Saur's, in German, in 1743; the first English Bible printed here was at Boston, in small quarto, in 1752. Before 1860, had been printed in the United States, fifteen hundred and sixty-seven different editions of the Bible or parts of it. The American Bible Society during the first fifty-one years of its existence published over twenty-two and a half million copies of Bibles and parts of it.

—If any of the readers of this are called on to die this year, are we ready for our last great change? Blessed is he who is prepared to exchange worlds. Woe to him who, when he dies, has not made peace with God. It had been good for that man if he had not been born.

Russian Aid

From Pekia, Ill.....	\$1 00
J. P. Schmitt.....	2 00
J. N. Bachman.....	2 00
J. Nafziger and Widow Danner.....	1 00
From a Sister by C. Stoner.....	15 00
John Buzzard.....	5 00
From a friend.....	10 00

For Brother Overholzer, Pa., \$1

Died

On the 2nd of May, in Fairfield Co., Ohio, Bro. CHRISTIAN R. KAGRY, aged 75 years, 4 months and 19 days. He leaves six children to mourn their loss. Bro. KAGRY was a kind father, a friend to the poor, and a faithful child of God. His health was poor for two years, yet he was patient in affliction. He fell asleep in Jesus, and is gone to reap his reward. Services by Jacob Good and C. C. Beery, from Hebrews 4: 19.

May 30th, near Bremen, Fairfield Co., Ohio, JOHN WELTY, aged 75 years, 2 months and 17 days. Funeral discourse by Samuel Tussing, from Heb. 11: 13.

June 20th, in East Lampeter, Lancaster Co., Pa., of cancer, Sister ESTHER SCHUBERT, aged 77 years, 6 months and 7 days. Her sufferings were severe, yet she bore them with Christian patience till it pleased her Redeemer to take her home to himself to eternal glory. Her remains were consigned to the earth in presence of many relatives and friends who came to show their tribute of respect, on which occasion impressive remarks were made by Adam Rank, and David Witmer.

June 27th, in Fairfield Co., Ohio, LEWIS, infant of C. C., and Magdalena BEERY, aged 5 months and 4 days. Services by Samuel Tussing, from 2 Sam. 12: 23—25.

June 30th, of Leacock Township, Lancaster Co., Pa., very suddenly of heart disease while on a visit to Ohio, Sister FANNY LEAMON, wife of Benjamin Leamon, aged 68 years, and 27 days. Her body was brought home and buried the 3rd of July in Mellinger's grave-yard. Services by Samuel Wenger, and John Landis, from Luke 10: 42.

June 37th, near Silver Spring, Lancaster Co., Pa.; ELIZABETH BANSFURER, aged 78 years, 6 months and 28 days. Funeral on the 30th. Text, 90th Psalm, 1—12.

July 13th, in New Danville, Lancaster Co., Pa., after a short illness, Bishop JOSEPH BURKHOLDER, aged 71 years, 9 months and 18 days. Funeral the 6th. Text Heb. 13: 7, 8. A large concourse of relatives and friends met to pay their last tribute of respect to the departed. Bro. BURKHOLDER was ordained a minister in 1840, and Bishop in 1864. He was a zealous laborer in God's heritage. May God bless his labors. He has gone to his reward.

July 6th, in Sporting Hill, Lancaster Co., Pa.; EMANUEL LONG, aged 85 years, 6 months and 20 days. Funeral the 9th. Text, Matt. 24: 44.

July 6th, in Annville, Lebanon Co., Pa., suddenly, WILLIAM FRY, aged about 30 years. Funeral the 6th. Text, Heb. 9: 27, 28.

July 11th, in Mount Joy, Lancaster Co., Pa., after a short illness, JOHN STRICKLER, aged 81 years, 2 months and 29 days. Funeral the 14th. Text, 2 Kings 20: 1.

July 26th, near Litz, Lancaster Co., Pa., after a long sickness, which was patiently borne, Sister CATHARINE BONBERGER, wife of Bishop Christian Bonberger, aged 55 years, 7 months and 18 days. Many friends sympathize with the bereft family. Recite to her ashes. Funeral the 28th. Text, Rev. 7: 16, 17.

July 29th, near Manheim, Lancaster Co., Pa., after many years of suffering which she bore with patience, Sister CATHARINE LEHMAN, widow of Elder Samuel Lehman, d'ed., aged 85 years, 5 months and 7 days. Funeral the 31st. Text, 2 Cor. 4: 16—18.

July 27th, in Hatfield, Montgomery Co., Pa., SCARANA CASSEL, aged 92 years and 28 days. Buried the 30th, in the Plain's burying ground, at which time impressive remarks were made by Jacob Loux and Josiah Clemmer. The deceased was 20 years married and 45 years a widow.

July 7th, in Woodford Co., Ill., of diphtheria, ELLEN BACHMAN, aged 6 years, 3 months and 8 days. Services by Christian Schlagel, John P. Schmitt, David Hiltzbeck and J. Gascho.

July 17th, at Franconia Square, Montgomery Co., Pa., of consumption, MARY GERMAN, aged 26 years, 2 months and 6 days. Interred the 19th which time appropriate remarks were made by Josiah Clemmer, and Henry Nice.

July 17th, in Greene Co., Pa., Bro. JOHN M. CANN, at the advanced age of 80 years, 6 months and 18 days. On the 18th his remains were followed by a large concourse of people to the place of burial. A few days previous to his death he felt the need of a Savior, and desired a minister; he was received as a brother in the visible church, and we hope he is now in the church triumphant. Funeral services by David Johnson.

On the 1st of August, in Point township, Somerset Co., Bro. HENRY FOUST, father of deacon Samuel Foust, aged 62 years, 4 months and 22 days. Interred the 3rd, followed by a large concourse of sympathizing relatives and friends. Services by the aged brethren, Bishop Samuel Blough and Jacob Blough, from 1 Cor. 15: 16—21.

"How blest is our brother bereft,"

Of all that can burden his mind."

Aug. 8th, in Mahoning Co., Ohio, of the infirmities of age, Sister NANCY SAYNOR, widow of Jacob Snyder, aged 82 years, 2 months and 8 days. Her maiden name was Metzler. Buried at Metzler's grave-yard. Another aged saint called to rest. Services by Jacob Culp, and Jos. Bixler, from 23rd Psalm.

Aug. 16th, in East Lampeter, Lancaster Co., Pa., of colic, PHILIPS, son of B. R., and Mary WITMER, aged 3 months and 16 days. Preaching by Adam Rank, and John Landis.

Aug. 13th, in Elkhart Co., Ind., ANNA VIOLA, daughter of Levi and Catharine ERNST, aged 1 year, 11 months and 28 days. Jesus said "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." What a glorious promise! Services by Henry Shaum and Christian Christophel.

Letters Received.

J. J. Bornreger, Jacob Hasfurter, Isaac Halde-man, Alm Steiner, Josiah Brewer, Philip Stauffer, J. N. Brubaker, A. Sch. M. Stauffer, D. W. Stauffer, B. Legron, A. Wambold, J. K. Andrews, Samuel Blough, E. N. Nissley, Lillie R. Nissley.

MONEY LETTERS.

A—John Ackerman.
B—John L. Breneman, Rachel B. Boorse, Abraham Baer, Abraham Bitesby, J. J. Bernreger, Peter Blough, Daniel C. Berkey, John Baer, Daniel Breneman, Peter Belsley, Jonas Barnhart, Jos. S. Baer, Jacob Byler, Henry Kerry, J. B. Bower, Jos. Byler, Samuel M. Burkholder, Thos. W. Bowen, Moses Burkey, Henry Baker.
C—J. B. Cullen, William Coffman.

D—Peter Dyck, Adam Dettweiler, John C. Driver, Cornelius Dalke, A. Doerster, John F. Dettweiler, Jos. Elgstein.

E—Christian Ebersman, A. B. Esleman, David Esh, Peter Esh, Samuel M. Eberly, Henry Eschenshade.

F—Jos. C. Freitz, B. Franz, Christian Formwald, Geo. M. Foust, John Fry, Jr., Wm. Funk, Klaas Friesen.

G—Jos. S. Gotsals, Daniel Gneser, A. A. Good, Henry Goshall, Peter Good, Jos. Garberich, Jacob Gerig.

H—Abm. Horst, A. W. Harnish, H. Heidebrecht, J. Hassler, Mary E. Hoover, John W. Hoover, Ch. Henning, John Harder, John W. Heisey, Simon Holmes, J. A. Hartzler, J. P. Harman, Jacob Halde-man.

I and J—Idlo Joder, Thomas Jones.
K—Abraham Kurtz, Solomon I. King, J. K. King, Jonathan Kolb, David Leenody, H. Kurtz, John Kurtz, John B. Kindig, Benj. P. Kaufman.

L—John L. Lee, F. Liember, C. A. Lehman, I. Leatherman, Elizabeth Lehman, John C. Lehman, Martha Loug, Isaac Lantz.

M—Isaac S. Miller, Franklin Moyer, Jess e Morningstar, John M. Mast, Daniel Mellinger, C. I. Musser, Mary M. Miller, J. McAllister, J. Musser, D. W. Martin, Joseph Mosher, Jacob Millhouse, John McAllister, John M. Mast, Jacob R. Musser.

N—Mary Ann Nissley, Conrad Nicholas, Jacob Natziger, Jos. Nell, Christian Natziger.

R—Mrs. J. H. Patton.
R—Ellis E. Reider, Orion Richardson, Jacob Reinhart, Peter W. Ropp, Jos. Rich, John Reinhardt, Christian Rupp, M. F. Rittenhouse, John Ramer.

S—D. Shank Jr., Annie Styrkoff, E. Steiger, Stephen Stahly, Christian Springer, John P. Schmitt, John Shank, Peter J. Steiner, Mrs. E. K. Stoner, Jacob G. Stauffer, A. Stauffer, John Shank, A. Schrag, B. H. Snavely, Philip R. Swartz, Henry L. Sheely, C. C. Schrock, Joseph Schertz, Jacob Sutter.

T—Noah Troyer, Jonas Troyer, Jos. D. Troyer, Abraham Troyer, David A. Troyer.

W—Abraham Welly, D. J. Wyse, Jephtha Wyse, Joseph Wiegand.

Y—Abraham Yoder, Samuel Yoder, L. W. Yoder, Solomon Yoder, Josiah Yoder, Jonas C. Yoder, D. D. Yoder.

Z—A. Zimmermann.

Nowhere can the Christian find license or get liberty to distrust the word of God. Our hearts should always be in a trusting attitude, praying, rejoicing evermore, and in all things giving thanks.

Every believer will feel it his duty not to doubt. His faith is stimulated by every promise; his love is increased by every blessing; and he is drawn nearer by every sorrow, to Him who suffered, and bled, and died for man. Would it not be ungrateful to distrust Him in whom we believe, and love, and who is the giver of every good and perfect gift? Obedience to him is the proof of our love, and, accepting his blessing is the test of our faith. Let not the believer dishonor God by doubting his word; nor grieve away the Holy Spirit by manifesting the least unwillingness to receive his testimony. Does the child which has faith in its parents doubt their word? Or does it ever doubt that they will not fulfill every promise, when it is known that it is within their power to perform, and that they have never yet deceived them? No, they have the utmost confidence in them.

Christian friend, "Have faith in God." God is not man that he can be mocked. Man frequently falls into error; he often fails, but God is perfect. His word is yes, and amen. The believer in God can say, "I know whom I have believed." "All things are possible to him that believeth." Have faith—a living, active faith. Prove your faith by your works. Show to the world that your faith in the Lord Jesus Christ is firm. And when tribulations, and trials, and persecutions shall come you can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

"Tis faith that changes all the heart:
Tis faith that works by love;
That bids all sinful joys depart,
And lifts the thoughts above.

'Tis faith that conquers earth and hell,
By a celestial power;
This is the grace that shall prevail
In the decisive hour."

JOSEPH SUMMERS

For the Herald of Truth.

We Have His Word.

(Concluded.)

But the Savior goes beyond this statement, and says that the man who lives now and believes in Him, the man who lives by the faith in Christ, will never die. Death, as it is ordinarily understood, contemplated, or feared, will not be death to him. This is for our encouragement and hope. No man who lives by faith in the Son of God, no man whose life Christ is, shall ever "taste of death." John 18: 52.

Death to the natural man has a sting, and over him the grave has a victory; but to

the Christian, death has no sting, and over him the grave has no victory. God makes him the conqueror, through Jesus Christ the Lord. It is true that he must die, and descend into the tomb, like other men; but in his case the aspect and character of death are altogether changed. Death cannot claim him as its victim, and is only the messenger of his Lord, to convey him to a land of unspeakably higher life and greater glory. When the bell of the prison-house strikes the fatal hour, the officers of justice enter the cell of the condemned prisoner, to bring him forth to execution. His life has been forfeited, law claims him, and he ascends the scaffold, the victim of justice, to expiate to society, his crimes by his death. So men, in their unregenerate state, under condemnation, die. But to the Christian it is not thus; to him "there is no condemnation." Neither death nor law can claim him, for he belongs to Christ, and "precious in the sight of the Lord is the death of his saints." "All things," says the Apostle, "are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." 1 Cor. 3: 22, 23. The believer in Jesus, then, does not belong to death: he cannot be its victim. On the contrary, death belongs to him, and is one of the processes necessary to his perfection. It comes not to claim him, but as a friendly messenger, to introduce him to a higher life, and to bring him to a purer and more resplendent home—the inheritance of the Saints on high.

What is death, as ordinarily contemplated by men—death to the natural, unregenerate man? Mark the contrast, and you will see with what force of truth the Savior says, "He that liveth and believeth in Me shall never die."

1. Death to man naturally is cessation of the present state of existence, the life to which men fondly cling, and in which they would fain continue; but to the Christian it brings an increase to his true life. Men seek no higher than the present sensuous and material existence, and death, when it comes, closes this forever. But the man who believes in Christ Jesus, and abides in him, has a higher life—the divine life—in his soul. All life has the capability and property in the living thing of sustaining relations to other objects. This is of the very essence of life. The plant has relations to the soil, the sunshine and the showers of heaven. When these are severed, it dies. The animal has relations to others of its species, and to the food which sustains it from day to day. So man has these physical and sensible relations in this world; but his true life is spiritual, having its highest relations to God and to eternity. Yet, alas! in human degeneracy these are not fully recognized. While intellectually, and in some sense, morally alive, men are spiritually dead, and the reign of spiritual death is co-extensive with the reign of sin.

The life in man, which depends on the visible and the material, ends by death; but the true life of manhood, in its relations to God, death cannot touch. It is divine. This new and better life the Christian reaches and realizes through faith in the Incarnate Son of God by the power of His Spirit. He possesses it now, as the true life of his being; and death, when it comes, brings no cessation of it, no interruption to it, even for a moment. On the contrary, it leads to a wonderful increase of life, and actually gives our being a glorious expansion. How many things hinder, hamper, and depress that life in this world! The entanglements of the flesh, the pains and propensities of this "vile body," the temptations and weaknesses incident to the present state of being, often act as clogs and hindrances to the higher life of manhood; but death to the Christian is emancipation from all these, so that his life rises with a celestial elasticity, to soar and exercise itself amid realities unknown before, or only dimly seen by faith. Hence the Christian does not die; death is no penal visitation to him; it does not end or interrupt his true life, but is the way to its increase and expansion.

2. Death to men naturally is an end of activity and labor; to the Christian it issues in an increase of activity, and leads to a higher sphere of service. The man who in commerce or business, or daily round of toil lives to himself, has his course of activity ended at death, it closes all his efforts, and interrupts all his labor. Death changes his countenance, stops his energy, paralyzes his powers, and sends him away. He may have been buying and selling and getting gain, all for himself and without any thought of God, but the end of this comes when he dies. To the Christian, however, who has not lived to himself, but to his Lord, who has found in daily duty and in secular toil the discharge of a spiritual obligation and the rendering of a spiritual service, death causes no interruption of his activity, no cessation of his service. His powers in this world have their highest exercise in doing the will of God and seeking his glory, and death but issues in an increase of activity, and leads him to a grander and wider field of service. More felicitously, will all the powers of the redeemed soul engage in the service of Christ among the spirits of the just made perfect. The same song will be sung, the same service will continue, the same powers will be exercised forever. Death to the Christian will be neither end nor interruption of activity. "His true he returns not again to his counting-house; he is seen no more in the place of merchandise; his home, his study, his books shall not know him any more; but the powers with which he served God in these spheres on earth are only emancipated, purified, elevated by death, and his energy is expanded and increased for a service which will be as a rest and a reward for ever."

Hence the believer in Jesus does not die, does not find in death any end of his activity for his Lord.

3. Death is to man naturally an interruption of friendship; to the Christian it is a closer union with the highest Friend, a more intimate realization of that friendship which is the charm of life. Death bursts the bonds and cuts the ties of all mere human friendships. "Yours till death is not an infrequent mode of expressing attachments here, tacitly acknowledging that beyond this world they do not go. Friendship may watch at the bed of the dying, affection may soothe the last hours of earthly life, it may shed tears over the grave of the departed, and mourn the ruthless power which respected not its bonds and vows; but death absolutely ends many of the friendships of this life, and interrupts them all. We cannot follow our friends, even in thought or imagination, into the unseen state; but death is no interruption to the highest friendships of the soul, only a closer, dearer, purer realization of them. At home in the body here we are absent from the Lord. Death only brings the soul into closer fellowship with his Divine Friend—brings him to be with Christ, which is far better, and introduces him to other friendships in the general assembly and church of the first-born. With Christ, beholding him, made like him, in the company of innumerable angels, the fellowship of prophets, apostles, martyrs, to these holy friendships death is the way; so that the Christian's highest bonds of affection and interest suffer no interruption when he falls asleep in Jesus. He does not die.

4. Finally, death to men in their natural state is separation from their sources of enjoyment; to the Christian it brings an inconceivable accession of enjoyments. Where the treasure is, there will the heart be also. If here the affections are set on Mammon, in worldly property, or pleasure; if with eager grasp and strongest love the soul clings to the things of this life in any form as its highest ambition and pursuit, death will bring separation from them forever, and the soul, stripped of its pleasures and joys, will pass into the unseen to encounter unaided the realities of eternity. But by the believer here the highest joys are found in the love of Christ, in communion with God, in fellowship with saints, in the beauties of holiness, and in devotion and service to his Savior and Lord. To these death is no interruption; from these it cannot separate the soul. In the unseen state to which death introduces the Christian, the love of Christ will be paramount, the beauties of holiness triumphant, communion with God perfect, and his service an untiring devotion and delight. Hence, for the Christian "to die is gain;" he passes into higher ranges of blessedness; he will find all his means and sources of enjoyment continued, augmented, purified, whether they be intellectual, social, or spiritual; and he will rise to inherit, in all its wealth and

freshness, the joy that is unspeakable and full of glory. Yes, "to die is to gain." To pass away from toil and sorrow, from suffering, imperfection, and tears, to the land of celestial song, untiring service, and everlasting joy, to be forever with the Lord, this is not, in the ordinary human sense, to die. Death is but the gateway of life, the entrance on a state of perfection, resplendence, and glory inconceivable now. It takes from the Christian no energy, no activity, no prospect of joy, no holy acquisition; but, on the contrary, introduces him, emancipated from the burdens of imperfection and sin, into a mansion in the Father's house above, amid the effulgence of ineffable light and eternal glory. He passes away from earth, but his noblest life continues, and rises to blossom and bear fruit in the paradise of God. He does not "taste death," in his case it is "swallowed up in victory." Thus do all who have right to the tree of life "enter in through the gates into the city."

H. D.

For the Herald of Truth.

God's Grace and Man's Weakness.

Have you ever read the parable of the Prodigal Son as illustrating the mercy of God? I ask this because the general interpretation of it is that it teaches sinners how to turn unto the Lord and find favor. Read it again. (Luke 15: 11-32.) "But when he was a great way off his father had compassion on him." Can we understand that mercy which follows a man through the foulest acts of a sinful life and stands ever ready to give, yea, entreating to receive pardon. Ever ready to put on the returning one "the best robe?" I repeat, "can we understand that mercy?" Oh, if we did and trusted, far better would be our life and more successful its efforts. God knows man's weakness. Listen to his words: "I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth." Gen. 8: 21.

Why then should our weakness and many errors destroy our confidence in God? Rather let us learn the more to trust him and the less ourselves. Is it an evidence that we are not the Lord's because we fail in living as we feel we ought to live. Read the words of Paul, and learn the experience of that strong man of the Lord. (Rom. 7: 14, 25.) Who that has been striving to lead a Christian life has not felt just as Paul puts it, "I do that which I allow not." Who has not grieved and prayed that these things might be otherwise? Who has not humbled himself in the very dust because of glaring inconsistencies? Who has not cried out in his distress, "O wretched man that I am, who shall deliver me from the body of this death?" And right here let us learn if we have not fully received this truth before. The Lord saves, not because

we have done some good, or lived upright, or have refrained from falsehood and deceit, but simply because we trust in him. Then, notwithstanding all our failures, all our shortcomings, we shall be able to feel and utter Paul's cry of faith, "I thank the Lord that through Jesus Christ I am delivered from this burden."

I know it is mortifying to the flesh to acknowledge failures and sinfulness in all our works. But Christ says "My strength is made perfect in weakness." Let me then glory in my weakness that the power of Christ may rest upon me. For it is good not to think too highly of oneself. "Let him that thinketh he standeth take heed lest he fall." Christ forcibly illustrates this in the parable of the Pharisee and publican. Luke 18: 10. The one full of good works, the other with nothing good in him, and yet this man went down to his house justified rather than the other. Your weakness, nay even your sins can not separate you from the mercy of God if you will only believe. I have often been asked, Can it be true that good people are no better than the wicked? Are we to feel that we are as vile as the vilest? Has not the moral man a right to say, "Lord, I thank thee, I am not as this publican?" The other eve on my way home from a religious meeting where this thought was discussed I met two persons of opposite sex who gave evidence of a life of indulgence and crime, and fearful degradation, for persons so young in years. In an instant the thought flashed upon my mind: Are you no better than they? I was staggered. It was an argument the force of which I had never felt before. But the Truth came to the rescue, ringing my ears with these words: "You are; no more worthy of God's blessing than these."

"All the fitness he requireth,
Is to feel your need of Him."

"Blessed are the poor in spirit for their's is the Kingdom of Heaven." May the Lord help us to learn the proper estimate of ourselves. "This is a faithful saying, and worthy all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1: 15.

R. N. KRATZ.

A STRIKING THOUGHT.—Christ calls himself "that living bread," the manna which came down from heaven. Remember how the manna fell. It lay all around the tents of Israel. The Israelite could not stir from his tent without doing one of two things—he must either gather the manna or trample upon it. Every man living is doing the one or the other now. He is either accepting the Savior or trampling upon him. There is no medium. Reader, either the one or the other you are doing. Which is it? "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—Whitfield.

At the Door.

"Behold I set before thee an open door,"—Rev. 3: 8.
The mistakes of my life are many,
The sins of my heart are more;
And I scarce can see for weeping,
But I knock at the open door.

I am lowest of those who love him,
I am weakest of those who pray;
But I'll come as he has bidden,
And he will not say me nay.

My mistakes his free grace will cover,
My sins he will wash away,
And the feet that shrink and falter,
Shall walk through the gate of day.

The mistakes of my life are many,
And my spirit is sick with sin,
And I scarce can see for weeping,
But the Savior will let me in.

I know I am weak and sinful,
It comes to me more and more;
But when the dear Savior will bid me,
I'll enter that open door.

—Selected by TILLIE R. NISSEY.

For the Herald of Truth.

The Sin of Drunkenness.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again. Prov. 23: 29-35.

Solomon, the wisest of men, here speaks very strongly against the sin of drunkenness. And in order to confirm what he said he cautions every person to keep out of the way of temptations that lead to this sin. "Look not upon the wine when it is red." In Canaan, red wine has always been considered as the best wine. Critics judge wine, among other indications, by the color of it. Some wine they say looks charmingly, looks so well that it seems to say, "Come and drink me." It moves itself aright, goes down very smoothly; or perhaps the roughness is agreeable to the palate. It is said of generous, strong bodied wine, that it ever causes the lips of those who are asleep to speak. But look not thou upon it. Be governed by reason and religion, and not by sense. Covet not that which pleases the eye, hoping that it will also gratify the taste, but let serious considerations correct the errors of your senses and convince you that that which appears so very agreeable, is really injurious, and make a firm resolve to resist it.

Let not the heart follow the gratifications of the eye, for it is a deceitful guide. Be not led by the charms of this or any other

sin. Look not, lest thou lust—lest thou partake of the forbidden fruit. Those who would be kept from any sin must keep themselves from all the occasions and beginnings of it, and guard against coming within the reach of its allurements lest they be overcome by them.

Solomon presents the pernicious consequences of the sin of intemperance in a man sufficient to call forth the enforcement of this caution. Take heed of the bait, for fear of the hook. At the last it bites. All sin will be bitterness in the end; and this sin in particular. "It bites like a serpent," when the drunkard is made sick by his excess; when he is beggared and ruined in his estate; and especially when his conscience is awakened, and he cannot reflect upon it without horror and indignation at himself; but the worst of all is when the cup of drunkenness shall be turned into a cup of trembling—the cup of the Lord's wrath, the dregs of which he must be forever drinking, and shall not have a drop of water to cool his parched tongue. It bites to remove the force of the temptation that there is in the pleasure of the sin and to remove the foresight of the punishment, if repentance does not prevent. The word is, "Think therefore what will be in the end thereof." But he chooses to specify the pernicious consequences of this sin, which are present and sensible, which lead men into quarrels, make them say and do that which gives others occasion to quarrel with them. He asks, "Who hath woe? who hath sorrow?" Who hath not woe and sorrow in this world? Many seem to have and can not avoid it; but the intemperate willfully bring woe and sorrow to themselves. They that have contentions, have woe and sorrow; and the wine-bibler are the foolish whose lips enter into contentions. When wine enters reason becomes dethroned, the passions rise and thence spring up a train of evils. Many vexatious and ruinous lawsuits are thus engendered. There is babbling; quarrels in words, and an interchange of scurrilous language, yet it rests not there. You shall have wounds without cause, for causes are things of which drunkards are in no capacity to judge: therefore they deal blows without the least consideration, why or wherefore, and must, in like manner, expect to be treated themselves.—Wounds without cause, received in the service of their lusts, are marks of their infamy. Nay, the intemperate wound themselves in a tender part, for they have redness of eyes, symptoms of an inward inflammation; their sight is weakened by it. This comes of drinking long—tarrying long at the wine, and spending valuable time in company of like character which should be employed in something useful, or in rest which would fit them for business. Oh the precious hours which thousands thus waste!

To obtain that which is strong and intoxicating they go up and down seeking wine that will please them; they seek mixed wine which is most palatable and heady; so will-

ing do they sacrifice reason to gratify their taste. It makes men impure and insolent, the eyes grow unruly, and they behold strange women to lust after. Wine is full of the fire of lust. Their eyes behold strange things. When men are under its influence everything turns around, and looks strangely, so that they fear to trust their own eyes. The tongue also grows unruly and talks extravagantly. By it the heart utters perverse things—things contrary to reason, religion, and common civility, of which they would be ashamed if they were in their proper elements. What idle, sinful expressions men make when under the influence of wine, who at other times speak sensibly and to the point. It stupefies them and they know not where they are, or care what they say or do. Their heads are giddy, and when they lie down to sleep they are as if tossed by the tempestuous waves of the sea, or upon the top of a mast; their sleep is generally unquiet, and not invigorating, and their dreams tumultuous. Their judgment is obscured and they have no more steadiness and consistency than he that sits upon a mast. They drink and forget the law. "They err through wine, and through strong drink are out of the way," 1s. 28: 7; and think as extravagantly as they talk. They are heedless and fearless of danger, and are senseless of the rebukes they are under, either from God or man. They are in imminent danger of death—of damnation; are as much exposed as if they slept upon the top of a mast, and yet feel secure and sleep on. They fear nothing, even when the threatnings of the Lord are laid before them; nay, they feel no pain when the judgments of God are actually upon them. They cry not when he binds them.

Put the intoxicated in the stocks, and he is insensible to punishment. "They have stricken me, and I was not sick. They have beaten me, and I felt it not. When shall I awake? I will seek it again." It turns men into stocks and stones; they are dead while they live. The worst and saddest of all is the heart is hardened in sin; and the sin-hardened man, notwithstanding all these mischiefs which attend it, obstinately persist in it; and attempts to reform him frequently fail. "When shall I awake?" He has much difficulty in shaking off the fetters of his carousal. He can scarcely get rid of the fumes of the wine. He becomes so lost to all sense of virtue and honor, and so terribly is his conscience seared that he is not ashamed to say, "I will seek it yet again." For him there is no hope: no, he has loved wine and after it he will go. This is adding drunkenness to thirst and following strong drink. Those who do so may read their doom in Deut. 29: 19, 20; their woe, Isaiah 5: 11. "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

HENRY REAM.

Last Days.

BY WILLIAM FELL.

"This know, also, that in the last days perilsous times shall come."—2 Timothy 3: 1.

It is an alarming fact that we are living in an age of deception and fraud. Mankind are ambitious to get rich, and, in order to accomplish this, they resort to all kinds of trickery and deceit, until it has become a proverb, "that a man cannot be a good man and get along in this world." Gigantic frauds are perpetrated, both in Church and State. Men are so eager after riches that they do not hesitate to sacrifice principle, and even life, in order to acquire their desired end. "Rich men grind the faces of the poor,"—and the words of the apostle James applies to this nineteenth century. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Instead of mankind growing better, and the churches becoming more spiritual, and alive to eternal things, the very opposite is the result. It requires no deep, spiritual vision to perceive this. Take a look into the modern churches, and what do we see but pride and extravagance in all their forms, occupying the highest seats to the exclusion of the poor. Look at the queen of fashion, as she sits decked with all the trappings of this world! "The daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go." Silks, satins, gold and other of roses is all the rage. The poor carcass, that is food for disease and corruption, is handsomely decorated, but the poor soul, which is of priceless value, is neglected and slighted. This proud, pleasure-seeking devil wraps his black mantle around these charnel-houses, and death, ghastly death sends forth poison, and the very atmosphere is pregnant with unbelief. The Savior saw this fearful state of things, and was led to exclaim, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" And as it was in the days of Noah, so shall it be in the coming of the Son of man." These are truly perilous times. It is an age of unbelief. Yet the devil would be glad to have us believe that the world is growing better fast; but the word of God does not intimate any such thing, but declares plainly, that "evil men and seducers shall wax worse and worse, deceiving and being deceived." Men are trusting in riches, and hoarding them up for the last days. Ministers of the gospel, who were once valiant for the truth, and were not afraid to trust God, unite with "the unfruitful works of darkness"—secret societies. So, in case God fails to supply their

wants, they have their secret, oath-bound brethren to fall back upon. Others have left the walls of Zion, and are engaged in a more lucrative business; and, instead of warning men to flee from the wrath to come, and insure their souls against the fires of the last day, they are earnestly engaged in persuading men to insure their lives. The devil is devising every means in his power to get men to trust in everything else but God.

Satan is the great deceiver of souls; and has had years of experience in this work, and knows the weak points of man's nature, and the peculiar make-up of his whole being. He has the fearful power of blinding men, by throwing the black mist of the bottomless pit into their eyes, and making them believe that "light is darkness and darkness is light." Unbelief, in all its horrid proportions, stands forth and whispers into the ears of all formal, pleasure-seeking church members, "Ye shall not surely die." While the minister, whose tongue is tied with secret oaths, makes a spasmodic effort to get free, but discovers that he is bound hand and foot, and relapses again into the arms of death. The apostle had a clear view of this state of things. He tells us plainly, that "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; and, the worst of all, these very persons, 'having a form of godliness, but denying the power thereof.' This does not look like the evangelization of the world, but, 'what does it mean?' It means that the 'Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared as with a hot iron." The apostle told Timothy if he put the brethren in remembrance of these things, he would be a "good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

These are perilous times, from the fact that the churches are substituting dead formalism and carnal pleasures for vital godliness. The cry is, pleasure, pleasure, and this terrible tide of pleasure is sweeping its millions down the vortex of eternal ruin. The church and the world have met, and are on the most friendly terms. Formalists cry out, Why, we do not have any persecutions, everything goes nice, most every one is professing religion and we must surely be living in the millennium; and Satan encourages the delusion. But the apostle James cries out, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?—Whosoever, therefore, will be a friend of the world is the enemy of God." By degrees Satan is

leading the churches back into the dark ages. He is reviving his ancient carnivals, the offspring of Paganism, an institution that flourished in the palmy days of Popery. Protestantism is crowding fast on the heels of Popery. All this betokens the coming of the judgments of God. Belshazzar, when he had reached the climax of his glory, and was all absorbed in pleasure and reveling, little thought that the sword of vengeance was trembling over his head. "History repeats itself." A few years ago the devil was very cautious how he introduced pleasures into the churches. The thought of having tableaux or a theatrical performance would have been revolting in the extreme. But now the people are prepared for almost everything. Satan would be glad to have us believe that the churches are all waking up. Well, they are; but they are waking up to go deeper into sin and worldly pleasure. Here and there is a spasmodic stir, but it is the stir from a galvanic shock, and not a sign of life. The devil is palming off a spurious holiness on the churches, and it suits the carnal mind so well that they do not think it worth while to examine God's word to see whether it is genuine or not. Its cry is, charity, charity, we must have charity. Satan transforms himself into an angel of light, and puts on a garb of sanctity and talks about love; but his love is counterfeit. It covers up sin and wickedness, and encourages the wrong and opposes the real work of God. Should God answer the prayers of these fashionable, pleasure-seeking church members, and let the Holy Ghost down on them, there would be a terrible commotion and a fearful shaking among the "dry bones." God is coming, and that speedily. The world is growing ripe for the fires of the judgment; and the churches are crying, "Peace and safety, but sudden destruction will come upon them." Everything indicates that the great, final conflagration will soon take place. The combustible material that has been slumbering in the bowels of the earth for ages, is finding its way to the surface. This earth, which is one vast magazine, is "kept in store, reserved until fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 7. "Coming events east their shadow before." May God help us to so live that we may be prepared for any event that may take place on this sin-cursed earth. Holiness of heart is the only thing that will enable us to meet God in peace. Dear reader, you must have this or you cannot "abide the day of His coming." It is called the "great day of His wrath." None but the pure in heart can meet him in gladness. Many will be terribly disappointed then, who thought they were all right. The awful brightness of His coming will pierce the inmost recesses of thy soul, and everything that is contrary to his will must be dragged to the light. Let the very worst of thy case be known now. Get right with God, before His eternal judgments are let loose upon this doomed world. Confess to

those you have wronged, make restitution, humble yourself, and think nothing too hard to do in order to get right with God. Time will soon wind up the affairs of life with us all, and the trump of God will sound to call us all before His terrible tribunal.—*Earnest Christian.*

Living on God.

Whoever surveys the state of the church in this day of alternate elevation and depression, must be convinced that there is something wanting to give a more stable character to the faith of the Christians—a greater uniformity to their devotion and practice. Religion in the heart is a deep stream, unaffected by the temporary rains, always flowing and always full; rising from its great fountain, God, and partaking, in some degree at least, of his purity and unchangeableness. It is not at one time a torrent, noisy and destructive in its course; and anon a brook almost stagnant and dry. It is permanent life.

If we inspect the hearts of men, we shall find there are two sources from which they derive their active impulses. There are some who derive all their motions from within; they act from the individuality of their own character. Like a steamboat, they carry the impelling power in their own bosoms, and, through oceans and winds, from whatever quarter they blow and roll, they make their way to the point of destination. Others receive all their incitement from external causes. Like ships, when are dependent on the wind, they advance only when the wind is propitious. Their passive hearts reflect the image of the world around them.

Among the followers of Christ, too, some live directly on God; they seem to have a constant vision of the Holy one. The promise of Christ is verified in them.—Whoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be a well of water springing up unto everlasting life. As the dews and showers descending from the sky support vegetable life, so the Spirit of God, descending from above, supports spiritual life. It is the source of all the practical holiness and secret joys that spring up in the heart of a proficient Christian. Drinking into this Spirit without depending on impulses, is what we mean by living on God.

Religion in the Bible is frequently called life. There is appropriateness in the term. For, as natural life is the source of all bodily sensation and activity, so religion is a principle in the heart, which is the source of spiritual activity and holiness. It is life, *par excellence*; without it, morality is but a dead principle, and our best actions but specious sins. It is a quickening power planted amidst the sensibilities of our nature, by the Holy Spirit. It is the divine nature with us; and makes us one with God

and Christ. It gives meaning to certain passages of Scripture not before understood. It is the root of holiness in our inmost souls, and the tree, sprouting from it, will blossom and bear fruit forever.

Christians, in this age, are in great danger of substituting other principles for this vital religion, and living on other objects than on God.

The love of God is the soul of religion. It is the central grace, around which the others cluster. It arises at first from a spiritual discovery of God's real existence and character. No more viewing him afar, the believer realizes that he is, and is the rewarder of all such as diligently seek him. In the heavens, the earth, the sea, the stars, he sees nothing but the slender curtain drawn before his eternal throne. God is everywhere; in all, supporting all, controlling all, blessing all. His "incorruptible Spirit is in all things;" and every wind speaks his power, and every star twinkles in his praise. Whether the Christian walks abroad in the early dawn, or to watch the last rays of the receding sun, he walks with God. In the thunder he hears his Father's voice; in the flowers he sees his beauty. He is never less alone than when, retired from the world, and buried in the deepest solitude, he feels his Father's presence. As then he muses, the fire burns.

The Christian who thus lives on God, has not deeper views of his presence, but also more consistent views of his character. He takes him as he proclaims himself, and overlooks no attribute. He rejoices that he is holy; he is willing that he should be just. It is not from nature alone, or from speculation, that a spiritual man derives his conception of God. He reads his word; he hears him speak in his own inspired pages. He bows before the proclamation of his own authority. But he does not stop at the naked letter of Scripture. To him the words spoken by Christ are spirit and life, because the Eternal Spirit has stamped them on his heart. All is real, because all is deeply felt.

Living on God implies the habit of daily meditation on divine things. The want of this is the principal defect of the present day. The manuals of meditative devotion are becoming so much obsolete lumber; and magazines, miscellanies, biographies, religious novels and narratives, half fiction at least are supplying their place. We live on the husks of piety, and throw away the substantial corn. Who now reads Kempis?

Who tries his heart over Edwards on the Religious affections? Who drinks in the spirit of the blessed Bible? This has been styled an active age; but let it be remembered, that the river without the fountain will soon flow away and leave its channel empty and dry. Is it not possible for a man to bustle in religion, without any principle? Have not some rushed to the work of God without knowing what spirit they were of? It needs principle to fortify the heart against the rockings and agitations of this

mutable age; and deep principle is fostered in deep retirement. A man always moving with a crowd, though it be a religious crowd, will have a very superficial religion. He will be spattered by the foam, blown from the restless, noisy wave, which rolls and breaks around him; but will never bathe in the deep calm sea, that drenches and purifies the inward frame. The habit of meditation is enjoined by the precepts of God, and the example of inspired saints. "Meditate on these things. When thou prayest, enter thy closet and shut thy door." This is the voice of him, who recommended his precepts by the example of going into the mountains, and spending whole nights in prayer. Jesus Christ began his ministry by spending forty days in a wilderness; and holy David says, "At midnight I will arise and give thanks unto thee, because of thy righteous judgments." Blessed men! it was your sweet prerogative to live on God.

We need something certainly, to resist the superficial tendencies of this superficial age. We may say of some of our revivals of religion, what King Pyrrhus said of his victories,—“A few more such victories, and I am undone.” A few more such revivals, and religion will decline to a state from which we shall not soon see it revived again. Some good men seem to be stifled if they are not breathing the atmosphere of a volcano: they are asleep and retrograde, if they are not riding at the swiftest speed of the whirlwind. They depend on the news of the day for all their animation in religion.—They live on the circumstances of religion, not its essence; like caterpillars, they chew the leaves of the tree, not taste its fruit. Thus they go through life. Like a vessel, now riding on the summit of a mountain wave, then driving into the yawning gulf, they are always above the proper level, or below it. Such men have no healthful life. Their whole moral existence is a fever or a sleep.

Living on God implies that we have a deep sense of our dependence on him, and no dependence on any other source of activity or consolation. To exalt God, and depress men, is the very genius of the gospel.

"I find," says President Edwards, in one of the pages of his private diary, "by experience, that let me make resolutions, and do what I will, with never so many inventions, it is all nothing, and to no purpose at all, without the motions of the Spirit of God, for if the Spirit of God should be as much withdrawn from me always, as for the week past notwithstanding all I do, I should not grow, but should languish and miserably fall away. There is no dependence on myself." But this truth rests on higher authority. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

Blessed Jesus! How sweet are thy promises! On those, my weak and helpless soul, beset by dangers, and almost sinking in the strife of its foes, can rest, and will rest, with undivided trust!

I have said we must have no other dependence; for why should a man trust to a floating rush, when he can stand on an immovable rock? We must learn to go direct to God; and, confessing our sins before him, derive from him pardon, peace and the entire support of our spiritual life. The child of God has a spring in his own garden, which never fails; why then, when pressed by thirst, should he resort to the cisterns of an arid wilderness? There is a God, who giveth songs in the night, and his true children can live on him in the darkest times.

Some Christians move only on the rising and falling waves of social emotion. If the church is engaged, they walk on the scaffold of piety, not on its solid dome: they are impressed by the picture, not by the substance. But if a man lives on God, his heart will be the same, while God is the same. He moves by a deeper power than other men. This is part of what the apostle means, when he says, "We walk by faith, not by sight."

The truth is, to the deep-seated piety of the Christian who lives on God and on God alone, a time of general religious declension is precisely the time of his highest diligence in duty. So it was with Paul at Athens; his spirit was stirred within him, when he saw the city wholly given to idolatry. And the holy Psalmist gives us the essence of his deep religion, when he says, "Rivers of water run down my eyes because they keep not thy law." When night settles over the sea, then are the guiding beams of the light-house most necessary and cheering to the voyager over the dark and trembling billows.

But we will not attempt farther to describe the life in God, which, after all, can be understood only by being possessed. Reader, if your religion is founded in humility, and a deep acquaintance with your own heart: if your own piety is meditative as well as active; constant, and not periodical and fluctuating; a deep principle, and not a sudden impulse; characterized by love to God and an abiding sense of dependence on him: if your warmest affections arise in the closet; if your purest joys flow directly from the divine presence—if, in time of darkness and disappointment, as well as seasons of light and mercy, you maintain an unwavering faith; then do you know, by the best of all teachers, your own sweet consciousness, what it is to live in God.—*Leonard Withington.*

The Bible a Library in Itself.

In case the famine of books should be sore in the land, there is one thing which you all have, and that is, your Bible; and a minister with his Bible is like David with his sling and stone, fully equipped for the

fray. No man may say that he has no well to draw from while the Scriptures are within reach. In the Bible we have a perfect library; and he who studies it thoroughly, will be a better scholar than if he had devoured the Alexandrian Library entire. To understand the Bible should be our ambition; we should be familiar with it, as familiar as a housewife with her needle, the merchant with his ledger, the mariner with his ship. We ought to know its general run, the contents of each book, the details of its histories, its doctrines, its precepts, and everything about it. Erasmus, speaking of Jerome, asks, "Who but he ever learned by heart the whole Scripture? or imbibed, or meditated on it as he did?" It is said of Witsius, a learned Dutchman, author of the famous work on the Covenants, that he also was able, not merely to repeat every word of Scripture in the original tongues, but to give the context, and the criticisms of the best authors; and I have heard of an old minister in Lancashire, that he was "a walking Concordance," and could either give you chapter and verse for any passage quoted, or, *vice versa*, could correctly give the words when the place was mentioned. That may have been a feat of memory, but the study needful to it must have been highly profitable. I do not say that you must aspire to that; but if you could, it would be well worth the gaining. It was one of the faults of that singular genius, William Huntington, (whom I will not now either commend or censure), that in preaching he incessantly quoted Holy Scripture, and was accustomed, whenever he did so, to give the chapter and the verse; and in order to show his independence of the printed book, it was his unenviable habit to remove the Bible from in front of the pulpit.

A man who has learned not merely the letter of the Bible, but its inner spirit, will be no mean man, whatever deficiencies he may labor under. You know the old proverb, "*Cave ab homine unius libri.*" He is a terrible antagonist. A man who has his Bible at his finger's ends and in his heart's core, is a champion in our Israel; you cannot compete with him; you may have an armory of weapons, but his Scriptural knowledge will overcome you; for it is a sword like that of Goliath, of which David said: "There is none like it." The gracious William Romaine, I believe, in the latter part of his life, put away all his books and read nothing at all but his Bible. He was a man of learning, a scholarly man; yet he chose the one book, and was made mighty by it. If we are driven to do the same thing by necessity, let us recollect that some have done it by choice; and let us not be wiser than honey to our taste, and will make us "wiser than the ancients." Psalm 119: 89, 100. We shall never be short of holy matter, if we are continually studying the inspired volume; nay, it is not only matter that we shall find there, but illustra-

tion, too; for, singularly enough, the Bible is its own best illustrator. If you want anecdotes, simile, allegory, or parable, turn to the sacred page. Scriptural truth never looks more lovely than when she is adorned with jewels from her own treasury. I have lately been reading through the Books of the Kings and the Chronicles; I have become enamored of them; they are as full of divine instruction as the Psalms or Prophets, if read with opened eyes. "I adore the infinity of Scripture," I hear that same voice which sounded in the ears of Augustine, concerning the Book of God: "*Tolle Lege*"—"Take, read." I think it may dwell in retirement in some village, where there is no one to converse with who is above your own level, and where you will meet with very few books that are worth your reading; then read and meditate in the law of the Lord both day and night, and you shall be "as a tree planted by the rivers of water."—*Spurgeon.*

For the Herald of Truth.

Lines

To BENJAMIN and EMILINE HOOVER, on the death of their son ARTHA, who died Sept. 8th, 1875.

Fond mother, calm thy heaving breast,
The Savior called him home;
Grieve not, thy darling is at rest
Beyond this vale of gloom.

He's gone to join the cherub band,
His prattling voice to raise,
And swell along God's holy land,
Glad notes of joy and praise.

Mourn not, though sad and lonely thoughts,
May fill thy stricken heart;
Thou would'st not wish him here again,
Hard as it was to part.

Let hope's bright beams disperse the gloom,
That fills thy throbbing breast;
'Twas Jesus kindly bid him come,
Dear ARTHA is at rest.

That cherub band had need of one
To join their songs of love;
Weep not, nor for thy darling mourn,
He sweetly sings above.

Then stop thy silent, flowing tears,
Bid meek submission reign;
A few short days, or months, or years,
And thou shalt meet again.

MARTIN B. HOOVER.

Belford, Ontario.

Living to God.

Resolve to know much of the inward life of religion. Cultivate in every possible way a spirit of private devotion. Determine to know the power of prayer, as distinct from its form. Practice more and more in all companies, and under all circumstances, the thought of the presence of God. Seek more and more to throw spiritual meaning and significance into your pursuits, to do it more simply and more exclusively from the motive of pleasing God, and less from all other motives.

Herald of Truth.

Elkhart, Ind., Oct., 1875.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Gone to His Rest.

Sometimes a simple sentence, a single word, has a meaning more deep and powerful than whole pages at other times. It was thus, when on the afternoon of the fourth of September, over the electric wires came the message, "Father is very ill; unconscious for two days."

The weight of years, feeble health, the failing of body and mind, made us conscious for some time that he could not be with us in this vale of tears very long, that to him the pilgrimage of life must soon be finished; and when we heard that the hand of disease was laid upon him, our mind was filled with deep anxiety, though we still hoped for the best. But when the above message came, we took the next train, and after thirty-six hours of anxious suspense, we arrived at the paternal mansion and found that we were too late to see our dear father alive; he had gently fallen asleep on the same evening and about the same time that we had left home, and gone to his rest.

On the following Thursday, followed by a large circle of relatives and friends, his mortal remains were deposited in the silent grave, there to sleep till the last trumpet shall sound and the dead shall arise, when this corruptible shall put on incorruption, and this mortal shall put on immortality, and death shall be swallowed up in victory. 1 Cor. 15:54. Then we hope that the broken links of the family circle shall be gathered anew and again united in the imperishable joys of eternal peace and happiness, and that we shall there be enabled to sing together the songs of the redeemed with all those who have put their trust in Jesus, and made their robes white in the blood of the lamb. Gone to his rest! Peace to his ashes. See death notice in another column.

Our visit to Pennsylvania, was to us a source of both pain and pleasure. The death and burial of a dear father filled our heart with sadness, but we spent many precious hours with dear friends, brethren and sisters, which afforded us pleasure. On Sunday the 12th of September we attended meeting in the Francenia Meeting-house, where a large number of brethren and sisters were present and we had a pleasant meeting. In the afternoon we were present at a funeral of a little child whose death was caused by injuries received from being gored in the eye by a vicious cow. The parents with their child had emigrated last winter from Poland, Russia.

On Thursday Sept. 16th, an appointment had been made at Line Lexington, where a goodly number were assembled, and we trust our efforts to edify one another in our earthly pilgrimage were not in vain.

On Saturday Sept. 18th at the funeral of Gertrude Detweiler it was my privilege to see also a number of friends and brethren, among others, the ministering brethren John Allebach and Abel Horning. In the afternoon an appointment had been made at Perquesa Meeting-house for the brethren Christian Bomberger and John Landis of Lancaster, where it was my privilege also to be present and met them and several other brethren who had come with them; here also I met a number of brethren from the vicinity and the meeting was a very pleasant one indeed. I thought of the words of the Psalmist where he says: "Behold how good and how pleasant it is, for brethren to dwell together in Unity." Ps. 133. 1.

The next day was the Sabbath and though the weather was somewhat unfavorable on account of rain, I attended Meeting at the Doylestown Meeting-house. The attendance was not large, but I believe the Spirit of the Lord was there, for his promise is that where "two or three are gathered together in my name, there will I be in the midst of them," Here we also met brother Clemens from Salford, Montgomery Co. We had intended, and also felt very anxious to visit the German School, instituted at Deep Run, by the brethren, and as we had rather promised Bro. Godshall and the Lancaster brethren to see them there again, it was a good deal of a disappointment to us that we were not able to do so. But the weather, the condition of the roads, with other causes prevented us from fulfilling our promise and gratifying our desire. The school is well attended, and it affords much satisfaction, as we un-

derstand, to the children, teachers and parents to see the children gathered in the Church every Sunday afternoon and hear them sing and learn of the better way of life. May God bless their efforts.

On Monday morning we went to Philadelphia, made a flying visit to New York and Brooklyn to see Bro. Goetz, where we unexpectedly met several acquaintances and friends, with whom we spent a pleasant evening, and on Tuesday evening accompanied by our family and sister we left Philadelphia, stopping a few hours at Pittsburgh, and reached home on Thursday morning September 23rd.

At a Special Meeting, held at the Stone Meeting-house, in Lancaster County Pa., for the purpose of electing a minister to fill the vacancy occasioned by the death of Bishop Joseph Burkholder, the lot fell on Bro. Abraham Herr. May the Lord grant him grace that he may be a chosen vessel to win souls into the fold of Jesus.

To Ministers—Our rule is to let ministers have the *Herald* for half price. Instances have occurred where we have sent bills for full amounts, not knowing that the persons were ministers. We therefore request that ministers, in sending in their subscriptions, indicate to us the fact that they are ministers, and the matter shall have our prompt attention.

A Brother Writes from Kansas: "We have had very favorable weather during the Summer; the harvest was good, the climate is healthy, grass grows abundantly and the water is good. Wheat produces from 20 to 40 bushels per acre; Oats, 35 to 60; Rye, from 30 to 45; and Barley, 30 to 40. Corn also is good, and we feel thankful to God for the kindness he has shown us, and trust he will further so direct us that we may bring forth the fruits of righteousness, to the honor and glory of his name."

Delayed.—On account of our absence from home our Almanac as well as the paper was some what delayed, but the Almanac is out, and orders are now filled promptly. The *Herald* will reach its readers early in the month.

The Complete Man.—The "*Evening at Home*" has changed its name, and now appears as "*The Complete Man*," and is devoted to the moral, mental, and physical wants of man. Published by H. A. Mumaw, Orrville, Ohio, at \$1.00, a year.

Our Family Almanac, for 1876, is now ready for delivery and all orders will be promptly attended to. It contains a beautiful illustration of the city of Jerusalem, as it was in the days of Christ, with an historical account of the same. Also an illustration of the beginning of a Russian Mennonite settlement in the West; a History of the Early settlement of the Mennonites in Elkhart county, Indiana. A Synopsis of Mennonite Faith, with a number of other interesting and valuable articles on various subjects, original poetry, etc. Send for a copy. Price per single copy 10 cents; per doz. 70 cents; per 100 by express, \$5 00.

Illustrated History of Hymns and Authors, facts and incidents of the Origin, Authors, Sentiments and Singing of Hymns, which with a synopsis, embrace interesting items relating to over 800 Hymn writers, with Portraits and Illustrations, by Rev. Edwin M. Long. The above is the title of a new book just published. It contains a great many interesting accounts relating to the productions of many of our best hymns, giving the authors and the circumstances under which they were produced, with biographical sketches of their authors, making a book profitable and entertaining to all interested in sacred songs. The book is for sale at this office, and orders will be promptly attended to. Price \$3.50, by mail \$3.90.

Correspondence.

From Manitoba.

Since I am again on my journey home, and am tolerably well acquainted with the condition, circumstances, and numbers, as also the necessities of our Russian brethren, I will give as brief and accurate an account of them as possible.

Of those who emigrated last year, there were in the Rat River settlement 230 families, who sowed 2,800 bushels of grain, and planted 2,300 bushels of potatoes. Nearly all of the grain was destroyed by the grasshoppers, yet it grew up again, so that it will still produce something. Potatoes will yield tolerably well. Thirty families of those who came over last year and settled on Scratchy River, escaped the ravages of the grasshoppers, and have a good crop of grain.

Of the brethren above referred to, the greatest number were under the necessity of borrowing money to purchase their seed-grain, and provisions for last year, and now

they are again in the same condition. Many of them, however, look upon it as a further trial of their faith, and are willing to bear it with patience, in the hope that the Lord will still help them, through the sympathies of the brethren and sisters.

During the present year about 516 families have already emigrated to Manitoba, of which 209 families have settled in the colony on Rat River. The balance, 307 families, stopped at Duffern, and settled themselves on the so-called "Big Plain," between Red River and the Pembina Mountains. These Plains comprise an open stretch of country, about thirty miles in length, where there is but little timber. The land, however, is of the best quality, is traversed with a number of streams, where good water can be obtained. On the Pembina Mountains there are good oak forests, and the government has reserved seventeen townships for our Russian Brethren. Two of these townships are finely timbered. On Pembina Mountain there is timber enough for the settlement, though a portion of them have it far to haul.

This settlement stretches a distance of thirty miles, along the line of the United States, and they have already commenced seventeen villages. The Post Office of the latter is, *West Linn, Manitoba*. These settlers are from the colony of Cortiz and Fuerstenland, and have formed a church from the two settlements together; their Bishop is John Wiebe, of Fuerstenland, and their Ministers are Jacob Wiens, Gerhard Petkau and Cornelius Peters. These first named are from Berghal, and mostly from the Molotchnau Colonies. Their Post Office for the present is, Winnepege, Manitoba; they, however, expect to have a new Post Office, to be called Mennonite Post Office. The Bishop of the Berghaler church in Gerhard Wiebe and their ministers, Henry Wiebe, Cornelius Stoefs, David Stoefs, Cornelius Freasen and Abraham Berger.

Of the Molotchnau or "Klein Gemeinde" the Bishop is Peter Toews; the names of the ministers I do not know. The Post Office of the thirty families is, Scratchy River, Manitoba.

About 77 families remained in Ontario, for the purpose of working there several years before they go to Manitoba.

The Committee of Ontario has, during the present Summer, paid passage for 113 families from Russia to Canada, which amounted to sixteen thousand nine hundred and seventy-nine dollars and sixty cents, (\$16,979.60). Besides this they have given about \$6,000 to furnish the poor, each two families with a wagon, a yoke of oxen, a plow, a cow, and a small stove; for this purpose those with means have aided as much as they were able.

They now ask for further aid, as a loan for the purpose of purchasing provisions and seed-grain for one year. For this purpose they estimate that they will need twenty-five thousand dollars, (\$25,000). In this estimate

they include those who came last year and are under the necessity of buying their seed-grain.

This amount, with what they have already received may seem, to many of the readers of the *Herald* so large that it would be impossible for them ever to pay it back, but we must not forget to think how large a number there are among whom to share this money, namely 700 families; and they all promise to make themselves responsible together for it, and those that receive it will get only from \$100 to \$300 for each family, and many also get less than \$100.

With this explanation I humbly beg pardon of the patient reader, and pray each one to consider his own circumstances, and then to think of the condition and necessities of the brethren, and then to examine himself in the light of the teachings of Jesus and his word, and according thereto, to keep his conscience void of offense and do as the Lord shall direct him, remembering that the Lord loveth a cheerful giver, for I believe that this demand is a trial of our faith also, to see whether we are willing to abide in the teachings of our confession of faith and the doctrines of the Savior. He says that "Whatsoever ye would that men should do to you, do ye even so to them."

Let each one examine himself and see how desirable it would be to him, if, for the sake of his religious faith, he would be required to leave his home and emigrate to a foreign land, where good land was to be obtained as a gift, and where he would have a prospect, with economy and industry, according to the promise of God, to secure another home, if by loan or otherwise he could obtain a little help. In this condition are many of our Russian brethren, and unless they obtain help, they will come to want and sorrow, and may be tempted, like Israel of old, to wish themselves back again to the flesh-pots of Russia, for here they make many a meal of dry bread and coffee.

With this I will leave this matter to the thoughtful consideration of each individual reader. Let each one think what his duty in this matter is, and do accordingly, for we know that it will benefit us nothing if we say, they must be helped, but do not help them.

JACOB Y. SHANTZ.

Are You Growing.

The apostolic injunction is, "Grow in grace." This is applicable both to a state of justification and entire holiness, but peculiarly so to the latter. In a state of justification, growth is hindered by the remains of the carnal mind. Entire holiness removes the impediments to growth, and the soul may steadily rise, higher and higher, in the knowledge and love of God? Each day should mark development and progress. Reader, are you entirely holy? If so, give daily proof of your *growing in grace*.

they must swim—that when they would float, they must sink with all their good deeds unmixed with faith, as a millstone about their necks.

Moralists who attend church and possess the advantages of the Gospel, but who do not receive into their hearts the Gospel they sustain, are like Noah's carpenters.

Perhaps the Christian reader will be encouraged by this narrative to speak a word in season to some of these ark-builders. Their kindness should be acknowledged. Those things ought they to have done. The danger is, that the great thing will be left undone. "Run, speak to that young man. Tell him that the storm of wrath will come. Tell him that 'getting on the rudder' of the ark, and all other human devices for salvation are vain refuges of lies. Tell him that the ark is open, that it is safe, that it waits for him. The dove and the olive branch are in this ark. The bow of mercy spans the heavens above it. Peace, and hope, and salvation are there. But, if scorned or neglected, when once the door is shut, they only that are in the ark will 'remain alive.' Who can abide that storm? Who can buffet those waves? Who will survive that deluge?"

Let us then wait, and watch, and pray,
That we may be with Christ that day.
When He shall in his glory come,
To take his waiting people home.
—*Edinburgh Tract.*

—“My friends, we sometimes trust to our own arms, to our own strength, and forget God. Sunday-School teachers, do not look to competitive examinations or examiners as being the source whence you can obtain the real, the true, the only mighty help in our work. All organizations, much as they assist you, cannot give the real strength and assistance which are indispensable to your success. Have you forgotten God? *Sunday-School Teacher*, when you are tempted to despair in your class—have you forgotten God? *Superintendent*, when that school of yours seems utterly disorganized, and you fail to secure that order you desire—have you forgotten God?”

FOOD FOR THE LAMBS.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed. Evil pursueth sinners; but but to the righteous, good shall be repaid. Prov. 13: 20, 21.

A Respectful Boy.

An old man entered a railroad car and was looking around for a seat, when a boy, ten or twelve years of age, rose up and said, "Take my seat, sir."

The offer was accepted, and the infirm old man sat down.

"Why did you give me your seat?" he inquired of the boy.

"Because you are old, sir, and I am a boy!" was the reply.

A hundred years ago there would have been little need to record, as remarkable, a similar incident.—Among things that are good or hopeful, in the rising generation, there is one great change for the worse manifest to everybody,—a declining spirit of reverence towards age and towards God. "Thou shalt rise up before the hoary head, and honor the face of the old man and fear thy God; I am the Lord."—*Christian Child.*

None But Christ.

It is recorded of one of the holy martyrs, who was being burned at the stake, that after the consuming flame had well nigh done its destructive work, he lifted up his burning hands before the spectators and cried, "None but Christ. *None but Christ!*" Would that this were the daily motto of every professing Christian. At home, at business, in the great thoroughfares of life—everywhere, under all circumstances—"None but Christ!" In thought, motive, word, act—in all things, and at all times—"None but Christ!" How soon would a godless, infidel world be moved by such a Christian attitude! The nations would come and sit down at the feet of Jesus. Reader, how is it with you? Make this your life motto.

GOD'S CARE.—God takes special care of the feeble. Looking down on the world, He sees it full of puny, struggling mortals, who without his aid must perish. To all of the world of the suffering he speaks the kindest words and offers the best blessings. The child has him for a Father. The sick may call him the Healer—the great Physician. The poor, oppressed, enslaved, in short, all the unfortunate are taught to look to Him for special help. He is present in every time of need. What a world of comfort there is in such a thought. When every earthly support and help is gone, the child of God can look up to Heaven feeling sure that infinite compassion and power are engaged to give him unfailing blessings.

Only Two.

Only two ways. One broad, the other narrow. One leads to destruction, the other to life; many go the one few by the other. Which is your way? Only two sorts of people. Many sorts in man's opinion—many societies, classes, sects, denominations.—Only two in God's sight; the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you? Only two deaths—the death of the righteous, and the death of the wicked. Which do you wish to die? Which would it be if you were to die this moment? Only two sides at the day of judgment: the right hand and the left. Only these two. Those on the right hand will be blessed—"Come, ye blessed of my father." Those on the left will be cursed—"Depart, ye cursed." All must appear before the judgment seat of Christ, to receive the things done in the body, whether good or bad. What word shall be spoken to you? On which side of the throne will you stand?—*Select.*

GETTING RID OF BAD HABITS.—I once heard a minister say, "Suppose some cold morning you should go into a neighbor's house, and find him busy at work on his windows,—scratching away, and should ask what he was up to, and he should reply: 'why I am trying to remove the frost; but as fast as I get it off one square it comes on another.' would you not say, 'Why, man, let your windows alone, and kindle your fire, and the frost will soon come off?' And have you not seen people who try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of the love of God and man, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away."

It is but a vain thing for you to make light of Christ and treat him with contempt. How much soever you condemn him you cannot break his hands asunder, nor cast his cords from you. You will still be in his hands. While you despise Christ, God will despise you, and the Lord will have you in derision. God will set his king on his holy hill of Zion in spite of all his enemies. Ps. 2: 1-7.

Though you say we will not have this man to reign over us, yet Christ will rule over you. Psalms 110: 2.—"Rule thou in the midst of thine enemies."—*Edwards.*

Miscellany.

"O Savior meek, of these we seek,
Fresh running from the fountain;
The stream of life, with blessings rife,
From Zion's holy mountain."

—A new grove of colossal trees has been discovered in California. One of them eclipses all that have been discovered on the Pacific coast. Its circumference as high as a man can reach, is a few inches less than one hundred and fifty feet.

—In clearing away the refuse from the ancient silver mines of Laurium, in Greece, a large number of seeds were found unknown to modern science, but described in the works of Pliny. The seeds took root, budded and blossomed, bearing beautiful yellow flowers, after a burial of at least fifteen hundred years.

—A fatal disease has broken out among several droves of cattle near Rhinebeck, N. Y., and nearly all have died. The farmers are much alarmed.

—The town of Indianola, Texas, was almost entirely destroyed by a storm on the 21st. Out of 300 houses, only five were left standing. Three hundred lives were lost. When the storm was at its height, the water rose six feet in two hours.

—A minister was one evening invited to a friend's house to tea, and after the tea things were removed, the lady of the house asked him to play at cards, to which he made no objection. The cards were produced, and when all were ready to commence play, the venerable minister said: "Let us ask the blessing of God."

"Ask the blessing of God!" said the lady in great surprise; "I never heard of such a thing at a game of cards."

The minister then inquired, "Ought we to engage in anything on which we cannot ask His blessing?" This gentle reproof put an end to the card-playing.

—In Germany the loss of young men in the war has been so great that there are at present nearly a million more women than men.

—There is not a feeling, a throb of happy life in any of God's creation, but that His heart throbs in answering happiness. The joy of the Father is our joy. His watchful care is ever over and around us. There is not a bright Autumn leaf that is not an out-shining of Divine presence. Not a moment's pleasure or a ruffle of annoyance comes to us that is not felt in God's consciousness. There is not the slightest yielding on our part to evil but casts a shadow on Him; no moment's conquest of wrong but he rejoices in it.

To bring forward the bad actions of others to excuse our own, is like washing ourselves in mud.

Abuse of Money.

The Bible says: "The love of money is the root of all evil." The history of both nations and individuals affords abundant confirmations of this truth. This love takes fast hold of the carnal mind. And wherever there are professing Christians in whom the carnal mind is not utterly destroyed, there are seen evidences of this *debasing love*. One of its common manifestations is the *hoarding disposition*.

On the point of abusing money, a writer has well said: "To hoard money is to abuse it. To make it the chief basis of social preference is to abuse money. Money cannot make a lady or a gentleman. A leper may put on jewels; but a jeweled leper is a leper still. Money is abused when lifted above its sphere. To stake our happiness on the possession of a certain amount of money, or on the necessity of accumulation, is unduly to exalt money." The true order of things is to have our money laid unreservedly on God's altar, and held subject to his drafts, and then all will be well.

Sinful Ease.

"Tis true there is no man more at ease in his mind—with such ease as it is—than the man that hath not closed with the Lord Jesus, but is shut up in unbelief. Oh, but that is the man that stands convicted before God, and that is bound over to the *great assize*; that is the man whose sins are still his own, and upon whom the wrath of God abideth; for the ease and peace of such, though it keep them far from fear, is but like that of the secure standeth at the door: the first sight of an officer makes his peace to give up the ghost. Oh, how many thousands that can now glory that they were never troubled for sin against God—I say, how many he there that God will trouble worse than the troubled cursed Achan, because their peace, though false and of the devil, was rather chosen by them than peace by Jesus Christ, than peace with God by the blood of his cross.

Awake, careless sinners, awake, and arise from the dead, and Christ shall give you light. Content not yourselves either with sin or righteousness, if you be destitute of Jesus Christ; but cry, cry, Oh cry to God for light to see your condition by. Light is in the word of God, for therein is the righteousness of God revealed; cry, therefore, for light to see this righteousness by: it is a righteousness of Christ's finishing, of God's accepting, and that which alone can save the soul from the stroke of eternal justice. —*Bunyan.*

—The yellow fever is reported to be epidemic at Howell's station, on Pensacola Bay, 25 miles from the Navy Yard. The commander of the Navy Yard telegraphs to Washington, that the people have neither food, medicine nor attendance, and the people are crying, in the name of God, for relief.

The Indian Mirror, organ of the Hindu Brahma Somja, has a department which it calls "Devotional" and which is occupied with such prayers as the occasions of the day seem to demand. They have, of course, no taint of the old paganism about them, but are penitent and humble petitions to the Great Father. We copy one of the four in the last number that has reached us, explaining that when it was issued, a war with Burma seemed not improbable.

"O God of love and peace, do Thou, we humbly beseech Thee, avert the calamity of a terrible war about to burst upon us. It is sad to think of the misery and sin and bloodshed which are caused by war. O Lord, Thou hast forbidden war and commanded Thy children to live in peace and brotherly love, so that we may be fit for Thy holy kingdom. Our vengeful hearts are easily excited by indignities and insults. Teach us, Father, to love our enemies and forgive them, and return good for evil always. Merciful Sovereign, vouchsafe unto our rulers, in these days, wisdom and foresight, clemency and patience, and keep them from bad counsel. May thy good name promote peace, good-will, and love among all the nations of the earth."—*Independent.*

The Word of God.

Thy Word have I hid in my heart, that I might not sin against thee. Psalm 119: 11.

There is a wonderful preserving power in the Word of God. To realize this it must be hidden in the heart, engraven on the memory, clearly apprehended by the Holy Spirit's illumination, and embraced in its blessed teachings by the heart of love, it will prove to be around the individual as a wall of fire for his defense. Fortified by the Word he will shrink from sin in its slightest form as from the face of a serpent. Let the children be early taught to commit it to memory, and to seek for the Spirit's light, and it will prove to them in after life as a strong tower from the enemy.

KINDNESS.—In religion, good is mainly done by kindness. A harsh spirit, which seeks to terrify and drive, will rarely accomplish much in the way of bringing sinners to the Savior. A word fitly spoken is always a word with a characteristic in its spirit of benevolence. We are to reprove and rebuke, but even then love is to be the controlling feeling. No minister saves a soul by hating it.

Indwelling of the Spirit.

Wherever the Spirit of God dwells in the way of sanctification, he is the Spirit of prayer and supplication. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8: 26. Wherever he is as the Spirit of grace, he is also as the spirit of supplication. Zech. 12: 10. His praying and his sanctifying influences are undivided. He helps them before they pray by kindling their desires and affections; he helps them in prayer by supplying subjects of request to them, teaching them what they should ask of God; he assists them in the manner of prayer, supplying them with suitable affections, and helping them to be sincere in all their duties to God. He humbles their pride and dissolves the hardness of their hearts; out of deadness makes them lively; out of weakness makes them strong. He assists the spirits of believers after prayer, giving them faith and patience to believe and wait for returns and answers to their prayers. O reader, reflect upon thy duties; consider what spirituality, sincerity, humility, broken-heartedness, and melting affections after God are to be found in them. Is it so with thee? Or dost thou hurry over thy duties as an interruption to thy business and pleasures. Are they an ungrateful task imposed upon thee by God and thine own conscience? Are there no hungerings and thirstings after God in thy soul? Or if there is pleasure arising to thee out of prayer, is it from the ostentation of thy gifts? If it be so, reflect upon the carnal state of thy heart; these things do not show the Spirit of grace and supplication to be given thee.—*Christina Evans.*

Obituary.

In Harrison township, Elkhart county, Ind., on the 29th of August, HARRIET, daughter of Amos and Mary Ann BRECHT, aged 12 years, 3 months and 16 days.

HARRIET was a good child, of a kind and gentle disposition, very industrious and loved to work at out of door work. On Saturday, the day preceding her death, her father, assisted by a number of the neighbors, was engaged in threshing with the machine. After supper, she again went along to the barn, and about six o'clock the fatal stroke that one of the prongs penetrated her left temple about four inches. She immediately fell backwards, the fork dropping on the floor. She was carried to the house, and laid in an insensible condition until two o'clock, Sunday morning, when she expired.

For some time, she has had, as it seems, a pre-sentiment of her death. Within the last few weeks she said to her mother, "You will not

have me here long any more." When her mother asked, "Why, where are you going," she replied, "You will see." On Friday evening preceding her death, she combed her mother's hair, a work which she had been doing for some time, and after she had finished she went out to the pump, and weeping, said to her sister, "Mother will not have me long any more to comb her." On Friday morning she appeared especially happy and cheerful, singing unusually loud and vigorously. During the Summer she was very diligent in her work, helping her mother to plant and taking care of the garden, and everything seemed to grow so finely for her, and now in the very midst of her youthful enjoyment, in the brightest bloom of the happy days of her girlhood, the destroyer, death, overtook her and she was stricken down without a moment's warning, and her mortal remains were borne away to their last resting place in the silent grave, leaving desolate the hearts of father and mother and sisters, amid the sweet remembrance of other days, while through their sorrows and their tears they may cherish the comforting assurance that the Spirit has gone to the realm of the paradise of God, from which she will never return. Let us all seek to gain an entrance there, in those heavenly mansions where all tears shall be wiped from our eyes, and where parting is never known.

She was buried on Monday the 30th. Services by Martin Hoover and J. F. Funk. A very large concourse of friends and relatives followed her to the grave.

For the Herald of Truth.

Distressing Accident.

On Monday, September 6th, a very serious accident happened at the residence of George Berkeley, one and a half miles north of Wakarusa. While they were engaged in threshing, from some cause the machine took fire. The fire spread so rapidly that those engaged in throwing down sheaves barely made their escape; while John Franklin Berkeley, who also was in the mow, was overtaken by the fire and perished in the flames. His remains could not be found until next morning. The 8th his remains were taken to Shalum's burying-ground, followed by a large procession of sympathizing neighbors and friends. Funeral discourse delivered in English by — Baker, and in German by John Metzler. The age of John F. Berkeley was 14 years, 10 months and 4 days. The barn with all its contents, was entirely consumed by the fire.

Lines

In memory of JOHN FRANKLIN BERKEY, son of George and Fanny Berkey:

Farewell, farewell, my parents dear,
My voice on earth shall no more hear;
But if you serve the Lord in deed,
In glory then again we'll meet.

Think, parents dear, by grief oppressed,
My body's burnt my soul's at rest;
My spirit rests with God on high,
There you may meet me bye and bye.

Oh brothers dear, by grief oppressed,
Your brother in the grave doth rest;
The spirit rests above the sky;
Prepare to meet me when you die.

Farewell, my loving sisters too,
We're parted for a while tis true;
If garments white you do retain,
We'll meet and no more part again.

Then oh, dear parents, do not weep,
I am not dead, but here I sleep,
Until the resurrection day
And with the Savior I do stay.

JOHN METZLER.

Married.

Sept. 9th, by W. S. Gerber, GEORGE M. ZIMMERMAN, of Earl, Lancaster Co., Pa., to MARY MARTIN, of Andrew, Franklin Co., Pa.

Sept. 12th, by Bishop George Weaver, SAMUEL NEWCOMER, to LYDIA MARTIN, both of East Earl, Lancaster Co., Pa.

Sept. 16th, by D. W. Gerbard, JONATHAN A. GOOD, of Upper Leacock, to CATHERINE E. KILLIAN, of East Earl, both of Lancaster Co., Pa.

Died.

ERROR.—In the August Herald, the death notice of CHRISTIAN RUTY should read Wayne Co., Ohio, instead of Manheim Tp., Lancaster Co., Pa. He was born in the latter place.

July 25th, near Chatsworth, Livingston Co., Ill., of measles, JOSEPH, infant son of Elias and Sarah MARTMAN, aged 10 months and 12 days.

July 26th, in New Britain, Bucks Co., Pa., ELIZABETH DETWEILER, at the advanced age of 82 years, 8 months and 15 days. Sermon by John Walter, in German, and J. M. Haldean, in English.

August 2nd, in Providence, Bureau Co., Ill., Bro. CHRISTIAN ZIERLICK, aged 35 years, and one month. He leaves a bereaved wife and five children. Services by Peter E. Stuckey, and Joseph Burcky.

August 9th, in LaGrange Co., Ind., JOHN HENRY, son of Eli and Lydia HOCHSTETTLER, aged one year, 2 months and 15 days. Sermon by Henry Miller, Joseph J. Borntrager and J. J. Weaver, from 1 Peter 1: 24, 25.

August 14th, in Livingston Co., Ill., of Whooping-cough, JOSEPH, son of Joseph and Maria STALTEG, aged 4 months and 19 days. The remains of the little one were placed in mother earth the 16th, at which time remarks were made by Joseph Gascho, John P. Schmitt and Christian Schlager.

August 16th, in Lebanon Co., Pa., Grandmother ENKINSON, at the advanced age of 82 years, 8 months and 17 days.

August 23rd, near Harmony, Butler Co., Pa., of pneumonia and pleurisy, Dea. JOHN ZIERLICK, aged 61 years, 6 months and 29 days. He suffered very much, yet he was patient in his affliction. Sermon by John Kulp, from Psalm 103: 15, 16.

August 25th, in St. Joseph Co., Ind., of Cholera-infantum, CORA ELLEN, daughter of Jacob and Alice KADER, aged 1 year, 6 months and 5 days. Buried at Bremen. Services by — Simmer, and M. C. Culbertson.

August 31st, in Champlin Co., Ohio, of Cholera-infantum, ENOS, son of Jacob and Lydia GRAYBILL, aged 8 months and 24 days. Sermon by C. K. Yoder, from Rev. 17: 24, and by John P. King, from Psalm 16: 6.

Sept. 2nd, in Stark Co., Ohio, ANNA, daughter of Bro. Michael and Maria HORST, aged 17 years, 4 months and 4 days. Buried in Horst's burying-ground. Text, Luke 7: 13.

Sept. 2nd, in Mahoning Co., Ohio, JACOB LEHMAN, aged 65 years, 6 months and 19 days. He was the father of 15 children, 13 of whom are still living. His remains were interred in Bixler's burying-ground, at which time appropriate remarks were made by Peter Basinger, and Jacob Culp.

Sept. 6th, in the congregation near Hammond, Kent Co., Mich., of the infirmities of age, Bro. HENRY EYMAN, at the age of 78 years, 2 months and 4 days. During the last few weeks he appeared to be contented. One night he said to his son that he should go to rest, he replied that he did not want to leave him alone, he said, "I am not alone, the Father and the Son are with me." He left all in the hands of God, and took refuge in his crucifix and risen Redeemer. Funeral services were held by the brethren, John Speicher, Daniel Wismer, Peter Keim, from Isaiah 88.

Sept. 6th, in St. Joseph Co., Ind., of flux, HENRY, son of John and Catharine RHEINBOLD, aged 4 months and 18 days.

Sept. 7th, near Chatsworth, Livingston Co., Ill., of Paralysis, SAMUEL HARSBERGER, aged 78 years and 13 days. Funeral services by B. F. Hamilton, from Psalm, 90: 10.

Sept. 10th, in Elkhart Co., Ind., ISAIAH, son of Jacob and Mary ANN SUEK, aged one month and 25 days. Services by Henry Shum, and Chr. Christophel, from James 4: 14.

June 24th, at Unionville, Ontario, of ten months illness, VERONICA HUBER, widow of Daniel Huber, died, aged 73 years, 1 month and 8 days. Buried in Waldman's burying-ground, when appropriate remarks were made by the brethren, J. Waldman, C. Risser, and S. Huber, from Isaiah 28: 1, 2. She leaves 4 children to mourn their loss. In early years she became a follower of the lowly Jesus. She desired to be released from her great suffering, if it were God's will. She was born in Somerset Co., Pa., and came to Canada at 6 years of age.

July 31st, near Newtown, Lancaster Co., Pa., after a short illness, MARGARET WITTMAN, wife of J. Wittman, aged 21 years and 3 days. A loud and solemn call to the young. Funeral on the 2nd of August. Text, Heb. 13: 14.

August 12th, Mount Joy Township, Lancaster Co., Pa., Sister BARBARA NISLEY, wife of Dea. John Nisley, aged 69 years, 5 months and 25 days. Funeral on the 14th. Text, Psalm 1: 6. Sister Nisley was feeble the last few years. Peace unto her ashes!

August 13th, in Ephrata, Lancaster Co., Pa., after a lingering illness, Dr. J. M. Groff, aged 38 years, 10 months and 6 days. Funeral on the 16th. Text, Luke 24: 46, 47.

Sept. 4th, near Bowmanville, Lancaster Co., Pa., Bro. DANIEL GOOD, aged 68 years.

August 14th, on Sporting Hill, Lancaster Co., Pa., of spinal disease, which she bore patiently, Sister FANNY HARTSTEN, wife of Bro. Daniel Hausenstein, aged 39 years, 1 month and 6 days. A large concourse of friends, relatives and neighbors assembled to sympathize with the bereft husband, children and parents. The lower half of her body was dead 6 weeks before she died, yet she did not suffer very severely. She died trusting in the Savior Jesus. Peace to her ashes. Funeral on the 17th. Text, Job 10: 1, 2.

August 20th, in Donegal Tp., Lancaster Co., Pa., suddenly, JOHN HILL, (Fuller) aged 60 yrs. 8 months and 3 days. Mr. Hill was engaged at his work, when he sank down and shortly after expired. A solemn call; we should heed it. Funeral on the 23d. Text, Heb. 9: 27, 28.

August 22d, near Chestnut Hill, after a short illness, CLARA ELIZABETH, only child of John H. Elizabeth Clara Moyer, aged 1 year, 3 months and 28 days. Funeral on the 24th. Text, 2 Kings 4: 26.

August 22d, near Spring Garden, Lancaster Co., Pa., after a short illness, ENMA, oldest child of Christian L. and Catharine B. NISLEY, aged 3 years and 3 days. Funeral on the 26th. Text, John 16: 16.

August 29th, in Landisville, Lancaster Co., Pa., of apoplexy, JOHN HOFFMAN, aged 66 years, 5 months and 19 days. Funeral on Sept. 1st. Text, Acts 16: 30, 31.

Sept. 1st, near Sporting Hill, Lancaster Co., Pa., MARY ANN ROHRER, aged 1 year, 1 month and 19 days. Funeral on the 4th. Text, 1 Sam. 3: 18.

Sept. 2nd, near Rohrerstown, Lancaster Co., Pa., EMANUEL GIBBLE, aged 73 years, 10 months and 10 days. Funeral on the 5th. Text, Rom. 6: 23.

Sept. 5th, near Mount Joy, Lancaster Co., Pa., after a long illness, REBECCA FRY, wife of George Fry, aged 42 years, 11 months and 22 days. Funeral on the 7th. Text, Heb. 9: 27, 28.

Sept. 10th, in Salunga, Lancaster Co., Pa., after a short illness, Sister CATHARINE BRUBACHER, (widow), aged 65 years, 9 months and 29 days. Sister Brubacher was a consistent member of our church. Funeral on the 13th. Text, John 11: 25, 26.

Sept. 6th, in Elkhart Co., Ind., JOHN F. BERKEY, aged 14 years, 10 months and 4 days. Services by — Baker and John Metzler.

Sept. 1st, in Hilltown Tp., Bucks Co., Pa., LIZZIE, daughter of Henry and — RICKERT, aged 5 weeks and 2 days. Funeral services by Isaac Moyer.

Sept. 5th, in Bodminster Tp., Bucks Co., Pa., of paralysis, of which he suffered about two weeks, CHRISTIAN FRITZ, aged 74 years, 6 months and 22 days. He leaves a widow and seven children to mourn their loss. He was buried at the Old Deep Run burying-ground. Services by Isaac Moyer, and others.

Sept. 4th, in Line Lexington, Bucks Co., Pa., of bilious diarrhoea and old age, by which he was confined to his bed about 16 days. JAMES FOX, (father of the publishers of the Herald), aged 78 years, 8 months and 19 days. He was buried on Thursday, Sept. 9th, at Line Lexington burying-ground. Funeral services by Isaac Moyer, Abm. Moyer, Isaac Rickert and — Yerrick. Text, Isa. 67: 2.

Sept. 24th, in Elkhart Co., Ind., SUSAN, daughter of Peter and — MARTIN, aged 2 years, 3 months and 24 days. Buried at Shalum's burying-ground, on Sunday following. Services by — Baker and J. F. Funk.

Sept. 16th, in Hilltown Tp., Bucks Co., Pa., suddenly, of apoplexy, GERTRUDE, widow of the late John DETWEILER, of New Britain Tp., aged 60 years, 11 months and 14 days. Her maiden name was Kulp; she was first married to Isaac Means, afterwards to — Drissel and last to John Detweiler. She was buried on the 18th at Line Lexington. Funeral services by John Allebach and Abel Horning.

Sept. 17th, in Line Lexington, Bucks Co., Pa., — infant child of Isaac O. and Sarah CROVTHAMMEL, aged about two weeks. Buried at Hilltown church. Services by Rev. Yerrick. Not lost, but gone before.

Sept. 10th, in Franconia Tp., Montgomery Co., Pa., from being gored by a cow, BENJAMIN JANZ, aged about 2 years. The parents of this little child recently came from Russia. Buried at Franconia. Services by the brethren, Beutler and Funk.

Sept. 17th, in Plumstead Tp., Bucks Co., Pa., AMANDA, daughter of Reuben MYERS, aged 16 years, 4 months and 12 days. She was buried on the 20th, followed by a large concourse of people to her last resting place.

The young in fairest youth must die
And in their graves be laid,
O come, O come to Jesus
For refuge and be saved.

Sept. 28th, in Elkhart Co., Ind., OLIVER NITROUSER, aged 4 years, 11 months and 13 days. Funeral services by H. Shum and James Culbertson, from James 4: 14.

Russian Aid

J. R.	\$10 00
John L. Krieger	1 00
Jonathan Beller	1 00
Jonathan Detweiler	2 00
Jacob Smith	5 00
E. Yoder	3 00

Letters Received.

A. L. W. Bowers, H. A. Mumaw, John P. King, D. H. Patchen, R. N. Krait, B. M. Rosebom, Lizzie Showalter, Adam Schrock J. D. H. Martin R. Hoover, Henry Ream.

MONEY LETTERS.

A—John U. Amstutz,
B—Peter Baumgartner, Libbie Bishop, John E. Basinger, Jacob Bucher, Adam Beachtel, Samuel Breneman, John Birky, John Blosser, J. Byler, G. Breitenbacher, Noah Blosser, Henry E. Brubaker, F. W. Bachman, Abraham Blosser, F. W. Bachman, J. A. Beutler.
C—Wm. Clymer, Isaac B. Collar, Christian Christener.
D—Jonathan Detweiler.

E—Jacob S. Ernst, Barbara Estep, Christian Ehrisman.
F—John Fast, Andrew Fretz, Lydia A. Freed, Jas. Forry, Wm. G. Freed.

G—Samuel Guengerich, Wm. Garges, N. B. Grubb, Lydia Good, J. D. Guengerich, B. G. Groff, Daniel Graber, Leah Geel.

H—J. K. Hartzler, R. J. Heatwole, John Hochstetler, Sen., Gabriel D. Heatwole, J. R. Hoffer, Isaac B. Hawk, Benjamin Hartzler, Annie H. Heilmann, Benj. F. Hamilton, Abraham Herscherberger, Jacob Hochstetler, Jacob Hutter, Ulrich Hartzler, B. Herscher, John H. Hochstetler, Christian Honderick, Jac. Hoover, Joseph Hertzler.

I and J—John Jansen, John Jansi, Mary Johns.
K—Martha King, John L. Kreider, Fanny Kulp, Jacob Kinzinger, J. K. King, Jacob Kraft, C. Kaufman, Franklin B. Krait, Wm. Krupp.

L—Jacob Loux, Jos. L. Lichty, C. Lantz, Josiah W. Leeds, Simon Lantz, Jacob Lehe, Christian Lapp.

M—Samuel Moyer, Andrew Myers, Jacob Miller, J. M. Miller, Nicholas Martin, Chr. S. Miller, Elizabeth Musselman, Wm. Moyer, Samuel Martin, Margaret Miller, J. J. Marner, Aaron A. Miller, A. P. Moser, C. J. Musser, Henry Metzler, C. J. Miller, Peter S. Miller, Elizabeth B. Metz, Henry Moyer, (Ont.) John K. Miller, J. S. Martin, J. S. Miller, N. B. Metzler.

N—Annie G. Nisley, Peter Nikkel.
P—John Plank, H. Prowant.

R—John Richer, Chr. Rohrer, Samuel Root, Christian Roth, Joseph Rothrock, Christ Rams-eyer, Daniel Ruly, Abm. Rosenberger, Lydia Reinhold, Isaac Rohrer, Michael Rohrer, Daniel R. Risser, Christian Ropp.

S—Levi Stoner, D. S. Schrock, Abraham Strickers, D. W. Smith, J. P. Schmidt, Jos. Shank, N. Smith, Samuel Stofor, Martin Stahley, Peter Schrock, P. L. Snyder, L. G. Searly, Christian Stuckey, J. A. Sommer, Martin Senger, Anna Schlenger, Mark Seiler, Christian Stuckey, Abm. Shallenberger.

U—Jacob Unzicker.
W—Jephtha Wyse, Daniel Witmer, David C. Wenger, Elizabeth Wenger, Emmanuel Wenger, Peter Welty, Michael F. Weber, C. G. Winey.

Y—David Yoder, Abner Yoder, David C. Yoder, Levi Yoder, Levi J. Yoder, Christian C. Yoder, S. P. Yoder.

Z—Christian Zehr, Elizabeth Zehner, Bartholomew Zook, Peter C. Ziegler.

fillment, where he has said that when his word is spoken out of his mouth, "It shall not return unto me void, but it shall accomplish that which I please"—that which I have proposed it to do. These words are written for an example for us. Are we as wise in our day as the wisemen of the East who were following that star to see the Child Jesus? Let every one examine himself whether God has directed him on his way as he directed the wise men of the East. If he has, then let us not be careless in presenting our gifts and also asking him to direct us through life, that when we have finished our course here that we then may be received into the mansions above where joy will be forever.

J. N.

For the Herald of Truth.

What is Religion.

Religion is a thing much talked of but little understood; much pretended to, but little practiced; and the reason why it is so little practiced is, because it is so little understood by mankind in their natural being; and consequently their love of wealth, honor, and kindred affections is greater than the love of God, being aided or pushed forward by the principalities or powers of Satan. Knowledge or wisdom (which is the fear of the Lord or the beginning of it), must therefore precede religion, since it is necessary to be wise in order to be virtuous; it must be known to whom, and upon what conditions duty is owing, otherwise it can never be rightly paid. It must therefore be considered that God is the object of all religion, and that the soul is the subject wherein it exists and resides. From the soul it must proceed, and to God it must be directed, drawn by his love. As the Almighty being, whose power alone could create a rational soul, and whose goodness only could move him to make it capable of an eternal felicity. The infinite bounty of God has laid a perpetual obligation upon the soul to a constant love, obedience, and adoration of him, and to an undoubted assurance that the same power and goodness that created man, will forever preserve and protect him, if obedient.

The body can have no other share in religion than by its actions to represent and discover the inclina-

tions and bent of the mind, which representations also are too often false and treacherous, deluding many that behold them, into the opinion of a saint, but truly discovering a notorious hypocrite to God, who sees how distant his intentions are from his pretenses; such people are as much deceived themselves, as they deceive others, who think to use religion as they do their best clothes to church on Sunday, and after returning, store them carefully away for fear of wearing them out. Religion made of such slight stuff that will not endure wearing, is worthless. It ought to be a constant covering for the soul as the skin is for the body. Bended knees, lifted hands and eyes, though very proper for the truly penitent, will not answer; it needs the warmth of the affections and the soul with all its strength. The frequency and fervency of prayers give them acceptance, not the length, or the running them over hastily or pompously.

Religion can never appear displeasing, or tiresome to a mind where wisdom and virtue do not at first seem troublesome, for wisdom instructing the soul to act reasonably, instructs it likewise to serve and obey God readily and cheerfully; for that which appears reasonable to a wise man, will always appear delightful; and religion is that very same reason and wisdom, whose ways are pleasantness, and all whose paths are peace. Were men sensible of its happiness, all would flock to its standard; the ambitious would there seek glory; the covetous, wealth, &c. Men who are destitute of religion can scarcely be said to be reasonable men in one sense.

What a pity it is that the sacred name of religion should ever have been borrowed and employed in so bad a work, as in covering over pride—spiritual pride, the worst of pride.—Hypocrisy, self love, covetousness, extortion, cruelty and revenge, or that fair form of virtue should have been thus disguised and drawn into suspicion. Again, some think it is sufficient to be a good Christian, without being good men, and so spending their lives in eating and drinking, cheating and praying. True religion gives habitual sweetness and complacency, which produces genuine politeness without injury to sincerity, and

tempers justice with mercy. Religion is the best armor in the world, but the poorest cloak. Divine meditations subdue all sensual pleasures and exceed in pleasure and delight. To be furious in religion is to be irreligiously religious.

Were angels, if they look into the ways of men, to give their catalogue of worthies, how different it would be from that which mankind would draw up! Men are dazzled with the splendor of titles, the ostentation of learning, and the noise of victories, and such like. On the contrary they see the humble Christian in the cottage, who possesses his soul in thankfulness under the pressure of what little minds call poverty and distress. A contemplation of God's works, a generous concern for the good of mankind, and unfeigned exercise of humanity only denominate men great and glorious. All our knowledge and wisdom consists summarily in the knowledge of God and ourselves. To know, and to do, is the compendium of our duty.

As accountable beings we have a great work on our hands; the gospel promises to believe, the commands to obey, temptations to resist, passions to conquer, and this must be done or we are undone; therefore we must look to heaven for the power. The greatest wisdom is, to keep our eyes perpetually on a future judgment, for the direction and government of our lives, which will furnish us with such principles of actions as can not be so well learned elsewhere. How miserable must that man be that cannot look backward without shame, nor forward without terror! What comfort will riches, sensual pleasures, titles, robes, dignities and crowns avail him in the day of his distress!

"'Tis greatly wise to talk with our past hours,
To ask them what report they bore to heaven,
And how they might have borne more welcome news."

How often do men only observe religion while a sermon is being delivered, and sometimes not even that long; before hay and stubble or worldly affairs again fill the mind—even before they get outside the church door, making their spiritual temple, or house of prayer, a house of merchandise. Oh what a sorrowful sight to God to see those who profess to be his children and heirs, in such a condition; but this is just the condition in which Satan wants us. O God, preserve us pure.
Line Lexington, Pa. JOHN FUNK.

For the Herald of Truth.

Danger of Following the Multitude.

In every age of the world the heart of man has been inclined to follow sin and wickedness. In this path the multitude have wandered, notwithstanding, in all ages, God, through his prophets, holy men, the Savior, and his revealed word, has been constantly warning men of the dangers of disobeying His holy commandments.

In the days of Noah, when men began to multiply, their hearts became depraved, and they followed not the glorious teachings of the Preacher of righteousness, but rather preferred the way in which the multitude traveled, and the flood came upon them and took them all away, except eight souls. So also in the cities of the plain—Sodom and Gomorrah, the people followed the multitude rather than hearken unto the words of just Lot, and the cities with all their inhabitants were consumed by fire, which God rained down from heaven.

Of the vast numbers of Israelites whom God led safely through the Red Sea, all who followed the multitude rather than Caleb and Joshua, perished in the wilderness. As it was then, so it is now, the multitude walk on the broad and downward road to destruction and all that follow them share the same fate. Eternal destruction will come upon every soul that disobeys the plain commands of God, and refuses to turn in with the overtures of mercy, and go in at the strait gate.

"As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity." Ps. 125: 5. J. S.

For the Herald of Truth.

We are the Only Sojourners here on Earth.

Thus we are only sojourners in this world. We dwell here as strangers and pilgrims, only for a short time. We have no continuing city, no abiding home here. Soon we must be called from our weary pilgrimage and go to try the realities of a vast eternity, there to be happy or miserable forever. O! how much depends upon the way in which we spend our short lives in this world. How needful that we heed the ad-

monition to pass the time of our sojourning here in fear, as it is so very short, and is the only time we have wherein to prepare for eternity. Death often comes suddenly and unexpectedly, and spoils our plans and calculations of finding a more convenient time or season to prepare for eternity. Therefore while it is called to-day, harden not your hearts. Prepare to meet thy God, as we know not what a day, much less what a year may bring forth. Another year will soon have passed by, which brings us so much nearer to the grave and eternal judgment. So much of the short time of our sojourning here will then have fled, never to return. Time is never standing still, but is continually hurrying us onward.

"Where'er we go, where'er we be,
We're trav'ling to the grave."

Perhaps before this year will have closed, some of us who are reading these lines will die—Are we then ready for such a great change? Do we feel that we could meet our God in peace? O! how important it is that we pass the remainder of the time of our sojourning here in fear. "Fear God and keep his commandments, which is the whole duty of man," "for God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Let us bear in mind that this world is not our home, that we are but strangers and pilgrims on earth, and that we are speedily traveling to eternity. The evening of our short life may suddenly close upon us. Let us not neglect, while it is yet to-day, to seek for ourselves a sweet home in heaven.

J. MOOSE.

Poverty.

In seeking virtue, if you find poverty, be not ashamed; the fault is not yours. Your honor or dishonor is purchased by your own actions; though virtue gives a ragged livery, she gives a golden cognizance. If her service makes you poor, blush not; your poverty may prove disadvantageous to you, but cannot dishonor you. To feel the extremity of want, and be always discipline and mortification, must be very uncomfortable, but then we are to consider that the world will either mend or wear off, and that the discharge will come shortly, and

the hardship turn to advantage, that the contest is commendable and brave, and that 'tis dangerous and dishonorable to surrender.

Some ancient sages did those thoughts possess,
That poverty's the source of happiness.
Modern opinion holds that wealth in store,
Is the sole source, can happiness insure.
But heav'n's born wisdom teaches better things;
Not to expect from these what virtue only brings.

Poverty falls heavily upon him only who esteems it a misfortune. It is more honorable not to have and yet deserve, than to have and not deserve. The little value providence sets upon riches, is seen by persons on whom they are bestowed. Though want is the scorn of every wealthy fool, an innocent poverty is yet preferable to all the guilty affluence the world can offer. There is no contending with necessity; and we should be very tender how we censure those who submit to it. It is one thing to be at liberty to do as we will, and another thing to be tied up to do what we must. Of all poverty, that of the mind is the most deplorable.

It is in every body's observation, with what disadvantage a poor man enters upon the most ordinary business. The necessitous man has neither hands, lips, nor understanding for his own, or his friends' use; but is in the same condition with the sick, with this difference only, that this is an infection no man will relieve, or assist: or if he does, 'tis seldom with as much pity, as scorn and contempt, and rather for the ostentation of the physician than compassion for the patient. It is a circumstance wherein a man finds all the good he deserves inaccessible, all the ill unavoidable. Under these pressures the poor man speaks with hesitation, undertakes with irresolution, and acts with disappointment. He is slighted in men's conversation, overlooked in their assemblies, &c. But from whence, alas! has he this treatment? from a creature that has only the support of, but not an exemption from the wants, for which he despises him, for such is the unaccountable insolence of man, he will not see that he who is supported is in the same class of natural necessity, as he that wants a support: and to be helped implies to be indigent.

A man is not judged by the internal qualifications of his mind, but by the extent of his house. One who has been in business, and has

not gained riches, is said to have done poorly, notwithstanding his mind may be formed by the best of principles, and his actions guided by the highest rules of Christian benevolence, which perhaps was the only cause of his not thriving in temporary wealth in an equal degree with some of his contemporaries. While some who live "as without God in the world," thoughtless of every concern but accumulating wealth, are esteemed of the first rank in the community, and the most able members of society. So much is the truth of that saying verified, that "Money commands all things."

Amidst the miseries of human life nothing is so generally dreaded as poverty; since it exposes mankind to distresses that are but little pitied and to the contempt of those who have no natural endowments superior to our own. Every other difficulty or danger a man is enabled to encounter with courage and alacrity, because he knows that his success will meet with applause; for bravery always finds its admirers: but in poverty every virtue is obscured, and no conduct can entirely secure a man from reproach. Cheerfulness (as some author observes) is here insensibility, and dejection, sullenness; its hardships are without honor, labor without reward. Notwithstanding this, there is no station more favorable to the growth of virtue, where the seeds are previously sown in the mind. But when poverty is felt in its utmost extreme, it then becomes excessively dangerous, and some deviations from rectitude are perhaps impossible to be avoided. Vice is covered by wealth, and virtue by poverty. How many abject souls there are who esteem the want of wealth as a want of virtue.

A consciousness of the rectitude of our intentions tells us, though we are unfortunate, it is not because we are more undeserving than others, nor is our native pride depressed by a sense of our poverty. We can see in this idea Cincinnatus, the great dictator, preparing on his hearth the homely repast, with his own hands: Socrates, the reformer; Mercurius Agrippa, the Arbitrator of his country, had been, the one maintained, and the other buried by cotribution. And the great Scipio Africanus had been so poor, that the portion of his daughter

was paid by the public. Is it any wonder then that the Jews made such a mistake with regard to Christ, or that the parable of the rich man is so shockingly drawn and warned in the comparison of him and Lazarus? Is he not rather to be pitied that he is in such a position? How much harder for him to become a child of God, how much harder to break away from the allurements of Satan, who promised even Christ all the kingdoms of this world and their glory, if he would but fall down and worship him. Christ must needs come in poverty that he might reach the poor and bear their trials! Is not man tempted the same and in his own weakness succumbs and is lost? Is not this poverty the fire that tries us?

Truly, we have an unceasing warfare in this our earthly tabernacle. —*The Illce.*

Selected by J. F.

Holiness—When and How.

John 16: 3—"Now ye are clean through the word which I have spoken unto you."
Aet. 15: 8, 9—"And God which knoweth the hearts bare them witness, giving them the Holy Ghost as he did unto us, and put no difference between us and them, purifying their hearts by faith."

The necessity of Holiness as the preparation for heaven no one doubts. Reason and Scripture agree upon this point. God commands—"Be ye holy," and from his word there is no appeal. But men differ as to the time when we are to become holy, and also as to the agencies by which the work is to be accomplished.

The Scripture teaches us that holiness, as a conscious experience, is a privilege of all God's children.

The terms sanctification and holiness are frequently used as synonymous, but there is a shade of difference that must not be overlooked. Sanctification means—(1) to set apart for holy uses, (2) to make pure.

Exodus 19—"And let the priests also, which come near unto the Lord sanctify themselves, lest the Lord break through upon them."
Lev. 20: 7—"Sanctify yourselves, therefore, and be ye holy."

The term "therefore" implies the setting apart to a holy purpose. It is equivalent to the consecration of means, energies, affections, thoughts, imaginations, purposes and influence. And this consecration is our individual work. But the act of

making holy is God's work; he only can make us clean.

The sacrificial blood of Jesus is the source of our sanctification; it is not his holy life; it is not the power of his example; it is not his martyrdom to the truth; but, his vicarious death. "The blood of Jesus Christ, His Son, cleanseth us from all sin." "In whom we have redemption in his blood even the forgiveness of sins." Wherefore brethren having boldness to enter into the holiest by the blood of Jesus by a new and living way, consecrated for us, let us draw near in the full assurance of faith."

The death of Jesus satisfied the claims of violated law, vindicated the justice of God, procured the outflow of mercy to the race, and took away all cause of fear in our approach to the father in his ordinances here, or his more immediate presence hereafter. Therefore we will never cease to sing—

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners sprinkled with that blood,
Lose all their guilty stains."

Inasmuch then as God has made such ample provision for our cleansing, and has authoritatively commanded us to be holy, we raise the question—How are we sanctified? Jesus says—"Now (in the present tense) ye are clean through the (my) word spoken unto you."

That voice at whose command the universe arose from chaos, clothed in beauty and radiant with light, is able to speak the omnific word and bid our sins depart, and our moral natures be clean.

The Apostle says that God gave unto the Gentiles the Holy Ghost, and purified their hearts by faith, as he had purified the hearts of the Apostles in the beginning.

Thus we find it clearly taught that purity of heart is obtained by faith, and is an instantaneous work.

But it is urged that perfection is the result of growth, this is not necessarily so, and yet, we concede that the perfection of Christian character, or the maturity of development, and the attainment of strength, is not attainable by a single act of faith; but perfect heart-purity is a different thing from that, and is attainable only by faith.

If it is *now*, and by the power of Jesus' word, it cannot be by growth. According to the law of growth, that

idea is unphilosophical as it is unscriptural. Growth is the accumulation of the same kind of particles as make up the plant or animal when it begins to live. Growth never changes a tree or animal into another kind. A crab-apple tree never becomes a belleflower by growing, it is only a larger crab. No conceivable amount of growing would change a blind mole into an elephant. A penitent sinner does not grow into a believer, neither can a regenerate person become perfectly holy by the accumulation of such elements as constitute the spiritual life of a regenerate soul. The growth of the apple tree does not destroy the caterpillars, it only replaces the wasted foliage. The growth of the vine does not destroy the Colorado bug, the application of some extraneous agent is necessary to remove it.

The same law applies to the development of Christian character. Grace is not growth but an extraneous agent, that when it is applied by the Vine-dresser kills the vermin of sin that eat the vines and spoil the fruit. Hence, a sanctified person grows more rapidly and produces better fruit.

A river cannot grow by running, it can only increase the volume of its waters by additions from its mountain source, and such new accession from the hills swells the current and increases the momentum.

Upon the same principle a Christian cannot grow holy by working; he can only retain his strength, and increase the purity and power of his life by tapping the fountain source of his life, by one continued act of faith in Christ.

Again, it is urged that death is essential to complete the work of purification. Let us see. Death is a result of sin. "Sin entered into the world, and death (entered) by sin." Sin corrupted man; corruption produced death. But according to this theory death comes in as a gospel agent to assist in the act of purification. Sin produced corruption and death; death strikes down its mother corruption and frees the soul from her embrace.

Let us recapitulate: Jesus says—"Now ye are clean through the word which I have spoken unto you." The Apostle says the Father put no difference between the disciples and the Gentile converts, but purified

their hearts by faith, as he had made the disciples holy in the beginning.

We are made holy by an act of God's power, when we exercise faith in Jesus Christ, not by growth, not by suffering, not by ordinances, nor by death, but by the word of power through the belief of the truth. Not made large nor strong, but *holy*, that we may then grow up in the stature of perfect men and women in Christ Jesus our Lord.

One act of unbelief removed Adam from the garden of Eden and changed his entire moral nature. Immediately, corruption spread through every fibre of his being, and conscious of the change, he fled from God and secreted himself in the deep shades of Eden as the criminal shuns society and hides himself from the officers of the law. It is clear, therefore, that if satan could, through an act of unbelief, procure the ruin of the race instantaneously, and it takes God the whole life-time of a man to undo that evil, and he then has to employ suffering and death to assist him; certainly satan is greater than God.

God pardons and regenerates in a moment when we comply with the conditions upon which he has promised those blessings. He also cleanses by his word applied to our hearts by faith: therefore, whenever our faith apprehends our wants and claims the promise, Jesus says: "I will, be thou clean." —*Christian Standard.*

Sufferings of Richard Seller.

Richard Seller was a fisherman of Killybeg, on the coast of Yorkshire, who had been convinced of the truth of the Gospel, as held by the Society of Friends. During the war between the English and Dutch, about the year 1665, he was pressed at Scarborough into the king's service, and forcibly conveyed on board the flag ship "Royal Prince," commanded by Admiral Sir Edward Spragg, and having on board nearly one thousand men. Being commanded to go to work at the capstan, he declined, and told them that not being free to do the King's work, he would not live at his charge for victuals. Upon this the boatswain's mate beat him severely; and he was ordered on the quarter deck, where the captain asking him the reason of his refusing to fight, or partake of the ship's provisions, he replied that he was afraid of offending God, and durst not fight with carnal weapons; whereupon the captain also fell upon him with his cane, knocking him down three or four times on the

deck, and beating him very severely as long as he had strength to do it. One Thomas Horner coming up, who had some acquaintance with Richard, entreated the captain "to be merciful, for he knew him to be an honest and good man;" but the captain in his fury exclaimed, "he is a Quaker, — I will beat his brains out!" and falling upon him again, beat him until he became exhausted and then called another person to help him. After this they tied ropes to his wrist, and reaving the ropes through two blocks in the mizen-shrouds, hoisted him up aloft, and fastened the ropes, so that he hung there by his wrists for some time a butt for the vulgar jests of this wicked crew. Then they let fly the ropes, and he fell upon the deck. The captain called to the boatswain's mate, to "take the Quakerly dog away, and put him to the capstan, and make him work, and beat him, and spare him not." This man performed his officer's command thoroughly, beating Richard unmercifully, tying his hands to the capstan, and making the men thus haul him round with them by main force. But the fastenings of his hands coming loose by some means which no one could explain, the conscience of this guilty man appears to have been aroused; he thought it was done by an invisible hand; and his mind was so strongly affected by the circumstance, that he "promised before God and man, that he would never beat or cause to be beaten, either Quaker or any other man that refused for conscience sake to act for the king, and if he should, he wished he might lose his right hand."

This man's turn came now to suffer. He was called up before the admiral, for refusing any longer to beat Richard Seller; and being desired to answer for himself, he said, "I have beaten him very sore; and I seized his arms to the capstan's bars, and forced them to heave him about, and beat him,—and in three or four times of the capstan's going about, the seizures were loosed, and he came and sat down by me. Then I called the men from the capstan and had them sworn, whether they had loosed him or not; but they all denied that they either loosed him or knew by what means he was loosed; neither could the seizures ever be found. Therefore I did and do believe that it was an invisible power that set him at liberty, and I did promise before God and the company, that I would never beat a Quaker again, nor any wansel for conscience sake." At this the admiral told him, he must lose his cane (the insignia of his office); which he willingly yielded. He added, that "he must also lose his place;" which also he was willing to do. He then told him "he must lose his right hand;" when he held it out, and said, "take it from me if you please." So they took his cane from him, and displaced him, but did not fulfill the other barbarous threat.

Richard was given in charge by the admiral to seven men, who were commanded to beat him wherever they met with him, for seven days and nights, and to make him

work; the first of which they did till they were weary, and desired to be excused. Another man then undertook it, and beat him occasionally for a day and a night; when he also desired to be excused. The admiral having him stripped, and examining his body, could find no bruises; at which he grew angry with the men for not beating him enough; but captain Fowler replied to him, "I have beaten him myself as much as would have killed an ox." The jester, (a silly man often in those days retained about the persons of the nobility to make merriment by his fooleries), who had instigated them to the hoisting punishment, said "he had him hung a great while by the arms up aloft in the shrouds;" and the men declared, "they also had beaten him very sore, but they might as well have beaten the mainmast."

The admiral, however, was inexorable; Richard was laid in irons, and the ship's company by proclamation prohibited, on pain of similar punishment, from providing him with food. So he lay in irons day and night for nearly two weeks, and would probably have famished, but that two Friends of Bridlington had, early after this seizure, sent him a supply of provisions. As it was, he grew very ill with a fever. After some days, the remainder of his food being taken away, the carpenter's mate secretly provided him with some refreshment, telling him that he had of his own, independent of the ship's provisions, and that before he came on board he was strictly charged by his wife and mother, "that if any Quaker came on board, he should be kind to them;" he added that he had also lately received a letter from them, wherein they repeated their charge, "to remember his promise, and be kind to Quakers, if any were on board." This man, however, was soon sent away from the vessel on some occasion, and Richard remained without sustenance for three days and nights.

After suffering in this way for a considerable time, the admiral called a council of war, composed of the officers of that and other ships, to decide on the final punishment to which Richard Sells should be condemned. Being so lame with the irons that he could not stand, he was set on a bulkhead to hear his sentence. The judge or president, who was governor of Dover Castle, was a papist, and when they were much divided in sentiment, to what death to subject their prisoner, this man proposed that he "should be put in a barrel or cask driven full of nails with their points towards, and so rolled to death." But the council of war thinking this too horrible a punishment, agreed that he should be hung. The poor innocent prisoner meanwhile was lifting up his heart to the God of his life; who left him not in his extremity, but raised his mind above all earthly things; clothed him with sudden strength, and enabled him to declare to the assembly, that "the hearts of kings themselves were in the hand of the Lord, and so were theirs and his; that he valued not what they could do to this his body, for he was at peace with God and with all mankind, even with

them, his adversaries; that he could never die in a better condition, for the Lord had satisfied him that his sins were forgiven, and he was glad in His mercy that He had made him willing to suffer for His name's sake—that he was heartily glad and did really rejoice with a seal to the same in his heart." His accusers and judges could not bear this, and most of them slunk away. A man came and laid his hand on Richard's shoulder, saying, "where are all thy accusers?" And looking round he found them gone. The admiral, however, being still there, he showed him his terrible sores, produced by the irons on his limbs; and an old soldier coming up, put off his cap, and kneeling down on his bare knees before the commander, with the obsequious etiquette of the navy, begged his pardon three times, and having got liberty to speak, thus addressed him: "Noble Sir Edward, you know that I have served his majesty under you for many years, both in this nation and other nations by sea, and you were always a merciful man: therefore do I entreat you in all kindness, to be merciful to this poor man, who is condemned to die tomorrow, and only for denying your order, for fear of offending God, and for conscience' sake: and shall we take his life away? Nay, God forbid. For he hath already declared, that if we take his life, there shall a judgment appear on some on board within eight and forty hours; and to me it hath appeared; therefore I am forced to come upon quarter-deck before you, and my spirit is one with his. And therefore I desire you in all kindness, when you take his life, to give me the liberty to go off; for I shall not be willing to serve his majesty any longer on board ship. So I do entreat you once more, to be merciful to this poor man."

The chief gunner also, who had been formerly a captain, came in the same humble manner, and begged for Richard's life. The admiral however persisted, and desired him to go down, and spend the day in taking leave of his acquaintances on board. That night, one of the men kindly offered him the use of his hammock, and he obtained the luxury which had long been denied him, whilst he lay continually in irons, of a good night's rest. About eight o'clock the next morning, the captains of the other ships, who had joined in the council of war, having come on board, and a rope being fastened on the mizen-yard arm, with a boy ready to turn him off, Richard was brought out to be executed. And coming to the spot, the commander asked the council, how their judgment stood? And most of them consenting, he turned to the prisoner, and desired him freely to speak, if he had anything to say before his execution. He replied, that he had little at present to say. Then came a man who bid him go forward to be hung; and he stepped on the gunnel to go towards the rope, the commander bid him stop there, if he had anything to say. At this juncture, when perhaps the hearts of some were softening, at the fate which seemed impending over this innocent sufferer, the person

who had acted as judge on the trial incautiously showed his bigotry by the remark, "Sir Edward is a merciful man, that puts that heretic to no worse death than hanging." The word *heretic* struck the ear of the admiral, who professed himself a protestant; and scornful to be made a tool to execute the vengeance of a papist, he turned quickly about, and asked him what he had said. "I say," replied he, "that you are a merciful man, that puts him to no worse death than hanging." "But," said the commander, "what is that other word that thou saidst?—that heretic—I say, he is more a Christian than thyself; for I do believe thou wouldst hang me, if it were in thy power." And turning to his prisoner, he said, "Come down again; I will not hurt a hair of thy head, for I cannot make one hair grow." He immediately caused it to be proclaimed three times over, that if any credible man on board would give evidence that Richard had done any thing deserving of death, he should have it, but no one appearing, he proclaimed, "that the Quaker was as free a man as any on board." So the men, who filled the shrouds, tops, and deeks, heaved up their hats, and loudly cried, "God bless Sir Edward, he is a merciful man." And thus did the Almighty Caretaker of his lowly dependent children, defeat the evil intentions of those who sought the life of this faithful sufferer for the cause of a pure conscience, and for his testimony to the peaceful nature of true Christianity. Great was the peace with which his soul was filled on this memorable day. Much kindness was shown to him by all on board; but he declared that "the great kindness of the Lord exceeded all."

Being thus preserved from death, he was soon after made instrumental to the saving of the ship, and the lives of many on board. It appears that he was visited by a remarkable dream or vision, in which it was shown him that the vessel would be engaged with the Dutch on a certain sand-bank, and in imminent danger of running aground, and so becoming a prey to the enemy. And though it was death by the rules of the navy, for any one to say any thing calculated to discourage the crew in time of battle, yet he was not easy without mentioning the circumstances to one or two of the officers; and when afterwards they were engaged in battle, he from the shrouds pointed out to the pilot the very sand-bank, which had been unobviously manifested to him several days before, when he and the rest were entirely unacquainted with such a shoal. The vessel was immediately put about, in spite of the commander's orders to the contrary, who knew nothing of the danger; and they were suddenly rescued from running aground, through the instrumentality of this despised and abused man. During the engagement, he was employed in attending to the poor wounded and dying men; and again saved the ship from danger, by pointing out a fire-ship rapidly approaching them through the smoke, filled with combustibles, in order to

set them on fire by the collision which would soon have taken place.

About a week after this, they were again engaged with the Dutch, and Richard was as before employed in carrying down and attending to the wounded men. This day they lost about two hundred of their ship's company. In describing this day's work he says, "The lieutenant meeting me, asked me if I had received any wound? I told him, none. He asked, 'How I came to be so bloody?' Then I told him, 'It was with carrying down wounded men.' So he took me in his arms, and kissed me; and this was the same lieutenant that persecuted me so with irons at the first."

Soon after this, the vessel arriving near Chatham, the admiral came up to Richard, and laying his hand on his head, said, "Thou hast done well, and very well too," and gave him liberty to go ashore. Richard requested from him a certificate, to show that he had not run away. The admiral, knowing he was a fisherman, and likely, from his occupation, to be exposed again to be pressed on board some ship of war, said, "thou shalt have one to keep thee clear at home, and also in thy fishing;" and having it made out, he signed it, and gave it to Richard, wishing him well, and desiring to hear from him if he got well home. His pay was offered him; but he refused it, and told them that he had money of his own, which he hoped would serve him till he reached his home.

Such is the remarkable narrative of the sufferings of this faithful man, who, rather than violate his conscience by being instrumental to destroy other men's lives, endured with patience many sore trials, "loving not his life unto the death;" but was freely resigned to martyrdom for his testimony against war, and was preserved from it at the last extremity, by a memorable interposition of Him who can change the hearts and purposes of men at His will. And thus was he enabled to triumph over the malice of his enemies, who conscious at length of his innocence and virtue, became his friends and favorers.—*Friends' Tract.*

Man's proper Nature;

OR

WHAT TRUE RELIGION IS.

I was talking yesterday with a young man who is naturally disposed towards religion, but who has been greatly injured and hindered by association with spiritualists and unbelievers. He seeks to entrench himself in excuses—in what the Scriptures call "refuges of lies," and refuges of lies they are; because there is no truthful reason why a man should not serve God. The excuses which are made are not in reason, are not fact, and so must be falsehood. They are not always meant to be so on the part of those using them. But that which is untrue in itself is not the less false because believed true.

This young man's mind has become so confused by the sophisms of unbelieving

teachers that he does not know what to believe. First he took refuge in the doctrine of necessity; that he was what he was made, and if God wanted him to be a Christian he would make him one.

I answered, that, while we might not be able to explain how it was so, it is plain, that, God has made us, in a certain sense, free. Every man is, within himself, a little world; every man is himself a kingdom—every man has liberty of choice: he may do or not do. God hath set before him life and death, saying: "choose life, that your soul may live."

Every man is conscious of his liberty, of his ability to choose life and live. A man cannot deny this without denying the deepest fact of his own nature, that is, his consciousness. "But outside of all argument," I said to him, "you know that you yourself make choices, that you decide questions, that you do, in a great measure, determine your own conduct, and in determining your own conduct you determine your destiny."

You know, then, that it is not for God to make you a Christian against your will, but that it is right for you to bring your will to its proper center, that is, to the will of God. Next he took refuge in his own nature, that if a man followed out his best nature he was doing right, for to follow out one's better nature is to obey the laws of his own being; is to put himself in accord with all that is good and true in the universe; in accord with Providence and with the will of God. But the fact is that the sinner does not follow out his better nature. When a man sins he knows that he is not following out his better nature; he is following a depraved nature, depraved affections, depraved inclinations, depraved desires. He is violating the laws of his own being; he is trampling upon, debauching, and ruining his own nature; and he knows it.

I urged him to turn from the false views that had misled him, and the false courses by which he had been brought oftentimes into suffering; to stop excusing himself in that which he himself knew to be wrong. That if his excuses were to satisfy me, they could not satisfy himself, for, after all, God had put a light into his own soul which showed to him, plainly enough, that his excuses were untrue and vain; and that there can be no justification for sin; that no reasonable excuse for it is possible.—*Wayside Mag.*

For the Herald of Truth.

Bear one Another's Burdens.

My mind has recently been much arrested in reading in the Herald of the great misfortune of some of the brethren whose buildings have been consumed by fire. I have been thinking how heavily such a stroke must fall upon one, and in order to form a faint idea of his feelings we must place ourselves in his position, and

imagine how we should feel if our house or barn in one short hour should be laid in ashes. I think the most of us would feel sad and down-hearted, especially if we were in debt and our means limited. But, some might say, such things should not discourage us; we should resign ourselves to the will of God, and if he deals thus with us we should not murmur or become discouraged. We should never murmur whatever befalls us, but one thing is certain, whatever our feelings might be, the burden would be a heavy one, and we would have to suffer much in the way of shifting and toiling. Now the point in view is this: whether we should not, in such cases, according to Gal. 6:2, "Bear one another's burdens; and 1 Cor. 12:26, "If one member suffers, all the members suffer with it." Here some might perhaps say that the apostle had no reference to worldly affairs; but we also read, "Make to yourselves friends of the mammon of unrighteousness." Now there is no doubt if a brother were to suffer some heavy loss, and by his brethren giving him a little of their mammon, and suffering a little with him, and thus make up his loss, that he would feel cheered and rejoiced in his heart, that a feeling of love would be awakened in him and he would thank and praise God who through his Son has shed abroad this love in the hearts of the brethren.

We should also consider how comparatively light our suffering would be to that of our unfortunate brother; while his loss would perhaps be one thousand dollars, the loss would soon be made up by each one giving a few dollars. Would not this be much better than to have our property insured, or having lightning rods put up? We have reason to fear that either of these might be wrong, as there are so many sincere Christians who are opposed to them, so that we cannot say we are certain that it is not wrong. In the other case, however, we would be taking God's word for our guide, and would, consequently, be certain that it would be well pleasing in his sight; and thus both the giver and receiver might thereby be blessed. We could in this way do much in the way of "building each other up in the most holy faith."

JOHN SHENK.

Elida, Ohio.

Herald of Truth.

Elkhart, Ind., Nov., 1875.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to send money.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Articles.—We need some more good articles for our paper. Brethren assist us that we may be enabled to send out good reading matter, such as will encourage the saints, awaken sinners, and that thereby all may be edified and God be glorified.

Our Family Almanac, for 1876, is now ready for delivery and all orders will be promptly attended to. It contains a beautiful illustration of the city of Jerusalem, as it was in the days of Christ, with a historical account of the same. Also an illustration of the beginning of a Russian Mennonite settlement in the West; a History of the Early settlement of the Mennonites in Elkhart county, Indiana. A Synopsis of Mennonite Faith, with a number of other interesting and valuable articles on various subjects, original poetry, etc. Send for a copy. Price per single copy 10 cents; per doz. 70 cents; per 100 by express, \$5.00.

The New Tune Book having been delayed by several circumstances beyond the expected time, has now left the press, and will by the time this paper reaches our readers, be ready for delivery. All orders for this book we shall then fill promptly and in their turn. This Tune book contains the choicest Tune for all the hymns found in our Mennonite Hymn books, viz., for those in the *Gemeinschaftliches, Allgemeines, and Unparteiliche Liedersammlung*, the *Unparteiliche Gesangbuch*, and the so called *Mennonitische Gesangbuch*, and in the English Mennonite Hymn Book, and is so arranged with Indexes as to facilitate very materially, the finding of the tune of any hymn in the before-mentioned books.

We hope that our friends and all those desirous of possessing a book comprising good tunes for Divine services as well as for

singing in domestic circles and suitable alike both for the young and the old, will send in their orders without delay, for our first edition of this Tune-book is not a large one, and should this book meet with a quick sale, as the orders already received would lead us to expect that it will, this small edition would soon be sold out. This book ought to find a place in every Mennonite family; and we trust, that especially the brethren will aid this work, by helping and encouraging the young to introduce those books into their singing-classes, where such classes are formed; for by so doing they would be instrumental in reviving those good old tunes which have been suffered to drop into oblivion and in re-awakening the liking for them; and there can be no doubt but this would lead to a more general joining in of all, young and old, in the singing of hymns at our meetings.

We expect to be able to fill all orders promptly. Price \$1.25 per single copy; by mail \$1.35; per dozen by express \$12.00.

The Conference in Elkhart Co., Ind., this year, though not attended by so large a number of ministers as in other years, we must believe, was one of profit to all whose privilege it was to attend. The meetings on Saturday following were also well attended and we feel confident that the good words spoken by the brethren must have been a source of comfort and encouragement to all who heard them. Communion Services were held on Sunday both at Yellow Creek and Shaum's meeting houses, which were well attended, especially at the former place. We feel thankful to our heavenly Father for all those favors and also desire to thank all the dear brethren from other parts, who manifested such kindness towards us as to favor us with their presence, counsel, and instructions on this important occasion. May God add his blessing to the work.

From Manitoba. Bro. Henry Wiebe writes us, "We are here in Manitoba generally in very good health, and rejoice greatly that we have found such a healthy climate. The grasshoppers have taken nearly all our grain, but I trust that our gracious heavenly Father will not permit us to suffer, but so order all things that we may be able to bear it. The brethren in Ontario have not ceased in their efforts to assist us in everything possible, for which we cannot be too thankful, both to them and towards God."

Illustrated History of Hymns and Authors, facts and incidents of the Origin, Authors, Sentiments and Singing of Hymns, which with a synopsis, embrace interesting items relating to over 800 Hymn writers, with Portraits and Illustrations, by Rev. Edwin M. Long. The above is the title of a new book just published. It contains a great many interesting accounts relating to the productions of many of our best hymns, giving the authors and the circumstances under which they were produced, with biographical sketches of their authors, making a book profitable and entertaining to all interested in sacred songs. The book is for sale at this office, and orders will be promptly attended to. Price \$3.50, by mail \$3.90.

Conference in Missouri.

Conference met according to previous appointment on the 24th day of September, in Morgan County, Mo., and was opened by singing and prayer, by Bro. B. Hershey. Five ministers were present. A discourse, setting forth the faith, customs, and practices of the church, was delivered by Bro. Brundage, from McPherson Co., Kansas. The churches represented were reported in peace. The ministers were then examined as to their willingness to continue to build up the church, upon the principles of the gospel of which Jesus Christ is the Chief corner-stone. All expressed their willingness still to do so.

The question was asked, Can a Brother, whose wife is a member of another church, be taken into the lot for the ministry? *Ans:* If he is a consistent member he may. Referred to Indiana Conference, which see.

Can an unmarried brother be taken into the lot for minister? *Ans:* He can.

Can a man who had married a second wife while his first was living, but afterwards his first wife dies, and he shows fruits meet for repentance be taken into the church? *Ans:* He can.

Insurance of property in the common insurance companies of the day was decided inconsistent. For a Bishop to marry a couple when one of them is not a member of the church would be out of order. The signing of a petition to force a road through another man's property was decided wrong.

The question was asked, Inasmuch as members are not to insure in the ordinary insurance companies of the day. Could there be a plan agreed upon in the church to give her members a better security that their losses would be made good. This question was referred to other Conferences. [The same question was also presented to the Indiana Conference, but was not favorably received. The very best security we can have is an unshaken confidence and trust in God, and a warm-hearted, generous brotherhood

who are willing to help one another in all cases of necessity and afflictions.]

How can the love of the church be strengthened? *Ans:* By ministers from the different sections visiting the churches frequently, and seeking to encourage them, and build them up.

The next Conference will be held in Shelby County, Mo., on the fourth Friday in September, 1876.

Conference in Elkhart Co., Ind.

The Conference met at Yellow Creek Meeting-house, on Thursday October the 7th, and was opened by singing the hymn, "Jesus, habe deinen Leib." Eight Bishops, fourteen ministers, and six deacons were present. The Conference was opened, and the forenoon was chiefly occupied by a Bishop's council; and after reading in the third chapter of John, remarks were made by several of the Bishops, in the course of which, the following thoughts, suggestions and admonitions were presented.

We have met as we have never met before, and very probably we shall never thus meet again. We have met to examine ourselves and learn whether we are yet grounded on the true word of God, which the Savior sealed with his own blood. Also to see whether we still stand in love and union, and desire to work together in the work of the Lord. If we have thus met, God will be with us, and bless us, according to his own precious promise.

Jesus came from heaven to save us; he came in his Father's name, to do his Father's will; he established his church upon the earth; he chose for himself twelve apostles, and afterwards also appointed seventy others, and sent them out before him, and commanded, that faithful men should be appointed and commissioned from time to time, to make known his gospel and build his temple; and in all ages down to the present time he has provided for himself faithful men for this purpose, and to-day we stand here as the ambassadors for Christ; we are here to labor for the salvation of souls; we are here to build the spiritual temple of the Lord, and to labor for the honor of his great name.

That we may do this properly, we must be united with the body of Christ; we must be in union with the Church, united to the Church as the bride to her husband. To attain this union with Christ, we must come to a knowledge of the truth, repent of our sins, and by the power of divine grace, we must be renewed in our hearts; obtain the forgiveness of sins, and be made new creatures in Christ. Thus we obtain the gift of the Spirit of God, and are baptized into one body and one Spirit, and as the Father, Son and Spirit are one, so we will be one with Christ, and dwell in love and peace with one another.

If a man say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John,

4:20. "By this shall all men know that ye are my disciples, if ye love one another." Indeed we cannot be the bride of Christ, if we do not possess the spirit of love. Now, the Ministers of Christ must work together to build the house of the Lord; they must feel a desire to promote the interests of his kingdom; and when his ministers are truly filled with this Spirit, all envious, unloving, and unkind feelings will vanish, and in peace, love and union, Christ's ministers will work to promote his cause, extend his kingdom, and gather souls into his vineyard; and thus if we labor, we shall be built upon the true foundation, upon that Rock, Christ, against which the gates of hell shall not prevail. And if we are found in this condition we shall not be moved, and the house we build shall never fall.

We all know our duty: but knowledge, puffeth up, while charity edifieth. We have met here from distant localities, at the appointed time; it is by God's love and mercy that we have been permitted so to meet, and if we have come together, prompted by the right spirit, and desirous to promote the cause of Christ, he will be with us and bless us; he will direct us so that we may be enabled to labor according to his will, and his church, for which he shed his precious blood, shall prosper. Our fathers sacrificed their all for their faith and the church, and so long as we are moved by the same spirit, and are possessed of the same self-sacrificing feeling, the church will exist and will prosper, but if love to God, love to our fellow-men, and love to the church fails, the church must perish. Love is the strong bond that unites us together. When love grows cold, and sin and unrighteousness obtains the rule, then we cannot hope for prosperity; love is the bond of perfection, and we know that we have passed from death unto life, because we love the brethren. In this condition we have the promise that God will be with us always, even unto the end of the world; he will help us, lead us, direct us; he will not leave us, he will give us his Holy Spirit to guide us into all truth, and he gives us an example in the life of the Savior for us to follow, "Who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." 1 Pet. 2:23.

Now we must not look upon ourselves as under the law, which teaches an eye for an eye, and a tooth for a tooth; but under the gospel of Jesus Christ which teaches to love, to forgive, to be kind, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Jas. 3:17. The prayer of the Savior on the cross was, "Father, forgive them, for they know not what they do." We are required to love even our enemies, and to forgive and pray for those who have injured us. He that doeth an injury to another cannot be of God, else he would not do it. Reference was also made to the unlawfulness of oaths, and the use of the law.

Of the first Christians it was said, "How

these Christians love one another." In the prisons they wrote letters and exhorted each other to faithfulness. So let us exhort one another, beloved in Christ; to be faithful, to look to Jesus and to hold out to the end. We shall soon be gathered home to eternal blessedness, therefore let us stand faithful though the enemy stand with all his powers against us, taking the sword of the Spirit, which is his word, as an only weapon, for his word is "quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. With this we shall be able to fight the good fight and win the crown.

Further remarks were made by the brethren present, touching upon various points, but our present limits will not allow us to write them out in detail. We will, however, make a few details.

Christian love whether towards God or our fellow-men has no power unless we bring it into practice. Faith without works is dead, and love without it has no force. A most apt and beautiful illustration of the spirit of love is given in the thirteenth chapter of 1st Corinthians, which every Christian should often read. This love should be possessed and manifested above all things by the watchman on the walls of Zion. They are admonished to feed the flock of Christ, and to do it faithfully, as Christ became to us an example; we should be willing to sacrifice all for His sake and his church; he laid down his life for the sheep and we should be willing to give our lives, according to the words of the apostles, for the brethren. They should feed the flock with the sincere milk of the word; should point perishing sinners to Christ, to repentance, to a holy life, to love, meekness and humility.

One of the fundamental doctrines of the gospel is that we are saved by grace and not of works; this doctrine should not be lost sight of. There are many in our day who depart from the true and faithful teachings of the Scriptures, and instead of the doctrines of God's unerring word, they teach the traditions and the opinions of men; we must look upon them as false teachers, who darken the way of life rather than reflect the glorious light of the gospel of truth.

We cannot agree with those who teach open communion and unite at the table of the Lord with those who justify war and the use of the sword, to resist evil, who swear oaths and in all things conform themselves to the course of this world; we must look upon them as in error and teaching an erroneous doctrine, and admonish all to guard against such teachings, and avoid them.

The question considered by the Missouri Conference, whether a brother, whose wife is a member of another church, should be taken into the lot for the ministry, was decided that such a brother, if he is a consistent member and his wife is not inclined to oppose or discourage him in the performance of his

duties, it may be permitted, but the Conference considered it far preferable that the wives of ministers should be members of the church. Should the wife be a member of some other non-resistant church the objection would not be so great, but the unanimous opinion was that in all cases it would be far best that both should be members of the same church. The aid and encouragement of the wife is often a great help to the faithful prosecution of the duties of the ministry.

If a man who had been a brother, should marry a woman who has been divorced from her first husband on account of drunkenness, &c. if he should sincerely repent, could he be received again as a brother?

The fact that he had been a brother, having known the requirements of the gospel, as well as the rules of the church on this point, make it a very serious transgression, but if he truly repents and brings forth fruits meet for repentance, he can be received again, according to 1 Cor. 6: 9, 10, 11, mark especially the 11th verse. In reference to this matter it may be remarked that the Conference held that in this case the woman, not being a member of a church, neither her first husband, they were out of Christ, and hence under the civil law, and being divorced under that law, she under the law was no longer bound to him, and we are taught that upon true repentance, all sin, except the blasphemy against the Holy Ghost, shall be forgiven.

If a woman (not a sister) who at one time made an effort to obtain a divorce, but did not succeed, and afterwards separated from her husband without obtaining a divorce, could she become a sister, and how should she be regarded in reference to her husband?

If for a sufficient reason it was necessary for her to separate herself from her husband she may upon true repentance be received into the church. But according to the gospel we believe we have no right to sue for a divorce, and as long as she be not divorced the law of the land as well as the gospel would bind her to her husband and prohibit her from marrying again; 1 Corinthians 7: 10, 11. Hence as a sister she should remain unmarried.

Can a sister receive her husband's property into her hands (the husband not being a brother) and keep it from his creditors?

A brother would not be allowed thus to give his property to his wife; so on the same ground a sister could not be allowed to receive her husband's property.

Can a brother or sister be considered a member when he or she comes to meeting only occasionally, say two or three times a year, and only seldom to communion? If such members are in good health and have the means of conveyance or have no other good reason for so staying away they would be censurable, but we ought to deal with such with a great deal of patience and forbearance, earnestly exhort them and try by kind words, love and encouragement to awaken them again to a sense of their duty, and to a warmer interest in the church.

Persons intending to unite in Matrimony should be published before the church twice before the marriage ceremony is performed. In some portions of the country this custom has been neglected. All the ministers present declared their willingness to observe it. A Legal license does not obviate the necessity of this custom. Unanimously accepted.

It would be considered out of order for our ministers to unite in marriage persons that are not members of the church.

The brethren should not insure their property, but the brotherhood should be encouraged to give liberally to the aid of such as have the misfortune to sustain losses, by fire. Neither should brethren have lightning rods, but rather put their trust in God. No Brother should be allowed to hold license for selling spirituous liquors, only for medicinal and mechanical purposes. Members should not frequent drinking saloons; we should avoid every appearance of evil. Musical instruments were not considered as having a tendency to lead to humility, but rather to pride and display. We should also use our influence against the practice of hunting for fishing games of various kinds and other sinful practices being indulged in on Sunday, by our children or those under our care. The Centennial Fair so much spoken of, is something which is entirely inconsistent for those professing a plain and non-resistant Christianity to take part in, and it is therefore advised that our people take no part in it, neither go there.

A General Conference for the Mennonite church in the United States and Canada was recommended. Bro. Speicher reported that it was desired that a minister be ordained for the church in Caledonia, Kent County, Michigan. No objections being made, the request will be granted.

It was also recommended that the brethren and sisters should not follow, nor use their influence to encourage such men who have departed from the true faith and the church and commenced to teach other doctrines and practices which we cannot acknowledge as in accordance with the word of God.

The Conference was conducted in the spirit of love and harmony, and we believe it was a source of encouragement and pleasure to all who were present, and we trust the divine blessing may rest upon the deliberations and decisions thereof, and that they all may redound to the honor and glory of God and to the salvation of men.

For the Herald of Truth.

A Question Answered.

"And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." Luke 16: 9.

The question is asked, to whom did the Savior speak, when he said, "And I say unto you, make to yourselves friends," etc.? was it to his disciples alone, or to all present?

Answer—I think the first verse of the chapter makes it plain, that he was speaking to his disciples alone. And I cannot see how any, except his disciples, could thus make to themselves friends of the mammon of unrighteousness, namely such friends as would receive them into everlasting habitations; for if an unrighteous person "would give all his goods to feed the poor, and yet have not pure Charity, or Love, (as he cannot have), it would profit him nothing."—What the righteous give, they give of pure love, and with a sympathetic heart, to the honor of God.

Mammon signifies riches or wealth; therefore the unjust steward made to himself friends of this world, (although dishonestly) whom he trusted would receive him into their houses, when he should be put out of his stewardship. This was wisdom of him, to provide for the time to come. Now let the children of light, or disciples of Jesus, learn a lesson of him, and "go and do likewise," be "willing to communicate, laying up in store for themselves a good foundation against the time to come." 1 Tim. 6: 19, as they are also but stewards, and must give an account to God for the goods intrusted to them; therefore let them take of the mammon of unrighteousness, and distribute among the poor and needy. This will be letting your light shine before men, that they may see your good works, and glorify your Father in heaven." By your kind and charitable deeds you will convince them, that you belong to the Lord, and thus you will draw them by the sweet cords of love, over on the Lord's side by conversion, to be his disciples also, and to glorify him with you. These will then be your friends indeed, who will join with you, to serve the Lord. Christians may consider none their real, genuine friends, but those who are on the Lord's side. Thus then make to yourselves Christian friends, of the mammon of unrighteousness. It is because mammon is deceitful, and much fraud and unrighteousness is therewith committed among the children of this world, (as did the unjust steward), therefore it is called the mammon of unrighteousness.

Those your friends, will already in this life, call to God for blessings upon you, for your kindness toward them, and when ye fail, that is when ye die, they, your friends who have already gone to heaven, will receive you, and bid you welcome into everlasting habitations, that is, into heaven; or at the day of judgment, they will stand as witnesses in your favor. It is said of the Ninevites, that they shall rise in the day of judgment, with this (the Jewish) generation, and shall condemn it, because they repented at the preaching of Jonas, and, behold, a greater than Jonas was there." (among the Jews) who yet repented not. It is also said of Noah, that "he condemned the world," by being moved with fear, and preparing the Ark. Heb. 11: 7. Paul asked, "Know ye not, that all the Saints shall judge the world?" But these your friends

will not judge or condemn you, but gladly receive you into everlasting habitations—into the "Father's house, where there are many mansions." The best friend of all, that we can have, is Jesus. He will say to his regenerated followers, at the judgment day, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungry and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me," etc. * * * Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It is, however, not to be understood that we can, by our kind and charitable deeds, merit heaven, "for by grace are ye saved," and after we have done all these things, which are commanded us, we must say, we are unprofitable servants." "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." It matters not how much he gave unto the poor, he "must be born again." But it is the nature of God's faithful children, who are influenced by his Holy Spirit, to be kind and merciful to the needy; and the merciful have the promise, that "they shall obtain mercy." It will be said to the righteous, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

J. M. BRENNEMAN.

Speak Gently.

Speak gently, it is better far
To rule by love than fear:
Speak gently; let no harsh words mar
The good we might do here.
Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.
Speak gently to the aged one;
Grieve not the careless hearts;
The sands of life are nearly run;
Let such in peace depart.
Speak gently, kindly, to the poor;
Let no harsh words be heard;
They have enough they must endure,
Without an unkind word.
Speak gently to the erring; know
They may have toiled in vain;
Perhaps unkindness made them so:
Oh, win them back again.
Speak gently: this a little thing
Dropped in the heart's deep well;
The good, the joy, which it may bring,
Eternity shall tell.

—Selected by Daniel Sheen.

The Love of God.

Could we with ink the ocean fill,
Were the whole earth of parchment made,
And every single stick a quill,
And every man a scribe by trade,
To write the love of God above,
Would drain the ocean dry,
Nor could the scroll contain the whole
Though stretched from sky to sky.

A New Sect.

A new order of the Mennonite sect is gaining ground in Hungary to an extent that threatens considerable embarrassment to the Administration. These so-called Nazarenes not only disown all clerical organizations and refuse to take any oath or enter any military service, but they dispute the lawfulness of taxes that go to support a State, Church or army. All assessments made on them are therefore levied on protest. They are said to be an offshoot of Calvinism, but have of late been largely recruited from among the working Catholic population, so that their numbers, estimated a few years since at 6,000 only, are now officially stated at 30,000, and said to be really much larger.

The above item we find in an exchange, but cannot endorse the fact that they belong to the Mennonite sect. The Mennonites never resist the authority of government; they respect governments as ordained of God, and as Jesus directed Peter to go and get a piece of money which he should find in the mouth of a fish, Matt. 17: 27, to pay for their taxes, in order to avoid offense, without asking any questions as to what would be done with the money so paid, and with the full consciousness that he was not even subject to tribute. So the Mennonites hold that it is their duty to meet all the demands of government, and to pay tribute or taxes to whom they are due, and whosoever assumes to protest against and act in opposition to this doctrine, which the Savior and the apostles taught, contradicts and opposes the faith of the Mennonites, and consequently cannot claim to be acknowledged as a Mennonite. Calvinism is another doctrine which does not in any manner coincide with the "free grace principles" always taught and cherished by the Mennonite church.

They do, however, decline most decidedly to perform military service, and could in no wise maintain institutions to promote war and bloodshed, or to repel any demands made upon them by force or violence.

Coming to Christ.

"You have nothing to do but to ask for faith; to come as the leper did to our Savior while on earth, and throw yourself at his feet, with, 'Lord, if thou wilt, thou canst make me clean.'" He is still as able and willing to grant every request of this nature, as he was while on earth. If you have no power to save yourself, and are willing to accept of him as a Savior, he is ready to receive you. He will not be a half Savior. He will do all or nothing. If you mean to come to him, you must come as a helpless sinner. Not as the Pharisee, with a list of virtuous deeds performed; but as the publican, with "God be merciful to me a sinner." —Peyson.

Faith.

A MAN can not live without lively faith, and faith is not lively without a holy life. Faith in Christ must be seconded with

faithfulness unto Christ. As we must have faith in him, so we must keep faith unto him.

It is the efficacy of faith to believe what we see not: it shall be the reward of faith to see what we believe.

Christ's righteousness is as much ours, to save us trusting in it, as it is his own to glorify him.

As, when all outworks in a city are taken, the wall scaled, and all fortifications forsaken, then a tower holds out last, and is a refuge to fly to: so, when the devil and God's wrath beleaguer us round, and the comfort of all our graces is taken from us, and we are driven to forsake all our holds of comfort, then we should fly unto the name of the Lord as to a strong tower.

We should so believe in God, as if we used no means; and yet as diligently use the means, even as if our confidence were to be in them.

Faith should be in the soul, as the soul is in the body, which is not there in vain, but is still stirring, and showing itself by motion and action.

As exercise begets health, and by health we are made fit for exercise, so assurance grounded upon the promise enableth, enlargeth, and increaseth sanctification, and sanctification increaseth assurance.

To pray, it is faith that must make us successful; in obedience, it is faith that must make us cheerful; in afflictions, it is faith that must make us patient; in trials, it is faith that must make us resolute; in desolations, it is faith that must make us comfortable; in life, it is faith which must make us fruitful; and in death it is faith which must make us victorious. —Saints' Newsgay.

"God has marked implicity and simplicity of faith with peculiar approbation. He has done this throughout the Scriptures, and He is doing it daily in the Christian life. An unsuspecting, unquestioning, unhesitating spirit He delights to honor. He does not delight in a credulous, weak, and unstable mind. He gives us full evidence when He calls and leads; but He expects to find in us what He himself bestows—an open ear and a disposed heart.—Though He gives us not the evidence of sense, He gives us such evidence as will be heard by an open ear, and followed by a disposed heart. 'Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.' We are witnesses what an open ear and a disposed heart will do in us of this world. If wealth is their pursuit; if a place presents itself before them; if their persons, and families, and affairs are the object, a whisper, a hint, a probability, a mere chance, is a sufficient ground of action. It is this very state of mind with regard to religion, which God delights in and honors. He seems to put forth his hand and to say, 'Put thine hand into mine; follow all my leadings; keep thyself attentive to every turn.'" —Cecil.

Children's Department.

Child's Prayer.

The morning bright
With rosy light,
Hath waked me from my sleep.
Father I own
Thy love alone
Thy little one doth keep.
All through the day,
I humbly pray,
Be Thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus near Thy side.

A Great Blessing.

The summer is past, and the leaves of the trees, which a few months ago so beautifully bedecked the forest with a garb of green, have turned pale, and are dropping to the ground, reminding us that grim winter is near at hand. But as we look into the cellar, the barn and the crib, and see there the abundant store of fruits, vegetables and grains, we can again behold the great goodness of God; how he has provided us with food for our bodies; and when we stand looking upon these heaps of God's bounty, should not our hearts swell with love and thankfulness to Him for his wonderful love and goodness toward us?

We have enough, and more than enough to feed our bodies another year. Now let us consider, that if God so provides for the wants of our bodies, how much more abundant must be the provision which he has in store for our souls, which are worth so much more than our bodies. We have homes here where we may live for a few years, and we love them, but very soon these years will have passed away, and then these homes will do us no good; but God has prepared for us, a home in heaven, where our souls may live for ever.

In heaven there is a supply of living bread, and living water, that can never be exhausted, and it affords God's children unspeakable joy and happiness. He often gives his children, who love and obey him in this world, a taste of that heavenly bread and water, that they may know how sweet it is, so that they may become more hungry and thirsty for it, that they may work and try the harder to do his will, so as to gain that beautiful home.

My young friends, Suppose there were some very poor people who had no home of their own, and were living in a poor, miserable, old hut, not good enough to shelter them from the rain, storm or cold; and so old and decayed that the wind might blow it down over them and kill them, and the snakes or wild beasts might creep in and bite them; if some rich man would offer them a beautiful home, with a good, new house, and say it should be all their own if they would move in it; but they would say

they did not want it, that they would rather live in the miserable, old house, and suffer from the storm and cold, would you not think such people were very foolish?

We are living in this world only for a short time, and it is not our home; there are many dangers around us here, and we know not what day we may die. God offers us a home in heaven, if we will only accept it. Let us then accept it at once, and let us not wait, and say after a while we will come, after we have enjoyed the pleasures of this world a little longer. This would be very foolish in us, as we may die very soon, and the pleasures which God gives us to enjoy if we obey him, are a thousand times sweeter than the pleasures of this wicked world.

Now, my dear, young friends, I hope you will think of these things which I have written. They are intended for your good, and if you will come to Jesus, and give your sins forgiven, and follow him while you live, you shall often get a sweet taste of the happiness of that home in heaven, and before long you shall be taken there to enjoy its happiness for ever.

If here on earth we sometimes feel
The joys which God can only give,
When Jesus does himself reveal,
What must it be in heaven to live!

BROTHER HENRY.

The little Boy's Faith.

Do you know what faith in Jesus Christ means? It is to trust in him with all our hearts. It is to give our souls to him to be saved, because there is no one else who can save us. A little story will help to make this plain to you.

A family lived in a house which stood near to a wood. On a dark night they went to bed. The wind blew among the tall trees, and large black clouds passed over the full moon. While all were asleep, a fire broke out in one of the rooms of the house. The father soon heard the loud cry of "Fire!" At first he did not know what it meant; but the cry was louder and louder. And soon there were many people who cried, "Your house is on fire; get up, and come down." Then they knocked hard at the door. The father now sprang from his bed, and great was his alarm when he found his own house in flames! He ran away to his own room, and awoke his wife. Then he took the babe, and they got out at a back door. His eldest little boy, about ten years old, was in another part of the house, near to the room, where the maid slept.

The father cried, "Oh, what shall I do to save my poor boy?" He did not care about his goods; his dear son was all he thought about. He made his way to that part of the house, and met the maid flying from the flames. "Where is Charles?" cried the father. "He is in his room," said the girl. In her alarm she had come away, and forgot to bring the child with her. And now the stairs were in flames.

The wind blew the fire, and made it burn

wildly. The doors and the roof were all red and burning. In a short time poor Charles was seen at one of the windows. "Oh father, dear father," he cried, "how shall I get out? He could be seen by the fire in the room, but the thick black smoke kept him from seeing the people below. But he heard their voices, and he cried, "Oh, save me!"

"Here I am, my son," said the father, and he held out his arms for Charles to jump into them. "Here I am; don't fear. Drop down, and I will be sure to catch you."

Charles crept out of the window, and hung fast by it. He knew it was very high from the ground, and he was afraid to let go.

"Drop down, my dear boy," cried the father. "Oh, I can't see you, my dear, dear father."

"But I am here. You can trust me; I will save you."

"I am afraid, father, I shall fall."

"Let go, and don't fear," cried the people; "your father will be sure to catch you."

And now Charles felt the flames. He was certain that if he hung there he should be burnt. He knew that his father was strong, that he loved him, and that he was waiting to save him. Then he drew in his breath, let go his hold, and in a moment he was in his father's arms. Charles was saved from the fire, and there was great joy among all the people who saw the sight.

As you read this true story, did you not see how great was the danger of little Charles? There was only one way for him to be saved from the fire. He could not see his father, but he heard his voice. He knew that his father loved him, and wished to save him. Then he felt quite sure that his father would save him. So he fell into his father's arms, and was saved.

Do you not know that every child is in danger of being lost for ever? It is the loss of both soul and body. And why? Sin has brought us into danger. How glad we should be that there is a way made known to us in the Bible in which we can be saved! Jesus saw our sad state, and he "came into the world to seek and to save that which was lost." And to save us he died on the cross. But now he is in heaven. Though we can not see him he can see us. And in his holy word he says that he is able and willing to save all who go to him by faith. It is as if his arms were wide open, as the arms of the father were when Charles fell into them. He tells us to come to him, and be happy. He wants to save us. He speaks to you now: will you not hear his voice, and trust and love him?

A little girl was once asked why she loved the Bible. She said, "Because it tells me that Jesus Christ died to save sinners."

"But what makes you think that he will save you?"

The little girl then said, "Because Jesus Christ took children in his arms, and blessed them, and said, 'Suffer little children, and

forbid them not, to come unto me; for of such is the kingdom of heaven.'"

Was not this girl quite right?

The wonders of his love
No human words can tell,
Which brought the Savior from above,
To save our souls from hell.
Lord Jesus, grant that we
May know thy saving grace:
Live while on earth to honor thee,
And see in heaven thy face. —Tract.

A Good Rule.

"Never do a thing which you would be ashamed to have known." This was what Mr. Fanning said to his son Philip—a frank, generous boy, whose heart was inclined to keep that good law of God which stands as the fifth commandment of the decalogue—*Honor thy father and thy mother*. Two of his schoolmates had been detected in playing truant several times, and were in disgrace; and this circumstance called out the rule we have given above, as the delinquents had deceived their parents in the matter.

Mr. Fanning thought it was a good time to strengthen Philip's principle of showing honor to his parents, and he described to him how all the relations of life and all the order, harmony and safety of society are bound up in that little community that we call the family. The church, about which we read and hear so much, is only the Christian family enlarged—and indeed it is called a family in the Bible. The State is only a collection of families. The same feeling which prompts a child to respect and obey his parents, will prompt him to respect and honor lawful authority in the Church.

If we cannot yield to the gentle restraint which wise and loving parents and affectionate brothers and sisters impose upon us, it is not very likely that we shall submit to the laws of God or man in after-life.

"Now, mark your father's words, Philip," said Mr. Fanning, "never trust a boy who dishonors his parents by deceiving them or speaking disrespectfully of them or doing what he knows is contrary to their wishes. If we mean to be the friends and servants of the King of kings, we must begin by obeying our parents in all things; for (just think of it a moment) the Bible says, 'this is well pleasing to the Lord.'"—*The Child's World*.

FOOD FOR THE LAMBS.

Make me to understand
The way of thy precepts, so
shall I talk of thy wondrous
works. Ps. 119: 27.

Verily, verily, I say unto
you, he that believeth on me
hath everlasting life. Jn. 6: 47.

Miscellany.

"There's no time like the present time,
The future is not ours;
If we would make our lives sublime,
Improve the present hours.
For Oh! how little can we tell
What future hours may bring;
So, if we use the present well,
Our past shall bear no sting."

Value of Liberty in Religion and in the Press.

BY HELEN JANSEN.

Coming from a country where religion and the press are kept in limits and bounds, and now enjoying true liberty of both, I subscribe fully to the truth of the old proverb: "Privation enhances enjoyment;" for only those who have been under such oppression can highly enough esteem the value of freedom.

Speaking of privation more detailed, I will mention some instances out of my own experience.

In our city, Berdjansk, whose population is estimated at 20,000, and into whose harbor come yearly (as I find in my father's official lists), more than 400 merchant ships, to be loaded with wheat, on an average, with 700,000,000 of bushels, not even one newspaper is allowed to be published, so that we can only get our political papers from the largest cities; as Odessa, the nearest city, about three hundred miles distant; Riga, Moscow, and St. Petersburg, and even these have to pass a very strict censorship before they can be printed. There was, it is true, in our city a man who employed a small press to print advertisements for the merchants, yet he had but little work, since everything had to be examined by the mayor of the city before it was put into press.

Imagine the press of a place like Mt. Pleasant, with 5,000 inhabitants (one-fourth the number of my native city), to be confined only to the publishing of auction papers, or other advertisements, and it will give you an indistinct idea of the extent to which this limitation is carried out in Russia. The following will, perhaps, illustrate what I have mentioned:

Some time before our departure from Berdjansk, my brother brought the advertisement of our auction to the press. He had mentioned in it, on account of our leaving Berdjansk for America, we were going to sell our property, after which followed the inventory, &c. The mayor (his office being to examine and testify to the advertisement), said that he "could not testify" to it unless the word "America" was left out.

The consequence of such want of liberty is the unlimited arbitrariness of the officers and different authorities from the lowest to the highest, and the suppression of every

denunciation in publishing the vileness which is practised among them in public as in private life.

To illustrate the latter, allow me to mention an incident connected with our family circle:

One month before we left our home we celebrated the silver wedding of my dear parents. For this occasion we children wanted to get several copies of a hymn printed to be distributed as a remembrance of that day among our friends. To our disappointment it was said that no more than 15 of these copies could be published, as they were Christian hymns, which are not allowed to be pressed in a greater number.

Respecting the arbitrariness not only in the press, but also in other things, it may not be inappropriate to mention another short instance:

To my parents silver wedding, our relatives in Germany sent, among other things for them, silver spectacles in cases of silver. They arrived in time, but when my brother went to get them from the custom house, he was refused, because it was supposed that the silver might not be pure, as in the Russian empire it ought to be. For examination they were sent to Simphropol, the government city.

This is the usual way for them to do. After they have involved the obtaining of such things into so many difficulties, the owner rather lets them go than to bear the great expense that is connected with the matter, this being the aim of the officers. But my father did not wish to leave these things in the officers' hands, and therefore he traced from the beginning all the steps that were made concerning them. From Simphropol they were sent to the Governor General's office at Odessa, and from thence to St. Petersburg. At last my father, in a telegram, had related the whole affair to the minister of finance (since a letter would never have come into his hands), and after paying expenses more than twice as much as the whole thing was worth, we received them just a few days before the appointed time in which we were obliged to leave.

I have now told you something out of my own experience, and could mention hundreds of instances more, which only become known by being reported from one to the other, as there are no papers to publish them. If the publishing of political be so limited, that of religious papers is far more so.

In the year 1867 a religious visit was paid to our colonies by two English Friends, Thomas Harvey and Isaac Robson, with whom we agree in not accepting war. These felt the necessity of addressing our people with an encouraging tract, which was to be printed in our language at Odessa. It was soon sent back (some sentences being entirely crossed and blotted), with the notice that they could not be printed in our country. The following paragraph was one of those especially prohibited, in which our dear friend, Isaac Robson says:

"Is it not His (God's) purpose that you should not only be blessed yourselves, but also that you should be a blessing to others—that your light should so shine before men that others, seeing your good works, should also be brought to glorify your Father which is in heaven? Is it not His purpose that you should be instrumental in spreading the knowledge of the truth of the Gospel of Christ to those who are now sitting in darkness—sunk in ignorance and superstition? Are you prepared, dear friends, to give a good account of your stewardship?"

"I do not forget the difficulties of your position, nor the danger which might result from attempts to enlighten your more ignorant neighbors; but I feel it right to endeavor a little to stir you up by putting you in remembrance of these things."

If I add in conclusion, that to this day, in our country, the whole Bible is not allowed to be printed in the Russian language; that within seven years, through the great perseverance and expense of the British Bible Society, only the New Testament can be sent thither; and that for preaching the "Gospel to the Russians the punishment has been exile for life to Siberia," (since 1861, under the present milder laws of Alexander II, for the first offense the punishment has been reduced to 13 years penitentiary) you will get a weak picture of the darkness which prevails at present in my late home, Russia, and perhaps unite with us in humble thankfulness to the Lord for that great privilege of living in a country where religion and the press are free.—Mount Pleasant, Iowa.

Diligent in Business.

Whatever your business is, attend to it. True Christianity does not make any one either lazy or shiftless. Its direct tendency is to reform both these characters, as well as all other sinners. Do not, under pretense of renouncing the world, settle down in indolence and do nothing. The command of God is, SIX DAYS SHALL THOU LABOR. The apostle Paul thought lazy people ought to starve. He says, *This we commanded you, that if any would not work, neither should he eat.* 2 Thes. 3: 10. If any one has the ability to work, but will not, do not feed him. Give him a chance to work, and thus help himself. Do not be fastidious about the nature of your employment. If it is something that will really benefit others, go at it with a will; and if you are capable of something better, the opportunity to engage in it will soon offer. But do not pander to the vices of mankind.

No matter how much property you possess, you cannot afford to be idle. If you do not need the avails of your industry, then consecrate all your gains to doing good. Guard well against the rock on which so many have been wrecked,—idleness and self-indulgence on the one hand, and laying up treasures on earth on the other.

Be diligent in business. If you are carry-

ing on business for yourself, be prompt to meet your engagements. Deal faithfully and truly with all. Let "holiness to the Lord" be your motto in the store and in the shop, as well as in the House of God.

Are you in the employment of others? Then be faithful to all the trusts committed to you. If they pay you for your time, it belongs to them, and you have no more right to rob them of their services they pay for, than of other property. Be careful and do as well in their absence as when they are present. Do your duty faithfully, "not with eye-service as men please, but in singleness of heart, fearing God." Christians ought to labor with such conscientious diligence to promote the interests and the welfare of their employers, that their services would be sought for even by the ungodly. They should be so reliable that, no matter how humble their position, when they invite employers to come to God for help in time of trouble, like the captive Jewish maidens, held in bondage in the house of Naaman the Assyrian, their recommendation would be regarded as worthy of consideration. The highest attainments in experimental piety are entirely consistent with an active life. God may be reserved just as truly on the farm or in the kitchen, as in the pulpit. You may render God a far more acceptable sacrifice by taking care of the children of that worn out, jaded mother, whose domestic cares have long kept her from the house of God, and thus enable her to go to a religious meeting, than you possibly could by going yourself to a place of worship.

It is the motive that determines the character of the action. Do all with the one design of pleasing the Lord, and the most ordinary actions will be religious in their nature and tendency. *Whatever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.*

If I only had Capital.

"If I only had capital," a young man said, as he puffed a ten cent cigar, "I would do something." "If I only had capital," said another, as he walked away from a dramshop, "I would go into business."

Young man with the cigar, You are smoking away your capital. You from the dramshop are drinking yours, and destroying your body at the same time. Dimes make dollars. Don't wait for a fortune to begin with. Our men of power and influence did not start with fortunes. You, too, can make your mark if you will. But you must stop squandering your money, and spending your time in idleness.

—The large, four-masted steamer "Persia," laden with 50,000 bushels of corn, and 13,000 bushels of wheat, while on its trip from Chicago to Buffalo, was burned, ten miles east of Long Point on Lake Erie, and is a total loss. The lading was insured.

A Fatal Cigar.

A recent fatal accident in Winooki is supposed to have originated in this way. Two young girls were riding with a friend, when one of them remarked that her feet were warm, and shortly afterwards jumped from the carriage and ran down the road with her clothing on fire. She was soon overtaken by her companions, and the flames subdued, but not until both of the girls had been so horribly burned that one of them, Mary Daly, has since died, and the other one, Honora Daly, is still confined to her bed. It is supposed that the girl's dress was set on fire by sparks from a cigar which the man had been smoking.

Happiness of Early Piety.

Ask those who have feared the Lord from their youth, and they will tell you that the communion of their early days was the sweetest that they ever enjoyed; that no scene of gladness in which they afterwards mingled interested their hearts like this; and that the remembrance of it has soothed them amidst their most painful bereavements. If these truths have on you their proper influence, you will now adopt the language of the Psalmist, "I will go to the altar of God, to God my exceeding joy."—*Befrugs.*

—The shock of an earthquake at Memphis, Tenn., on the night of Oct. 27, caused considerable alarm in different parts of the city. Three distinct shocks followed each other in rapid succession, which were of sufficient force to rattle the windows and ereckery.

—Fifteen millions dollars worth of timber, in various forms, was shipped from America to England in 1874.

Married.

October 2nd, in Canfield, Mahoning Co., Ohio, by J. P. Irwin, ABRAHAM METZLER, and KATIE CURT, both of the above place.

October 12th, by D. W. Gerhard, HENRY M. ZIMMERMAN, and CHARLOTTE HUFFARD, both of West Earl, Lancaster Co., Pa.

October 13th, by D. W. Gerhard, HENRY M. WEBER, of Fairville, and SARAH S. REMINGER, of Brecknock, all of Lancaster Co., Pa.

Died.

July 15th, in Dickersonville, Niagara Co., N. Y., of dropsy of the heart, CHRISTIAN SMITH, aged 72 years, 7 months and 26 days. This aged man suffered much for the last six months. He was blind, and lost all of his senses. For ten years he was deaf. He bore all his afflictions with Christian fortitude, and prayed that God would call him from earth away. He died on Thursday, and on the Sunday previous, his hearing and sight returned. He leaves a widow and five children to mourn their loss. His remains were followed to Leeb's burying ground by a large concourse of people, on which occasion appropriate remarks were made by Pro. John Lapp and Sheldon C. Townsend.

July 23rd, in Hay, Huron Co., Ontario, MARY ANNA TSCHEKATZ, widow, aged 76 years, 4 months and 20 days. Buried the 22nd, at the Sonnenberg burying-ground. Funeral services by C. Schneek.

August 5th, near Carlisle, Cumberland Co., Pa., RICHARD C. son of Samuel and Florence HERTZLER, aged 1 month and 13 days.

August 31st, near Carlisle, Cumberland Co., Pa., FRANKLIN H. son of Abraham and Barbara STRICKLER, aged 9 months and 20 days.

Sept. 2nd, in Summerside, Ontario, of cholera infantum, JOHN, infant son of Alexander and Sarah McTAGGART, aged six months.

In sickness I watched my babe
And wept by his cradle's side,
Till the angel did visit
My darling, and lo! he died.

And now he smiles in heaven—
The babe I so dearly loved!
Lord, teach me how to live that
I may meet my child above.

September 4th, in Bedminster, Bucks Co., Pa., PHILIP KRAZ, aged 85 years, 9 months and 15 days. Buried at the Brick meeting house, Deep Run.

September 11th, in Beaver Tp., Mahoning Co., Ohio, ALPHAS, son of Isaac and Catharine ROHRER, aged about 9 months. Services by P. Basinger and J. Kolp.

September 22nd, in Allen Co., Ohio, of Dropsy, Sister ELIZABETH BOWMAN, aged about 57 years. Buried the 24th. Services by the brethren J. M. and C. B. Bronneman.

September 24th, in Livingston Co., Ill., ANNETTE, daughter of Joseph and — SCHROCK, aged three months and 24 days. Funeral discourse by B. F. Hamilton and H. L. Shelby.

On the 4th, of October, in Marshall Co., Ind., of Rheumatic neuralgia, KACAREL, wife of William OVERHOLT, aged 63 years, 5 months and 28 days. Sister Overholt was in her usual health until the previous evening, when she began to complain of pains in the arms, shoulders and chest, from which she suffered severely, and before the dawn her spirit took its flight to the eternal world. She was buried at Yellow Creek Meeting House, in Elkhart County, on the 5th. Funeral services by J. M. and Christian Christophel and J. F. Funk.

In Elkhart, on the 3rd of Oct., of Croup, CLARA E., daughter of William and Rachel HELM, aged 2 years, 1 month and 11 days. Buried on the 4th, at Shaun's burying-ground. Services by J. F. Funk. Little Clara is only gone to her better home above.

On the 30th of September, in Elkhart Co., Ind., ANNA, widow of the late JOHN WELBY, aged 70 years, 2 months and 9 days. She had been visiting her sick daughter, when disease laid its hand on her and soon bore its victim away. She was buried at Shaun's burying-ground. Services by J. M. Culbertson, J. A. Beutler and J. F. Funk. She was followed to her grave by a large concourse of friends and relatives. We trust she has gone in peace to reap the reward of her labors.

October 6th, in Sugar Creek Tp., Wayne Co., Ohio, WILLIAM son of David and Catharine HOFFSTETTER, aged 8 years, 5 months and 27 days. Buried the 8th, at the Sonnenberg burying-ground, on which occasion services were held by C. Steiner and C. Sommer. The boy fell under a wagon heavily laden with stones, which ran across his heart, and in fifteen minutes he was dead.

October 8th, in Sugar Creek Tp., Wayne Co., Ohio, DAVID SCHWARTZ, aged 22 years, 4 months and 5 days. Services were held by C. Steiner and C. Sommer. The young man came to his death by falling from a hickory tree, from which he was getting nuts. He fell on his head which caused instant death.

October 20th, in Wayne Co., Ohio, of palsy,

from which she suffered several weeks, Sister ANNA TSCHEKATZ, widow, aged 76 years, 4 months and 20 days. Buried the 22nd, at the Sonnenberg burying-ground. Funeral services by C. Schneek.

October 12th, in Plumstead, Bucks Co., Pa., of typhoid fever, NATHAN MYERS, son of Henry Myers, aged 19 years, 4 months and 15 days. Buried the 15th, at Deep Run. Services by Samuel Godshalk in English, and Isaac Myers in German.

October 12th, in Bedminster, Bucks Co., Pa., after a short illness, POLLY FERTZ, widow of the late Enos Fertz, at an advanced age. Buried the 15th. The above two funerals were held on the same day and hour.

October 18th, in East Earl, Lancaster Co., Pa., FREDERICK MAST, aged 77 years, 9 months and 14 days.

October 15th, in East Earl, Lancaster Co., Pa., FRANCIS SESENEICH, aged 82 years, 5 months and 26 days.

October 10th, in Berlin, Canada, JOHN BRUBAKER, one of the first settlers in this section, aged 82 years and 3 days.

September 20th, in Logan Co., Ohio, ANDREW, son of D. D., and E. YODER, aged 7 months and 22 days.

"Life is a span, a fleeting hour;
How soon the vapor flies
Man is a tender, transient flower,
That e'en in blooming dies."

September 22nd, near Lancaster City, Lancaster Co., Pa., after many years of affliction by rheumatism, Sister SUSAN BRUBACHER, widow of C. Brubacher, aged 65 years, 3 months and 8 days. Funeral on the 25th. Text, Rom. 4: 25. Sister Brubacher was a faithful member in the church. Peace to her ashes.

September 24th, in Philadelphia, Suddenly, BENJAMIN G. HIRSTMAN, aged 43 years, 2 months and 3 days. Funeral in Salunga, Lancaster Co., Pa., on the 27th. Text, Matt. 21: 44. The deceased was getting ready for dinner, when called to dinner, he was found dead. Oh! how frail is man.

September 25th, near Silver Spring, Lancaster Co., Pa., after much suffering, Sister MARY WALTER, widow, aged 68 years and 20 days. Funeral on the 28th. Text, Psalm 34: 19. Sister Walter was a faithful member in the church. She was a bright light. Her afflictions were many. Peace to her ashes.

September 30th, in Salunga, Lancaster Co., Pa., after a short illness, ANNA HERSHEY, widow, aged 77 years and 24 days. Funeral on the 3rd of Oct. Text, Psalm 90: 12. A large concourse of friends and relatives assembled to pay the last tribute of respect.

Oct. 3rd, near Marietta, Lancaster Co., Pa., WILLIAM W. infant son of John M. and Amelia F. STRICKLER, aged 24 days. Funeral on the 5th. Text, Acts 17: 30, 31.

Oct. 7th, near Mount Joy, Lancaster Co., Pa., ERWIN N. GOODMAN, aged 1 year, 11 months and 22 days. Funeral on the 9th. Text, Job 14: 1, 2.

October 16th, on Sporting Hill, Lancaster Co., Pa., MARY SPOONVOYER, widow, aged 71 years 6 months. Funeral on the 19th. Text, Rom. 6: 23.

October 25th, near Millersburg, Dauphin Co., Pa., Sister ELIZABETH BOWMAN, widow, aged 73 years, 1 month and 4 days. Funeral on the 28th, at Bowman's burying-ground, Dauphin Co. Text, Amos 4: 12. Sister Bowman was only 8 months a widow. She was a consistent member of the church. May her example be regarded. Peace to her ashes.

Oct. 27th, in New Haven, Lancaster Co., Pa., Preacher CHRISTIAN BEKER, aged 76 years, 3 months and 22 days. Funeral on the 30th. Text, 2 Tim. 4: 6-8. Brother Beker was a faithful Minister and Servant in the Lord's Vineyard. Peace to his ashes.

Russian Aid.

Alpheus Myers,	\$5.00
From a Sister by C. Stoner,	5.00
Simon Lantz,	2.00
Jonathan Kulb,	40.00
B. Rayner, (Koczelitski Germany.)	213.77
Heinrich Schutt, Hamburg.	142.50

Letters Received.

Fanny Shantz, M. Wenger, J. Y. John Speicher
Just Bally.

MONEY LETTERS.

A—John K. Alderfer, Jac H. Allabach, Christian Albrecht, J. K. Andrews.
B—Frank Beidler, Chr. Bomberger, A. M. Blosser, Levi Book, J. C. Beller, W. H. Buzzard, Daniel Beery, Samuel Betner, John Baer, Wm. K. Bahr, Peter Balzer, Jos. Byers, Tobias Bowman, Elisabeth Boyer, Jacob Beachy, David Buckwalter, George Burkholder.

C—J. O. Crouthamel, Josiah C. Clemmer, J. M. Culbertson, Jacob Crater, James Coyle, David Culp. D—Henry Durstine, Peter Dueck, Adam Detweiler per H. A. Mumaw, Peter Dueck, Jacob Davis.

E—Solomon Kash, Fanny Ebermann, Abraham Entz, Reuben S. Eschback, Jacob Eschleman, S. E. Ebersole, Jacob Eberhart.

F—Henry W. Funk, Jac. Freed, John B. Foreman, Klaas H. Fisher.

G—Herman Godshalk, Henry Gross, Jacob Gell, William N. Gross, H. Grob, Samuel Guengerich, David Grose, Jonas Gilmore, Elias Gnagy, Franklin Grob, Jacob M. Garber, Daniel Gross.

H—Abraham A. Hendricks, C. J. Hoobstetler, Joseph Hershey, Jacob Holdeman, S. M. Hertzler, C. B. Hoover, M. Heberly, David Hirschy, Christian M. Hostetler, J. C. Hoobstetler, David Hoover, (Lakeville), David Hershey, J. M. Hershberger, Hershberger, P. H. Hoover, Cyrus Hersh, C. Hooley, D. F. Harnish, Dr. F. Herring.

J—John Janzen, S. K. Johns.

K—Henry Krupp, Mary Kratz, Jacob Krupp, Abm. F. Kratz, Abm. Kratz, Moses J. Kauffman, Tobias Kauffman, Jacob Kreider, Jonas Kratz, D. W. Kilmer, Solomon Kauffman, W. B. Keesey.

L—Jonathan Lantz, Menno Lesher, P. Y. Landis, Samuel Lapp, Fred Landis, Jacob Landis, Christian Lehman, D. H. Landis, P. Litwiller, A. S. Lehman, Samuel Lesher, John Light.

M—Samuel Moyer, Jacob Moyer, B. F. Miller, Henry C. Mellinger, Minnich & Co., Alpheus Myers, Daniel Miller, Joseph Myers, John Miller Jr. H. H. Miller, L. J. Miller, S. C. Mellinger, Benj. H. Meteler, Jos. Miller, Alexander McTaggart, Jacob Moore, Leah Miller.

N—Elias Niece, A. Nold, H. Niece, Daniel Neuschwander, John Nusbaum Jr. Samuel Nash, Mary Niesley.

R—Dan Reeder, Geo. E. Reeser, H. E. Rexrode, Jacob Ringenberg, Jacob Risch, Benjamin Rohrer, Jacob Rissert, Jonathan B. Rutter, Charlotte W. Rabbeith, W. B. Rittenhouse, Chr. Ramer, M. F. Rittenhouse, S. L. Rott, John Richer.

S—M. Shenk, Jacob Shadinger, L. G. Searley, Gideon Stoller, John D. Short, Jos. P. Short, Moses Stutzman, Jonathan Stutzman, B. D. Short, C. Stoner, Michael Salzman, David Sherrer, J. W. Schrock, Eli Stover, Alexander Stahl, John Schmeltzer, Jacob Schott, Henry Shank, W. W. Shoup, M. D., Peter Sherer, Henry L. Shelly, Mattie G. Sherer, Elias B. Stoltz, L. H. Shenk, J. J. Stutzman, Michael Swartz, Geo. Swartley.

T—Peter K. Thomas, David A. Troyer, E. B. Troyer, J. H. Troyer.

W—John Walter, Abm. Wambold, J. G. Wenger, J. J. Weaver, Martin C. Weaver, Wm. Wiler, Peter Wiens, Benjamin Weaver, Martin Wisler, Anthony Woiler.

Y—Elias Yoder, Samuel Yoder.

the night; a new glory is added—the glory of song to the glory of splendor; the morning stars sing together, the sons of God shout for joy, as over a new-created world; “a multitude of the heavenly host,” the choirs of heaven, praise God, and shout—“*Glory to God in the highest, and on earth peace, good will toward men.*”

Heaven and earth are not to be destroyed, as the shepherds feared, but reconciled and united. He has come whom the prophets foretold—Immanuel, God with us—to make His tabernacle with men, to dwell with them, and be their God, and give them peace.

Their fear is supplanted by joy as they listen to these good tidings. And yet their joy is overcast with doubt, as the angel saw, or why should he give, why should they require, “a sign”? It seems too good to be true, that the Messiah, for whom they and their fathers had waited so long in vain, should be coming, should have come. It seems incredible that to them, of all men, to poor, unknown shepherds keeping watch over their flocks rather than to rabbis teaching in the schools, or to priests ministering before the altar, this grace should be shown; that they, first of all men, that they alone among men, should behold the glory of the Lord, and hear the choirs of heaven; that they should be selected to see and hear what kings and prophets had desired to see, but had not seen, and to hear, but had not heard.

Happily for them, doubt spurred them on to inquiry. “It came to pass when the angels went away from them into heaven”—and observe that the tone of the Evangelist is as natural and easy when he speaks of the angels as when he speaks of the shepherds, and that heaven is as real a place to him as the village of Bethlehem—“the shepherds said one to the other, ‘Let us now go even unto Bethlehem, and see this saying which has come to pass, which the Lord had made known unto us.’” Two points rendered their inquiry a very hopeful one:—First, that they took some trouble, and ran some risk, in order to arrive at a reasonable conclusion; and second, that they were predisposed to believe they should find what the angel had said to be true. In the flush of the great hope which his words have quickened within them, they leave their sheep untended on the hills, and hurry to the city of David.

There they find the sign—“a babe wrapped in swaddling clothes, and lying in a manger.” Not a very convincing sign to a skeptic, perhaps; for a new-born babe could have been no great rarity even in little Bethlehem; and even that the babe should be cradled in a manger was a fact easily accounted for, since, owing to the census, the solitary “inn” of the hamlet was crowded, and there was no room for the last comers save in the stable. And yet even this sign sufficed the simple shepherds. In the new-born Babe they saw “Christ the Lord.” Doubt gave way to faith. They worshipped Him as the Messiah, the Savior of Israel. They “made known” the saying which was

told them concerning the Child.” So strong was their faith, that they preached to others so soon as they themselves were convinced. They returned to their flocks, “*glorifying and praising God for all things they had seen and heard,*” taking up and repeating, we may be sure, the chant of the heavenly host—“*Glory to God in the highest, and on earth peace, good will toward men.*”

On the shepherds of Bethlehem, then, the advent of Christ produced fear; fear changed into doubt; doubt passed into inquiry; and inquiry led on to a faith that expressed itself in worship, in service, and in praise.

And in this sequence of emotions we have the proof that they were men of like passions with us; for these are the very emotions which the advent of Christ excites in us when that advent becomes to us, as it did to them, a sacred and verified reality—when to us, as to them, all the glory of God is reflected in the face of Christ.

The message of Christmas to us, and to all men, is: “Fear not, for into you is born this day a Savior, which is Christ the Lord.” But even these good tidings of great joy, when first we realize their meaning and truth, awaken a great fear in us. Like the shepherds, we take our life easily for the most part. We are occupied with regularly recurring tasks, with familiar duties and pleasures.

We move in a round of custom which is seldom broken or disturbed, and which keeps our thoughts, our affections, our aims, well within the bounds of time and sense. If any great break or interruption occurs, we are startled and amazed. When the spiritual, the supernatural, presses in upon us, when it invades the regular course of our daily habits, we are most of all agitated and disturbed. Was it not so with us when first of all religion became a reality to us, and the one all-important reality, instead of a mere creed, or a mere round of decorous forms? When we first recognized Christ as a Savior, and as our Savior, we also first saw, in all their heinousness, the sins from which He came to save us. When we discovered that He had come to declare the Father to us—to teach us how good He is, and that He is bent on making us good; when He taught us that all the gains and pleasures of life are as nothing when compared with life itself, and made us feel that our one great task is to lay hold on life eternal; we also felt, as never before, how evil and impure we were, how foolish and reckless we had been, what opportunities we had lost, and how difficult it would be for us, with power so limited, time so short, so much to learn and unlearn, so much to do and undo, to rise into a settled and steadfast goodness, to incorporate the character of Christ with our own, to become perfect even as our Father in heaven is perfect.

And in us, as in the shepherds, did not this natural fear breed doubt? Did it not seem to us that the good tidings of great joy were too good to be true? Was it not incredible to us, at the first, that God

should love men, despite their alienation from him? and, above all, that he should love us, despite our manifold offenses against him; and so love us as to send his Son to declare and prove the exceeding greatness of his love? There is no question but that we doubted. Possibly we still doubt—doubt whether Christ can be our Savior, whether he can ever wholly redeem us from our thralldom to the senses and to evil habits, from our undue and excessive devotion to the toils, cares, and successes of this present life. Or, if we trust him for ourselves we may nevertheless doubt whether the good tidings are for “all the people;” whether he is, and will be, the Savior of all men, or only of those that believe. “Nay, I am very sure that we do doubt; for there is nothing of which we find it so hard to persuade ourselves, even now, that Christ has come both in the flesh and in the spirit, as of the perfect redeeming goodness of God, the goodness that is over all his creature, over all his works. Even more than for others, we doubt for ourselves, for we know more of the evil that is in us, than of that which is in our neighbors. That we, who often wish we were half so simple and unworldly as the poor shepherds of Bethlehem should ever be ‘like unto the angels’ who sang to the shepherds, that we should even be ‘satisfied with the likeness’ of Him whose advent the angels sang, this seems incredible to us, since the better we are, and the better the mood we are in, the more sadly we feel how far we are from all perfection.”

When we are troubled by such doubts as these, they should stimulate us to inquiry, to experiment. Like the shepherds, we should arise and go to the city of David, and see whether these things be so or not. And it will be wise of us to simplify our quest by detaching from our thoughts all questions that are not of supreme importance, to confine ourselves to such inquiries as these:—Is not God good, and even of a perfect goodness? Are not our own best and purest affections but faint reflections of His? If we would do anything for the sake of those whom we love, to reclaim them when they are lost to us and to goodness, would not He, who is so much better than we are, humble himself, and take the form of man, and come and dwell among us, if he could thus redeem us unto himself, and make us partakers of his divine nature? Do we not feel that God must become man, must be made manifest in the flesh, speak our words, live our life, die our death—in short, pass through all our experiences, from the cradle to the grave, if he would reveal, in forms that we can apprehend, his kindness and good will towards us, if he would show us what we ought to be and help us to become what we ought to be? If He can only reach us thus, and will not hesitate at any humiliations, any sufferings, by which he may reach and recover us; if we may assume that he would and did become in fashion as a man, that he might save us men; then

where shall we look for him? What man is there who towers high above men, the noblest and most gifted of the race, who is the fairest of the sons of men, perfect at all points, and altogether lovely? Who is it to whom even the skeptic and the disbeliever bear witness as the wisest and best of men, as the one divine Man? Is it not the very Man of whom the season speaks, of whom the angels sang to the shepherds, “Unto you is born this day a Savior, which is Christ the Lord?” Let us trust him, then, and what he declares to us about himself, about God, about ourselves. What though the miracle of the Incarnation and the miracles involved in it perplex our thoughts? If God were to become man, if he must needs come and dwell among us, must not many things have been natural to him which are supernatural to us? What though we find on his lips words whose depths we cannot fathom, and in His words lines of thought which to us seem contradictory and irreconcilable? If the Inhabitant of Eternity came within the bounds of time, and the Infinite God became finite man, and the All-wise spake in our poor imperfect words—words that will not adequately express the half of our own thoughts and emotions—must not our words still more imperfectly express his thoughts? Must not many of his thoughts be too large for us to grasp and reconcile? If the man Christ Jesus be the best man we know—the purest, the wisest, the likeliest God—no doubt should prevent us from making the experiment of trust in him. At first, like the shepherds, we may come to Him by night, in a mental obscurity which makes it hard for us to find and recognize him. But if, like them, we are prepared to put ourselves to trouble, and to run some risk of loss; and if, above all, we love goodness and truth, and are prepossessed in their favor, we shall get peace at the last: for is not “peace” and the “good will” of heaven promised to all the world?

They went to look for Christ, they found a little child. We may look for the Son of God, and at first we may find only the Son of man. But if we trust him, and put him to their proof, just as they came to see the Christ in the Child, so in the Son of man we at last shall find the Son of God and the Savior of the world.

But, finally, some of us—most of us, I trust—have passed through fear and doubt and inquiry to faith. For us the words of the angel to the shepherds have a sweet and familiar sound. But let us listen to them again: “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord.” Oh, memorable and most pleasant words! we love to hear them. But have they even yet taken their full effect upon us? We believe them; we rejoice in Christ as our Savior, and the Savior of all men. This gracious and hallowed season is welcome to us, not simply because it brings a brief rest from toil—a holiday in which

our kinsfolk and friends gather round us—but also, and chiefly, because it commemorates the time when the kindness and philanthropy of God our Savior appeared unto men. But have even we nothing to learn from the shepherds, plain and simple as they were? When they had seen the child, they worshipped the Christ. When they had worshipped Him, they made known what they had seen and heard. When they had published the good tidings abroad, they returned to their flocks, “*glorifying and praising God for all the things they had heard and seen.*” Have we done as much? If we have worshipped the Savior, have we, remembering that the good tidings are for all people, published the good tidings to our kinsfolk and neighbors? Have we so wholly put away fear and doubt from us that we glorify and praise God as we go about our daily work in the world?

Now and then no doubt, we have. But another Christmas has come round. Once more we are called to worship Christ, to make him known, to praise and glorify his name. And how can we worship him more acceptably, or more persuasively make him known, or praise him more welcome than by ministering to the men for whose sake he became a man? The message of the angel guided the shepherds to but a poor abode. Are there no poor abodes to which it should lead us?—none to which we might carry some warmth of kindness and a little good cheer, because some faint echo of that angelic song is, even yet, ringing in our hearts?

“Go eat the fat” then, if God has given you a feast of fat things for your Christmas fare; “eat the fat, and drink the sweet; but send”—send! nay, carry “portions to those for whom nothing is prepared”: (Neh. 8: 10), and the joy of the Lord shall be the strength and inspiration of all the joy and happiness of the time.

H. D.

“Behold how Great a Fire a little Matter Kindled.”

Our article in the August number of the Herald, vindicating the teachings of Menno Simon, on the subject of baptism, and correcting the erroneous views, which the advocates of immersion have been very zealous to maintain and circulate, has caused a great stir among them, and under date of Sept. 7th, the *Weekly Pilgrim* again devotes considerable space to the review of the article, without making any special points however, so far as any valid argument is concerned. The writer of the article indeed presents for argument to sustain his theory, illustrations that are entirely unenable. He goes so far even to claim that the outpouring of the Holy Ghost on the day of Pentecost was an immersion; how this corresponds with the facts in the care we will leave to

the judgment of the candid reader. But it was our purpose from the start not to enter into a controversy any further than justice and truth demanded, and we do not intend to deviate from our original purpose. We regret just as much as our dear friend of the *Pilgrim* that the necessity of controversy exists, and if our sincere and conscientious convictions of duty would allow us to do so, we would willingly lay down our pen without writing another line on the subject, and when we have said what we feel necessary to say in this article (especially as there are no arguments that are at all worthy of further notice, presented), we shall close the controversy. We do not believe that controversy is at all conducive to the growth of Christian piety, and shall hereafter take no notice of what may be said on this subject by others who think differently from us unless it be to correct false statements or false impressions. We shall, however, feel free to publish what is necessary to illustrate and vindicate our faith and the truth, without any regard as to what others may have to say about them.

In the same paper referred to above, under date of Sept. 21st we, however, find an article under the caption of “The Truth Will Out,” which demands some further notice. The article reads as follows:

“This week will be found an interesting letter from Bro. Abram H. Cassel. In a note accompanying it we have the following:

“Because friend Funk mentioned my name several times in the *Herald of Truth*, as I think, rather unfairly, and as you have a little controversy with him, I will enclose a copy of a letter that I wrote him in reply to one he wrote me in which he charged us with misquoting and misrepresenting in Menno Simon’s work. Several dear brethren urged me to send it or I should not have done so. But if my eyes would allow me I would write an article that might startle friend Funk and open the eyes of some of our Mennonite friends whom he is trying to keep in the dark, as appears from his criticisms. It also appears as if he shunned or feared the light, as he was twice almost through the neighborhood where I live during the time he was engaged in publishing Menno Simon’s works, and knew that my library contained many documents not elsewhere to be found, that might have helped to clear up the matter, but he never gave me a call, although he was urged to do so by some of his people.”

In the August number of the *Herald of Truth* friend Funk quotes two passages purporting to be from “Menno Simon’s works,” one of which reads as follows:

“How any one who is so unbelieving and rebellious, that he refuses God a handful of water, can conform himself to love his enemies, mortify his flesh to the service of his neighbor, and take up the cross of Christ, I will leave the serious reader to reflect upon in the fear of God.”

If Menno Simon ever gave expression to such words we demand of him the book,

page, and edition, as we have been examining his works and have not yet been able to find it.

We thank God for brother Cassel's Library and hope he may take the proper steps to have it perpetuated as a church institution thus preserved the writings of the ancient fathers in their primitive truthfulness, and confound those who dare to change them to suit their present fancies and creeds."

If any blame should be laid to our charge because we did not visit friend Cassel, as he thinks we should have done, we will simply say that during the time referred to, we were well aware that we had all of Menno Simon's writings that friend Cassel had, in his Library. It was our work to give a translation of the writings of Menno Simon. This could be done just as well from the edition, which we had in our possession as from any other, as according to friend Cassel's own testimony they are word for word the same. What other writers might have to say, would be a matter of interest, though not essential to our purpose, and much as we should have liked to visit Friend Cassel's Library, other important duties each time compelled us to forego the pleasure. The charge that we are trying to keep our readers in the dark is as unchristian as it is unjust. It looks very much as though our friend was measuring with his own measure in this instance. As long as the perversion of the views of Menno was quietly and silently borne by his followers, the Mennonites, the friends of immersion were satisfied. As long as these things lay hidden in the old Holland books where few could read them, and the matter could be explained to suit individual purposes without fear of contradiction, there was no controversy; but now that these old writings have been translated, and the people can read for themselves, and judge for themselves, and the whole matter is brought to light, and all can see for themselves, they feel disturbed and troubled. It seems hard to give up the words of Menno which they have so long held, as they claimed, as indisputable evidence of their own views. It looks rather as though the fear of light and the desire to keep one's friends in the dark was on the other side, and that "Truth, though crushed to earth, will rise again." The Savior says, "Blessed are ye when men shall revile you * * * and speak all manner of evil against you falsely for my sake."

In reference to the passages to which the writer of the article, "The Truth will Out" refers, we are glad that we can without trouble refer him to the Book and page where he can read it for himself, and we have no doubt that the sincere reader will be fully satisfied with such indisputable proof. We will here give the extracts in full. The reader will find the first on page 38, first part of Menno Simon's Complete Works. It reads as follows:

"Are you a sincere Christian, born of God? Then why do you dread baptism; which is among the least that God commanded you? It has always been a difficult and important command to love your enemy; to do good to those who hate you; to pray in spirit and in truth, for those who persecute you; to crucify your wicked and ungodly flesh, with its impure lusts and desires; to subdue your arrogant pride; your avariciousness; your offensive uncharity; your bloody hatred; your eating and drinking to excess; to renounce your accursed idolatry; to desist from your envious revilings; to curb your slanderous tongue; to govern your heart, and flesh; to love and fear with all your heart, your Lord and God, your Creator and Redeemer; and in all things to submit to his holy word, and with all your powers, with all your possessions, with your counsel, with your labor, yea, if required with your death and blood; with a sincere heart to suffer misery, disdain, and the oppressive cross of Christ for the Lord's word; and to confess Christ Jesus before lords and princes, in prison and bonds, by words and deeds, unto death."

We think that these, and the like commands, are more painful and difficult to perverse flesh, which is naturally so prone to follow its own way, than to have a handful of water applied; and a sincere Christian must at all times be ready to do all this; if not he is not born of God; for the regenerated are of one mind with Christ Jesus."

The Second passage referred to will be found on page 124 of the same work. Here Menno Simon is speaking of water baptism on the confession of faith and says:

"Therefore it is all in vain to excuse ourselves or seek evasion. How any one who is so unbelieving and rebellious, that he refuses God a *handful of water*, can conform himself to love his neighbor, mortify the flesh to the service of his neighbor, and to take up the cross of Christ, I will leave the serious reader to reflect upon, in the fear of God."

The above gives us the most undoubted evidence of the mode of Menno's baptism. This testimony is given in words which cannot be mistaken. For no one would claim that there could be any reference to immersion, when a *handful of water* is spoken of. There is another fact worthy of note, and that is this: Had the Mennonites changed their mode of baptism from immersion to pouring as is claimed by the advocates of immersion, there would be some evidence of the fact left, for it is not probable that the change would have been effected throughout the whole church without some opposition, some writings, or evidence of some kind. Let those who still

doubt the history of the Church, as given by *Th. V. Bracht in the Morley's Mirror*, and by other writers, during the period of time in which Menno lived, and we feel sure that there will be evidence sufficient to convince the most skeptical. We have written this for truth's sake. We despise no one for his religious sentiments if he has them sincerely, but we feel it our duty to set the candle on a candlestick that it may give light to all in the house.

The Spirit of a Christian.

The distinguishing characteristic of those who truly love God is their possession of a spirit and manner different from those who do not. This spirit is known wherever manifested. It is contrary to the spirit that actuates the carnal heart, and being so contradictory, is not comprehended by those who have never submitted themselves to the will of God. "The carnal mind is enmity with God." God never manifests himself to a heart that is in rebellion to him and his requirements. The spirit that Christians exhibit is so unnatural, in the conception of the world, that it is apparent that they have received help and power from some source outside of themselves. Or else, were it something that all might naturally acquire, almost every one would possess it. The fact that those who walk with God, now love that which they once abhorred, and are completely transformed in their likes and dislikes, proves conclusively, that the work wrought in them has been accomplished by a power above the human—a power divine.

Where anger once ruled, peace now rules—Where once a cross disposition made them odious, in the eyes of God and man, smoothness of temper and gentleness of manner, is now apparent. Their conversation, once foolish and filthy, is now elate and seasoned with grace. Their delight, once in the fashionable appearance and the gay trappings of the proud, is now in God. They desire to be plain, honest and Godlike in all their ways. Their hearts, once like a cage of unclean birds, sending out a stench of filth and corruption, are now clean and pure, and giving out a healthy and life-like fragrance to all. Once they breathed out revenge and bitterness against real or imagined foes, now they send up a prayer for those who despitefully use them, and seek in some way to assist and relieve them. Their associations once sinful and depraved, leading down to death, are now the fellowship of a higher life leading up to the right hand of God.

These are some of the marked features that contrast the influence that govern human hearts and actions. There is nothing in a course of sin in any of its channels that gives satisfaction to the soul. The hearts of the wicked are like the troubled sea that casts up mire and dirt. Indulge our natural tempers and desires as much as we

may, and the naked reality to which we are brought, reveals that, what appeared to be substance, is nothing but vapor. Could we see ourselves as God sees us, we should witness a mockery in the spirit of the world as exhibited in the hearts of men by its controlling power, from which we would turn away in sorrow and in shame. Were it not that hope ever beckons the heart away from present fruitless realizations to other objects apparently more real, the mind of man would sink in dark and suicidal despair. Hope, when fixed upon divine things never betrays us. We are eternally secure, anchored to the immovable "Rock of Ages." The realizations of a hope that leads to God are heavenly and still more glorious in each successive fruition reached. Every thing in nature undergoes change and decay. In the visible and the material there is nothing stable. To place our hopes upon what we see, hear and feel, is to partake of that spirit of change that controls by physical law, and leads to decay and death. The soul is a living spirit—the breath of the Almighty—given as a spark for human energy to blow into a flame of life. The spiritual seed of divinity is planted in the soul that it may grow more and more into the image of its Creator, as the tillage of the heart's soil by our faith and obedience, shall make it thrifty and fruitful. To cherish and partake of the Spirit and aim of the material as it comes to the soul through the sin perverted channels of sense, to the neglect of those higher cravings which God implanted there for its eternal well-being, is to be, and forever remain unsatisfied and restless; and out of harmony with God and his creatures. "There is no peace, saith my God to the wicked." To remain in conscious sin, is to accept a false position as a being in the universe of Jehovah, with an influence subversive of all good. It places us in an attitude of defiance against the Supreme Ruler who sitteth in the heavens. The devil's work is to destroy the harmony of God's economy. The more effectually to do this he attacks, with his subtler guises, man, as the crowning work of creation. How he has succeeded, the annals of the human family tell. Still his awful work goes on, sweeping into darkness eternal, an innumerable company of disobedient and sin-loving souls.

God, in his mercy has opened the gates of an Eden more glorious than the first, and in it, the Tree of Life, heavily laden with immortal fruit, invitingly beckons us to satiate the soul's hungering, and rejoice under the shadow of its branches. What the soul lost by disobedience, it can now regain. Disobedience sets the angel with his flaming sword to keep us from the holy, blood-bought fruit of eternal life. Christ has opened the "new and living way, consecrated for us," and we can eat of the Tree of Life and live forever. Glory be to Jesus the Mediator of the New Covenant. Amen! and Amen!

The knowledge of evil we have fully

gained by walking contrary to God in our own ways. Thorns and thistles only have been the growth of our heart's soil. In sorrow we have labored and lived, and cursed our lot.

But now, by faith and obedience we begin to regain a knowledge of God and all its attendant happiness, and we now see golden grains instead of thorns "every tree bearing fruit after its kind;" instead of barrenness, holy joy crowning the brow in place of the sweat of the labor of sorrow. Now in love to the Spirit of life that leads us, we put our hands in the Savior's hand, and yearningly cry, Tread on thou Mighty Conqueror, till over the conquests of sin and death, we wave palms of victory, and shout hosannas to the Son of David the Prince of Peace. "Hereby know ye that we dwell in him, and he in us, because he hath given us of his Spirit." His Spirit is a Spirit of perfect love. It not only reaches our friends, and those who love us, but it twines around the hearts of our enemies and draws them up to God for his blessing to rest upon them. His Spirit is one of meekness and of peace. It leads us to learn of Him, and to pass through severest storms of wrath and trials, as plaid in our souls, as a lake hid among the hills. His Spirit is one of labor for the good of others, regardless of self—self-denying, "in honor preferring one another." His Spirit is an humble one, "vaunteth not itself, is not puffed up, taketh no honor to itself, giveth God all the praise." His Spirit is a Spirit of power and glory. It wields the sword of truth regardless of the opinions of men, or the influence of sin. It fears not what man can do, but rather fears to sin against or offend Him, who is able to destroy both soul and body in hell. It gloriously leads through spiritual conflicts, and brings nigh the pearly gates of eternal glory, by its enduring faith and unyielding patience.

Dear reader, will you not now renounce the power that leads your soul into darkness and trouble, and come over on the Lord's side and get a peace that triumphs through life over every foe, and carries you in a lifeboat over the river of death? Sin brings death, but the Spirit of God gives life.—*Ernest Christian.*

Christian Friendship.

There is no position in life in which we may be placed that will not be more or less modified by the genial influence of true Christian friendship. We may be plunged in a gulf of dark despair, and the Sun of Righteousness be hidden from our gaze by temporary clouds of doubt and perplexity. Under these circumstances it may seem that friends have forsaken and foes all united to destroy our happiness. But if in the midst of these troubles one friend—only one—should arise, and show to us by words of sympathy and affection, and acts of love and kindness, that his friendship emanates from a heart in which the love of God is firmly implanted, the clouds of doubt and

perplexity will gradually vanish, and in the midst of our expected overthrow we will be enabled to come off victorious.

It is a mournful fact, but one nevertheless true, that Christian friendship is not so prevalent as is desirable. There are many who exemplify in their daily life the perfected love of Christ, who live not to themselves alone, who follow their divine Master's injunction—feeding the hungry, giving drink to the thirsty, clothing the poor, always having a kind word for everybody. But in the church of to-day there are many who select their friends according to their social standing and financial ability. On this account numbers who sigh for sympathy, who long for one kind word, are driven from the church into the world—all because they are poor. How unlike our Savior who took so much notice of the poor, and whose whole life was signalized by humility and loving kindness! Are these things right? Should we not arouse ourselves as Christians and endeavor, looking unto God for help, to reform these evils? We may never live to see that Utopian period when everything will be entirely perfect, but we may approximate it. "Be ye perfect as your Father which is in heaven is perfect," says Jesus. And if we follow His teachings and endeavor to imitate His example, we cannot be unfriendly, for we must "love one another," whether rich or poor. Let us hope for the time when every barrier to Christian friendship shall be broken down, and the hypocrisy and deceit which causes so much trouble in the church shall be no more. And when such harmonious intercourse shall be effected, it will cause a more glorious era in the history of the Christian church than has ever occurred since the good tidings of great joy were proclaimed on the plains of Bethlehem, or since that day of Pentecost when they who believed were of "one heart, and one mind, and had all things common."—*Christian Standard.*

Benevolence of the Deity.

While it is shameful for a man to be inattentive to the wonders which surround him, what can be more pleasing and congenial to a rational and devout mind than contemplations on the works of the Most High? "What can be more gratifying," says Sturm, "than to contemplate, in the heavens, in the earth, in the water, in the night and day, and, indeed throughout all nature, the proofs which they afford of the wisdom, and purity, and the goodness of our great Creator and Preserver! What can be more delightful than to recognize, in the whole creation, in all the natural world, in everything we see, traces of the ever-working providence and tender mercy of the great Father of all."

THE WAGES OF SIN.—The wages that sin bargains with the sinner are, life, pleasure, and profit; but, the wages it pays him with are, death, torment, and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payments together.

For the Herald of Truth.

Kindness and Love of God.

My Christian friends, I feel constrained to write a few lines on this subject, if the Lord will assist me. I think a true Christian and lover of God cannot fail to see his kindness everywhere. Wherever we look we can see that he is kind and loves us, and also see his loving arms spread out to win some one with his love.

We have experienced the love of this world and of those friends of ours whom we have left so far from us now; but we cannot forget them. Our love towards them is planted in our hearts and minds; but O, how much more should we have planted and cultivated that love and kindness of God, because he has given his only begotten Son to die for our soul's salvation; and through his blood we may all be saved. I think we should love him above all things else; for every good and perfect gift comes from him; therefore is he not kind to us and preserves our lives, so that through his love and kindness towards us we still have more time in this world to prepare our souls for that heavenly home which is prepared for all who feel his kindness and love towards them? Therefore we should always be kind to one another, so that we may show to others that the love of God dwells in our hearts. Even as we love friends on this earth and do not forget them, so we should not forget Him who made all things and loves all, and especially those who love him. Then the Devil, his angels, and his friends may say what they please, they cannot persuade us to turn back in the paths of sin. There are very many trials and temptations for the Christian; but that love will make them all light.

How contented a person feels when he realizes that kindness and love of God! There are some people who will not and cannot realize nor appreciate the importance of Christianity; they do not know anything about this kindness and love of God; or that his love was so great towards us, that his Son Jesus was crucified for our sakes. I feel sorry for such persons. Brethren and Sisters, let us pray diligently and faithfully to the Lord that he may bless them, so that they may be convinced by and by, and feel that love of God in their hearts. B. M. RUTT.

For the Herald of Truth.

The Name.

"For there is none other name given among men whereby we must be saved," Acts 4: 12.

What name? The angel of the Lord said, "He shall be called Jesus, for he shall save his people from their sins." Jeremiah the prophet of God says, "The Lord our righteousness." Paul the inspired apostle says, "He is to us wisdom, and righteousness, and sanctification, and redemption." From this it seems that the name of Jesus means to us everything. Saved—yes saved from the bondage of sin—saved from the mortification and condemnation of the many errors of every day life—saved from the distress which our neglect and wrong-doing brings—saved body and soul in God's eternal kingdom.

I do not mean to say that he whose hope is in that name shall be outwardly perfect in all things. Neither that a true Christian will be spared the penalties of violating nature's laws, but the sweetness of conscious pardon in the name of Jesus for all these, takes away the bitterness of all failures and the grace given through faith in that name, helps us to bear our infirmities. If Jesus is to us wisdom, then it is not our own we are to depend upon. How many in our day seek to fathom all things divine, as well as human by the light of their own knowledge. How very often is the charge of weakness laid to the disposition to believe all that is contained in the Bible.

I thank the Lord to-day that my early training has led me to accept the Bible as the word of truth; and all I find therein I am predetermined to believe, though I fail to analyze with present knowledge. He who trusts in the wisdom of Jesus shall not be confounded. In due season shall he know the truth, and "truth makes free indeed." And he is to us Righteousness. Cease then your vain efforts to make yourself acceptable with God by your good deeds. Thousands have mistaken this for the way of faith, and made shipwreck of life.

Look at the church of Rome with all her prayers, absolutions, penances, and various means to work righteousness in the heart. But these will not free "the heart with conscious guilt oppressed." Out of grace are ye saved through faith,

were the words that awakened the Hero of the Reformation; and with these words as his war cry, he wrested the Bible from the Priests of Rome, and gave to the world the glorious doctrine, the free righteousness of Christ through faith.

So also is he our Sanctification and Redemption. Mark his words, "For their sakes I sanctify myself" (Jn. 17: 19). He that believeth on me hath everlasting life (Jn. 6: 47). Are you persuaded that there is such power in the name of Jesus? Have you that name *engraven* on your heart? Let it not be an uncertain hope. A hoping that it is so, but in fullness of faith accept Christ as your "Wisdom and Righteousness and Sanctification and Redemption," and as the "only name given among men whereby we can be saved."

"Jesus my all in all Thou art,
My rest in toil, my ease in pain;
The medicine of my broken heart,
In war my peace, in loss my gain.
My smile beneath the tyrant's frown,
In shame my glory and my crown."

Akron, O.

R. N. KRATZ.

For the Herald of Truth.

Exhortation.

God is love, and if we would be his children we must love him and also love one another. If we live in the spirit, let us also walk in the spirit, in the newness of life and not in the oldness of the letter. The letter killeth, but the spirit giveth life. We must watch and pray, lest the enemy of souls lead us astray; he is always busy striving to keep sinners, and to lead professors on the broad way to ruin. When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead. Prov. 11: 7, 8. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night.—The Lord knoweth the way of the righteous; but the way of the ungodly shall perish. Ps. 1.

Men love darkness rather than light, because their deeds are evil; hence they go on in sin, and in their sinful ways which, unless they repent, will lead them down the broad road to everlasting punishment. As

it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded, but the same day they went out of Sodom it rained fire and brimstone from heaven and destroyed them all; so shall it be in the day when the Son of man is revealed from heaven, with his angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

It requires but little observation to perceive that pride and a desire for show, and all sin is increasing from day to day. Hence we should not marvel; for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to his works. 2 Cor. 11: 14, 15. Watch and pray that ye enter not into temptation. Ask of God to inspire you with wisdom, that we may walk uprightly before him, that when we are done serving his righteous will here, we may be received into mansions of eternal bliss.

BENJAMIN LEGRON.

For the Herald of Truth.

Learn from the Word of God.

Our days are as a handsbreadth, and our age is as nothing, compared with eternity. As we know that within each of us is an immortal soul, which, after death, must be forever happy in the presence of God, or forever miserable, being banished from God's presence. Oh, what a solemn thought! How then ought every one live! Is it not the duty of every individual to work out his salvation with fear and trembling? Should he not constantly watch and pray that he enter not into temptation? The enemy of souls goeth about as a roaring lion seeking whom he may devour. When he approaches you either as a roaring lion, or an angel of light, resist him and he will flee from you. Be firm

for the right. Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

We should always have our lamps trimmed and in readiness, and not, like the five foolish virgins, feel secure, and expecting when the Bridegroom cometh to obtain oil (grace) from those who are prepared—who have walked uprightly before God, and can enter in with him to enjoy an eternal rest. Are there not many who profess to love their Savior, in our day who feel safe, and yet, like the foolish virgins, have no oil in their lamps? We must have faith, and faith that worketh by love. The just shall live by faith. In close connection with faith is charity; it is the bond of perfectness. Our labor in the cause of Christ should not cease; but we should labor day and night that we may be able to overcome. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

BENJAMIN LEGRON.

For the Herald of Truth.

Sin an Insect.

Recently my thoughts were running on spiritual and worldly matters; of the grain which grew rapidly and yielded abundantly, of the many refreshing showers which fell during the season; but the insects destroyed a portion, which caused much anxiety amongst the tillers of the soil, fearing that they might not obtain sufficient. They try various methods to destroy the insects.

Thus it is with mankind; the word of God may grow within our hearts; we may be blest with the refreshing showers of grace, and the word of God might yield an abundance were it not for that insect—sin. Notwithstanding our efforts to obey the word of God, the insect sin tries to destroy the growth of grace in the heart, from youth to old age. Its operations are various, sometimes in foolish conversation, sometimes by using profane language, at other times drinking, gaming, and in many ways that are not pleasing to God.

How very cautious we should be when we see and feel that this insect is operating in our hearts. We should at once seek a remedy, and this can be found by obeying God's

word. We must not think that we can remove this insect by our own power. Oh, no: we must come with an humble and contrite heart, and pray to God for his divine aid. If we are faithful and believe, God will give us strength to overcome the ravages of the insect. But we must have faith. Read Matthew 17: 20; "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

It is to be feared that many who profess to love the meek and lowly Jesus, engage in light conversation, and use unbecoming language; and at the same time we have the word of God directly forbidding such things. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be condemned."

How well pleased we are after the heat of summer and we have gathered in the rich fruits and grains of different kinds for our winter store; so when the winter comes, with its chilling winds and storms of snow we have something to nourish our bodies. In like manner it will be with our souls; while in this vale of tears and sorrows, we must labor to destroy that insect which is our great enemy, and gather in the delicious fruits for our heavenly stores so that when the chilly winds of death have passed over us we may meet our God in peace, and with the redeemed of all nations surround the throne of God and sing the song of Moses and the Lamb forever.

P. M. W.

Gethsemane.

In the experience of almost every converted soul there is a Gethsemane. There the gloom of rayless night taunted it, the threatening law terrified it, and in its utter hopelessness it cried out—"Why hast thou forsaken me?" Gradually—uncertainly—a light began to rise far back behind the cypress of Despair. Could it be? Would the morning of peace ever rise over this terrible night of conviction? It comes! The light draws on apace! Wrapped in a wordless ecstasy the soul stands inwardly praising. If indeed this glory remains—if in my darkness I may have Thy smile, telling my sins forgiven; if for the broken law my pitying Christ shall stand for me; "then shall I teach transgressors Thy way, and sinners shall be converted to thee"—*Scripture*.

Herald of Truth.

Elkhart, Ind., Dec., 1875.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

The New Tune Book is now ready for delivery and all orders for the same are promptly filled in their turn: Please send for a copy. Price, per single copy, \$ 1.25; by mail, \$1.35; per dozen, by express, \$12.00.

The Allgemeine Liedersammlung.—The first edition of the Allgemeine Liedersammlung is almost exhausted and in a few months it will be necessary for us to print a new edition. Should any of our friends have any new hymns which they desire to have inserted, we would be glad to hear from them. We expect to issue a much neater and better book than the old one.

New Type.—Our old type have become so much worn that we find it necessary to purchase a new font for our paper, and after this number the English paper will appear in new type. This requires a considerable outlay of money, and as some of our patrons are still in arrears, for the subscription of the Herald, we would ask them, if possible to try to pay up, so that we, in turn, can meet our liabilities. In the work of publishing books, &c., we need a larger outlay of means than persons generally suppose, and for this reason it is important that we should have what is due us as promptly as possible.

The Zur Heimath, published by D. Goetz, of Summerfield, Ill., will, after the first of January, be issued from the office of the *Western Publishing Company*, at Halstead, Kansas. This Company has been recently organized for the purpose of conducting a general printing and publishing business. The paper will be issued semi-monthly and will cost \$1.00 a year. All orders for the paper, &c., will be addressed, *Western Publishing Co., Halstead, Kansas.*

Title Page.—With this number we close the twelfth volume of the Herald. To this volume we shall again as usual print a title page, and an index, and those who saved their Heralds and desire to have an index, will please inform us of the fact and we shall send it to them free.

Christian Love and Sympathy. A beautiful Poem on the "New Commandment," (John 13:34.) Neatly printed. Price, 6 cents per single copy, 50 cents per dozen. Get a dozen in time for "Christmas presents," for which it is very appropriate. Two copies mailed for 10 cents.

Address, Simon P. Yoder, Vistula, Ind.

The Article "The Better Way Recommended" which appeared in the June No. of the *Herald* should have been credited to the *Evening at Home*, in which it had appeared a few months previous. We gladly make the correction.

On the 6th of November, Bro. Andreas Mack of the church in the vicinity of Boyertown, Berks Co., Pa., was ordained to the office of Bishop for the Herford and Boyertown churches.

On the 16th of November a deacon was ordained in the Coventry Church, in Chester Co., Pa. The lot fell on Jonathan Kolb. We trust the Lord will be with both these brethren and bless them in the discharge of their respective offices, so that they may indeed fill their places, in a manner that will be acceptable to God, and serve to the upbuilding and edification of his church.

It has been recommended that the teachers of the various schools should make an effort to collect contributions from the pupils of their schools, for the benefit of the Centennial Anniversary at Philadelphia. We trust our people will show their good sense by applying their means to a better cause. As a people living separate from the world, and maintaining the peace principles of the Gospel, it would be inconsistent, in the highest degree to take part and aid in the prosecution of a work of this kind. We would render unto Caesar the things that are Caesar's and to God the things that are God's. And when hundreds and thousands are pinched with poverty and in need of many of the bare necessities of life, how can we spend our means for that which is neither bread for the hungry nor clothing for the naked?

The Herald for 1876.

The year 1875 is drawing to its close; and still we rejoice in the goodness and the mercy of God, who has dealt with us in much mercy, with great forbearance and long-suffering, and has permitted us to enjoy not only the good things of this life, but also an abundance of those spiritual blessings through which our souls are brought nearer to him, and through which we become heirs of that eternal glory which eye has not seen, ear has not heard, and which has not entered into the heart of man; but which shall be revealed in their full splendor when we come to see him face to face, and behold him as he is. Let us return thanks for all these things, and worship him with sincere hearts, while with our walk and conversation we seek to honor him every day.

As we close the twelfth volume of the *Herald* we are prompted to express our gratitude toward God for his rich and abundant blessings in our work, and toward our friends and patrons for their liberal and generous support and patronage. We feel especially thankful to our correspondents for their aid in supplying us with matter for its columns, and would kindly ask them to continue their labors in this direction. Also to our many friends who have exerted themselves to gain new subscribers and extend the circulation of the paper, we would return our sincere thanks, with the hope that they, too, will not be weary in well doing.

With the New Year we will enter upon a new volume, and what we have done in the past must be the guarantee of what we will do in the future, only that it is our purpose to profit by past experience and seek in every way to improve the paper and make it more interesting to all classes.

For the purpose of encouraging those who are willing to exert themselves to gather new subscribers for the paper we will make a discount of ten per cent to all who send in new subscribers. So when you get a new subscriber you can send us 90 cents, keeping the ten cents for your trouble, or you can send us the full dollar and order any book on our list corresponding in price with the amount due you.

The subscription price will continue the same as heretofore, £1.00 a year for either English or German; \$1.50 for both together to one address, and 50 cents a copy for ministers.

Now dear friends, Let us see what we can do for the coming year. Let us remember that in asking our friends and neighbors to subscribe for the Herald of Truth, we are only asking them to aid in the support of the cause of Christ; and we may in this way be the means of leading souls to Christ. How many a precious soul, through the reading of God's word and other good books and papers, has been brought to Christ, and in these days of religious interest, throughout the world, we too should labor, and do our part in seeking to lead men from error to truth, from the wrong way into the right way. Lend us your sympathy, your prayers and your help in this important work, and so laboring together let us seek to accomplish much good that Christ's kingdom may come and his will be done on earth as it is in heaven.

THE EDITOR.

Signs of the Times.

We have watched with a deep interest, the various religious movements now in progress in various parts of the world, and whatever the methods pursued, whatever the means employed, whatever the results accomplished, our heavenly Father, in his infinite wisdom, is evidently working out his own incomprehensible plans, in the religious, as in the moral and political world, and it is the part of Christ's followers, according to his own words, "to discern the signs of the times," and to know that when the "fig-tree putteth forth its leaves the summer is nigh."

Many of our readers, no doubt, are aware that during the past year, more than ordinary interest has been manifested on the subject of religion in various parts of the world, and this interest continues to exist at the present time. Pease Smith has worked up an unusual excitement in Germany and Switzerland, while Moody and Sankey have preached to thousands in various parts of Great Britain. A large building was erected for their special purpose, and as many as 20,000 people and sometimes more, gathered to hear them at one time. They have since returned to the United States and held a number of meetings in New York City, and are now laboring in Philadelphia. In various other cities, as Chicago, St. Paul, and many other places great efforts are made to produce a general awakening.

What effect these movements will have upon the world and the churches remains to be seen. We know that reformation and a general religious awakening are needed, both in Europe and America. The religion of Europe has, for a long time, appeared in the mantle of cold formality; and in America the love of Jesus is in a large degree lost in display and fashion, in wealth and ease and pleasure. The simplicity of the gospel is too far beneath the dignity of worldly honor, to find a place in the fashionable churches of the day, and God has his own ways for accomplishing his purposes. But will the few weeks of religious excitement, brought

about by men whose songs and speeches, are adapted to excite the curiosity and the admiration of men, produce such a reformation as will be of any permanent benefit to mankind in general? Is it not too often the case that after the first excitement dies away, men find themselves in a worse condition than before? and this often leads to doubt and infidelity? We should rejoice with the most heartfelt joy if the whole world could be converted and brought to be true followers of the meek and lowly Jesus, but in this case we do not feel that means are adapted to the end. We fear that the idea has become by far too prevalent, that conversions must be brought about by a course of religious excitement, and thus men look to some great and popular preacher to come and stir up the people, and cause an excitement. We think this is wrong; indeed we have very little faith in these modern religious revivals; they partake too much of the nature of a formal process for the accomplishment of a certain purpose after the design of men; while it is God's work, and by his Holy Spirit, and in his own appointed way it must be accomplished. We believe that if the preachers of the present time would labor to adopt a higher standard of religion and of Christian piety, and show forth more of that divine life which Jesus requires of all his followers; in other words, live nearer to Jesus; manifest more humility, and look less upon worldly honor, and be more fully conformed to his will in all things; show more of the fruit meet for repentance, more of purity and holiness, more of faith and trust in God, the results would be felt far and wide in the churches, and God would open the windows of heaven and pour out his blessings to the permanent good of all men.

When we reflect upon all these things however, our minds revert to the teachings and prophecies of the Savior, respecting the last days; we feel the time has come when God's people are surrounded by dangers and temptations on every side; that we need to watch and that we may be preserved in the true faith unto the time of his coming, that we may hold out faithful unto the end. We ought to pray for grace and strength to labor diligently for the cause of Christ. When we see error and sin, pride and sensuality, lukewarmness and unfaithfulness on every side, should we not be up and doing, laboring night and day that we may be brought to the truth? Fellow ministers, let us work while it is to-day, for the night cometh when no man can work. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

Our Trip West.

We had, for some time, contemplated a visit to Kansas to see how our brethren, both native and Russian, were doing; but circumstances compelled us to defer this visit from time to time until the 22nd of Octo-

ber; when accompanied by Bro. Isaac Kilmer we left home in the morning, and spending the day at Chicago, we took the evening train for St. Louis, and in the afternoon at 4 o'clock we arrived safely at Tipton, Manitau Co., Mo., and were met at the depot by Bro. Brennenman, with whom we staid all night. In the evening we also met there Pre. Daniel Driver, Bro. Shenk and others.

The next day (Sunday Oct. 23rd), we had services at the Methodist church in the vicinity, where a considerable number of people were assembled and we spoke from 1 Tim. 1:15. At noon we went home with Bro. D. D. Kaufman, who also is the bishop of this church. A number of the brethren were with us there, and after a few hours of pleasant, and we hope not unprofitable conversation, we repaired to a school house in the vicinity, where we had a well attended meeting, and spoke from Ju. 8:12, "I am the light of the world," &c. After making a short visit at Sister Wenger's, we went to the Swiss Mennonite Meeting-house, where we had a very pleasant and well attended meeting in the evening. Bro. Lehman the minister of this church was with us also, both in the forenoon and afternoon services. We also met here the brethren Christian and Ulrich Welly, and others formerly from the Sonnenberg Swiss church in Wayne Co., Ohio, whom we had not seen for a good many years. The brethren in Missouri, though having had to contend with various difficulties incident to new settlements, are most of them doing well. They have had an excellent corn crop, and also considerable fruit, &c. The soil here is good, the climate mild, and the land rolling enough for good drainage, while the country alternates with prairie and timber, so that there is neither the monotony of the treeless prairie country, nor the enormous labor required to open up a farm, which is necessary in an exclusively timber country, while at the same time there is abundance of fuel. The brethren desire to be visited by ministers and others, and would gladly welcome any who should feel inclined to settle there. The church numbers, if I mistake not, seventeen or eighteen families, is supplied with a bishop, minister and deacon, and they hold services every two weeks. They have preaching in both the English and German languages.

After meeting on Sabbath evening we returned to Bro. Shank's, a distance of about seven miles, where after a short stay and partaking of some refreshments, Bro. David Shank brought us to Tipton, where at half past three o'clock in the morning, we took the train west, and on Monday evening, we arrived at Halstead, Kansas, where we were met at the depot by a number of friends and brethren, among whom were Chr. Krehbichl, D. Goetz, B. Warkentin, D. S. Holdeman, J. Holdeman of Wayne Co., Ohio and others. I remained with Bro. Warkentin all night, and the next day we met to confer in reference to the needs and necessities of those of the Russian brethren who were not yet

provided for the winter, and the manner of relieving their wants. At this Conference we again met Bro. Wm. Ewert, one of the deputation, with whom we had become so intimately acquainted, while on our extended journey through the North-west in 1873. He has since settled in Marion county, Kansas, with his family and a number of his people. For conference report, see another column.

After spending two days and a half with duties connected with the work of the Board, the committee, on Thursday afternoon, visited the settlement of those who spent the past winter at Florence and who have been under the special care of the Board ever since. They came together from their respective sections in one of the houses built by the committee, and we held a short service, after which the Church, having lost her bishop (Tobias Unruh), and being without a deacon was requested to elect three brethren, who should, with the ministers, form a committee, to provide as much as possible for the necessities of the church, and attend to the signing of the notes for the money received by the church. The church also adopted the name of the *Canton Church*, in McPherson Co., after the name of the township in which they are settled, and will hereafter be known as the *Canton Church*. After the business had been transacted and finished, it was night and under the shadows of the evening, under the clear starlight sky the whole assembly sang two verses from the well known German hymn, "Nun danket alle Gott," and we returned to the house of Bro. Hirschler, where the Board had some further business to attend to.

On Friday morning D. S. Holdeman, Isaac Kilmer, and the writer started on a tour of inspection through the Canton Settlement, and also to take notes as to the laying out of their lands, for the purpose of enabling the Railroad Company to write up and execute the contracts.

The day was cloudy, with a very cold, sharp wind sweeping fiercely across the prairies. I think it was one of the most cheerless and unpleasant days I ever experienced. We wore our overcoats and were in fair winter apparel and then sometimes felt cold. We arrived in the settlement early in the forenoon. The first house we visited was a board shanty about 20x24, covered also with boards. The boards on the sides had dried out considerably since being put on so that there were large cracks between the boards, through which the wind whistled with a doleful, unpleasant sound. This is about the manner, size and style in which most of the houses of this party were built. At a little distance from the house was a sod wall, forming a sort of back or protection where stood the stove which was heated with grass, weeds, corn stalks, dried dung, &c. We entered. There were six families in it; each occupied their particular portion of the house. They had their chests, clothing &c. stored in it as best they could; and at night spread their pallets on the bare earth, for their houses had no floors except the dry

earth. The children looked cold and cheerless, and many were kept in bed during the day to keep warm; both men and women, in many instances, were walking about in their low shoes, without stockings. One family was sitting at breakfast while we were there, which consisted of a single dish of soup, probably made of potatoes and milk; for a table they used their chest. For bread they buy middlings, not graham flour, but middlings; some of them also use the unbolted rye flour. Bread made of unbolted rye flour with coffee and butter very frequently forms the breakfast or supper of the more abler classes. I must think that if many of our American Sisters would exert themselves a little in the effort to adopt a simple and plainer bill of fare for their tables, especially on Sundays, it would conduce a great deal to the health and comfort of themselves and their families, and would be much more acceptable to God; I verily believe that a great deal of idolatry, vain pride and Sabbath breaking is practiced by many who profess to be pious Christians, in the preparation of their Sunday dinners. Many a precious sabbath hour is devoted to unnecessary labor in this direction, by our modern Marthas, which should be spent with Mary at the feet of Jesus, feasting the hungry soul on heavenly manna, in preparation for the great home above.

The houses into which these people moved (we are now speaking of the Canton Church), last spring were all built by the committee, or at least under their direction, and with means furnished by the Board of Guardians on the same plan as the one described. The number of houses was not sufficient to give to all comfortable room, but as it was already a little late when the work was commenced, and the necessity for plowing and planting seemed to be if anything the greater, while the weather was mild and pleasant, and almost anything would do for a make-shift, the houses were only made so as to be habitable for the summer, with the intention of finishing them up for the winter in the fall. Necessity induced them to crowd together more than either health or comfort dictated, but during the summer the men and children would spend a good deal of their time out in the open air, and even the women would do much of their work out of doors. One family lived all summer under the shelter of a hay-stack. Many of them have built a sort of stoves or rather ovens, of clay out of doors, on which they did their cooking and baking, and most of those who had stoves placed them outside and built a sod protection about them. One stove sufficed for several families. Their cooking and baking is mostly done with prairie grass, weeds, corn stalks, &c.

They are located on eight sections of land, namely, sections 15, 21, 23, 25, 27, 29, 33 and 35, of township 20 (otherwise Canton township) Range 2 west of the 4th principal Meridian. Each family has forty acres of land, and some few with large families have eighty acres. The sections are laid

out according to the taste and convenience of the occupants. One of the sections through which there is a stream of water they divided into forty acre lots running clear across the section, so that each occupant has an equal portion of the stream, making his tract twenty rods wide and a mile long. The committee, as has been seen by the former reports of D. S. Holdeman, also furnished as many yoke of oxen, plows, harrows, wagons, hoes, axes, shovels, &c. as they had means. It was the object to furnish a yoke of oxen for each two families, and also a plow, but this was not quite accomplished; however, with the means thus provided, each family has broken up from five to ten acres of prairie, and they all planted some potatoes and other vegetables, such as corn, beans, onions, melons, &c., and the summer being a very productive one, they have all been repaid for their labors as well as under the circumstances could be expected. They probably all have provisions for the winter with the exception of flour, which the committee will probably be required to furnish to at least some of them. They also now have so many cows that there is one to every two families. They have gathered abundance of hay, which enables them to keep their cows well. The able men and also some of the women have been working out during the summer and have earned considerable towards their support; some have bought a cow for themselves, and some have bought shingles and lumber to improve their houses, &c. &c. Others, I think most of them, have provided their own seed-grain. During the latter part of the summer many found employment in a Swedish settlement, north of them, gathering broom-corn, where they earned good wages; some of them had earned as much as \$40, to \$50, and some more, and were so loth to leave the work that they deferred their own sowing and getting their own houses ready for winter until quite late. They were still engaged in sowing rye when we were there on the 29th of October. They, however, have sowed about four bushels of rye to the family, and if God adds his blessing, they will raise their own bread next year. They were also busy at work preparing houses for the winter. Some of them bought the lumber, and digging perhaps two feet into the ground, they raised a sort of frame and boarded up some four feet higher, forming also the roof of boards, and then covering over the whole outside roof and all with sod, leaving room for a door and a couple of small windows, plastering the inside with clay and whitewashing it over, they made themselves very warm, neat and comfortable houses. Nearly all the families whom we saw had commenced to dig, and some proposed to take down their summer shanties, the boards of which would answer for two earth houses, while others still had the means from their own earnings to buy lumber, and others less able were to be provided with the lumber by the committee, so that by this time we expect a sufficient number of houses for the comfort-

able dwelling of all the families without undue crowding, not forgetting even the widows, have been provided. Provisions have also been made for stoves and for some fuel; but for the latter it is expected, they will be able to provide mostly for themselves.

I have written thus much regarding the condition of these people, so that those kind friends who have already given so liberally to their aid, may see that they have no reason to be discouraged, or to feel that their aid has been unworthily bestowed. The people, though pressed down so heavily by the hand of poverty, feel cheerful and encouraged. They see, that with God's blessing, they can live in this country. One of them said to me, "O, I am so glad I am in this country." They only want a little help to begin with, they are willing to work and feel thankful for the love and kindness which has already been manifested towards them. We have no doubt that most of them if not all, will be able in the given time to pay for their lands, and to pay back the money loaned them.

Though they are now situated that we think, with a little help, they can get through, yet no one should suppose that they are in need of nothing more. It is only by extreme economy, by earnest labor and faithful industry that these people have by the help bestowed upon them been able to bring themselves so far that they have a mere subsistence. All we can say for them is, that we believe they can live. They live, however, on the plainest food, and their clothing in many cases is scant; their houses possess very little of what we would call comfort and convenience. So that if there are any who can sympathize with them, a little help would still be acceptable. I think we who possess such an abundance of everything should not forget those needy ones. It would be well if in some of the churches a collection of old clothes should be made, such as underclothes for women and children; shoes and stockings for all classes, dresses, coats, pantaloons, &c. Many persons have such articles of clothing which are a sort of cast off, and with a little repairing would do good service yet. These might be gathered up and boxed and addressed to Benjamin J. Schmidt care of B. Warkentin, Halstead, Kansas. As regards articles of food, if any wish to give, they had better send the money as food can be purchased cheaper there than sent. Both meat and grain are reasonable. Let us not forget the needy.

(To be continued.)

Meeting of the Board of Guardians, and the Kansas Local Relief Committee in Halstead, Kansas. Oct. 26th, 27th and 28th, 1875.

The Committee met in the forenoon of the 26th at the house of C. Ruth. The following persons were present. Christian Krebbel, David Goerz, John F. Funk of the Board of Guardians, Isaac Kilmer of the Elkhardt Committee, Peter Unruh, B. Warkentin, D. S. Holdeman, Christian Hirschler, of the Kansas Local Relief Committee. A number of other brethren were also present.

The Conference accepted the report of the Kansas Local Relief Committee, in regard to their labors for the destitute. They had under their care about 100 destitute families, which are settled on six and a half sections of land and live in about 40 houses. In reference to the widows among them, of whom there are a number, who cannot help themselves, neither can they take and cultivate to advantage 40 acres of land, the Conference decided, that these widows should be commended to the special care of the church of which they are members. The church shall as far as possible provide for them houses and see that they have the means of subsistence and in all respects are properly cared for under the direction of the Kansas Local Relief Committee.

D. S. Holdeman reported that the committee had received about \$190 dollars and paid out about \$150 dollars. The report was accepted, with instructions that the remaining debts, amounting to some \$400, be liquidated as fast as means can be provided. On account of expressions of dissatisfaction against Christian Hirschler, as business agent of the K. L. R. Committee, he requested to be discharged from that position, which request was granted. Upon further discussion this action, however, was recalled on the ground that the resolution passed without proper consideration, and without sufficient evidence of the truth of the charges. A committee was then appointed to examine the charges made against him by the Stuckey church, in reference to the purchase of lumber made by him for them. The committee consisted of five disinterested persons, and they met the next day (Oct. 27th) at the house of Christian Hirschler, about 14 miles from Halstead, and after a careful investigation of all the transactions, book, &c., which occupied all that day, all night and half of the next day (Oct. 28th), the committee fully acquitted Bro. Hirschler of all the charges brought against him. All the parties interested acquiesced in the decision, freely forgive and asked forgiveness of each other, and we believe a full and complete satisfaction and peace was established on all sides. May the grace of God preserve a sincere and heavenly peace in all our hearts.

After our work at Bro. Hirschler's was completed, the whole party went to visit the settlement of the 100 destitute families in care of the committee, six miles further north, where they found most of the settlers assembled on Section 27, where as already stated, in the account of our journey, in another column, an organization was effected under the name of the "Canton Mennonite Church of McPherson Co., Kansas, and a committee of three persons, was elected, who in connection with the ministers, should

have charge of the affairs of the church, with special reference to the arrangement of matters relating to their present settlement, and the giving of the notes for the money received from the committee. The names of the persons elected are Samuel Koehn, John Janz, Abraham Dirksen. Singular as it may seem, these three all had an equal number of votes.

After the return of the committee to Bro. Hirschler's house, D. S. Holdeman requested to be relieved as a member of the K. L. R. Committee, which request the Conference declined to grant, for the reason that his duties were of such importance that they could not, without great detriment to the work of the Committee, be dispensed with.

It was then decided that J. F. Funk and Isaac Kilmer in their visit through the Canton Church, should seek to arrange such matters as for want of time, the conference could not accomplish.

The Committee desires further to call especial attention to the fact, that the young people who went from Kansas to the more eastern portions of the country to work, should, as much as possible, assist their parents in Kansas; and they further earnestly request the brethren with whom such young people are at work, that they will advise and request all such young people in their charge to save all the money they can and not pay out any more than is positively necessary for clothing or other purposes, and that they send their savings to their parents in Kansas.

Bro Goerz made the inquiry in regard, as to what he should say in answer to any Transportation Companies that might request to make bids for the further transportation of emigrants. After due deliberation on the subject, he was advised to say that the same plan as last year, in regard to the subject would be pursued, seeking to work for the best interest of the emigrants.

In reply to the inquiry made by J. F. Funk, in reference to the request of Jacob Becker from Wohltenfuert, now residing near Elkhardt, Ind., for transportation for his friends still in Russia, the Board felt that it would not be advisable to promise any more aid during the present year, until we know accurately, how many of those already promised help, will come.

Upon the request of Bro. Goerz, to be discharged from his position in the Board of Guardians, the Board accepts his resignation as traveling agent, while the secretaryship is held under advisement. The motion to adjourn was accepted and with many thanks to the Brethren of Halstead, and especially to Bro. Hirschler and family for all their kindness and love. Thanks be to God.

—On the 4th of November, the *Steamer Pacific*, while on her trip from Victoria, Vancouver's Island, through the Straits of Juan de Fuca, sank, and out of 200 passengers and crew, not more than ten were saved so far as yet heard from.

Children's Department.

I Go to Jesus.

I always go to Jesus,
No matter when or where;
I seek his gracious presence,
I'm sure to find him there.
In times of joy or sorrow,
Whatever my need may be,
I always go to Jesus,
And Jesus comes to me.

Do Good to the Poor.

It was Christmas-eve, and it was a bitter, bitter night. The snow had been falling steadily all day, and towards night the wind had risen, till it was really fearful to hear it moaning and sighing and howling around the house, as it tore up the masses of snow and flung them against the windows, or threw them into great heaps, like miniature hills and mountains.

Many an old lady, as she sat knitting before her comfortable fire, on hearing a louder, fiercer howl of the wind, exclaimed, "God pity the poor this bitter night." How does God pity the poor? He does not send down bread and meat and warm clothing from heaven to supply their wants, but he puts it into the hearts of their brethren and sisters of the human family to "visit them in their affliction." Ah, the poor ye have always with you, and when ye will, ye may do them good.

The moaning and howling of the wind passed almost unheeded in the house of M—, where a group of happy children were assembled enjoying the happy tokens of affection from one member of the family to another.

It would take me a long time to enumerate all these beautiful things. There were presents for grandmamma and father and mother, made by busy little fingers; there were toys and candies, and baskets and boxes; there were dolls, and little purses, with half dollars in them—presents from grandmamma to each of the children.

After the presents had been distributed, and sufficiently admired, and thanks and kisses had been exchanged, the children engaged in merry play, in the midst of which little Ellen, who had been running through the folding-doors, came hastily up to her mother, and whispered in her ear.

"Mamma, there is a poor little girl out in the hall by the stove; she seems almost frozen, and when I offered her some of my candy, she thanked me, but said she would rather have a piece of bread. What a strange child, mamma, to like bread better than candy."

"Perhaps, if you had nothing to eat all day, you would like bread better than candy too, Ellen," said her mother, rising to go and speak to the child, the children all following her into the hall.

"Where do you live, my child?" she asked.

"In Fisher's Lane."

"Are your parents living?"

"Father's been dead a year, and mother's lying very sick; she thinks she is going to die."

"Did your mother work when she was well?"

"O yes, ma'am, and I never had to beg a bit, till since mother's been so ill."

"And why did you come out this stormy night?"

"Oh, I've had to take care of mother and the little ones all day; and to-night the landlord—he's a very hard man—came in and said, if the rent was not paid to-night, he would put us all in the street, for another family wanted the room; and mother said there was no other way, but for me to come out and try to raise the rent."

"How much do you owe?" asked M—

"Half a dollar a week we owe, for four weeks, sir."

"Have you any wood?"

"Only some bits I pick up about the street, sir."

"Have you had food to-day?"

"Some bits of dry bread, sir; I could not leave mother to beg food to-day."

A greater contrast could hardly have been presented, than that between the miserably old, half-frozen, half-starved little beggar-child, and the group of bright, happy, well-dressed children, with their hands full of beautiful gifts; and a tear stood on the poor child's cheek, as she looked into the cheerful, warm room, and thought of the cold dark room at home, and the sick mother and starving little ones there.

All the time Mrs. M— was questioning the poor child, little Ellen was pulling at her mother's dress; and in every pause in the conversation, she whispered, "Mamma, may I give her my half dollar?" Do, mamma, let me give her my half dollar."

The children soon perceived that their father was putting on his great-coat and socks, and tying up his face, as if preparing for an encounter with the storm. Crowding round him, they exclaimed, "Why, papa, dear papa, are you going out this dreadful night?"

Their father said to them, in a low tone, "Do you think we could sleep comfortably to-night, children, or enjoy our warm fire, if we thought a sick woman and her little children were perishing in the street? It will not do to trust this child with money; but I must go with her, and see if her story is true, and their wants must be relieved."

"Then, papa, you will take my half-dollar, to help pay the rent, will you not?"

"And mine?" said mine?" and mine?" shouted other little voices.

"Yes, children, you shall all have the pleasure and the benefit of giving," said their father. And ordering Patrick to take his hand-sled full of wood, and a basket of provisions, M— started out with the child, who was now wrapped in a comfortable, warm shawl.

The children were allowed to sit up till their father came home, and much gratified were they to hear that the poor child had told the truth, and that their father had not left the family till they had been made quite comfortable, and Patrick had brought a physician to see the sick woman.

There were at least two happy homes in that village on Christmas-day. "Go thou and do likewise," and you shall receive the blessing of Him who has said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."—*Am. Tr. Soc. Tr.*

For the Herald of Truth.

TRUST.

How sweet, O Lord, to come to Thee
When every other refuge fails;—
In perfect confidence to flee,
When fierce affliction's storm assails,
To One who understandeth all
Our inmost wants and deepest woes;
Who heareth every trustful call,
And who can quell each blast that blows.

Teach me, my Savior, more and more
To look to thee for strength and light,
And how when weak, despised and poor,
To find in thee my sole delight.

Vain is the help of man, I know,
Small solace can his words impart,
But thou canst vanquish every foe,
And fill with peace the trusting heart.

I'll consecrate my life to Thee,
Confiding in Thy boundless love;
Thy mighty arm shall strengthen me
When trials dark my faith would prove.

My path is oft beset with snares,
But Thou canst make my steps secure,—
No flattering words nor worldly cares
Shall him who trusts in Thee allure.

Increase my faith, that I may be
More humble, trustful and resigned;
And never cease to look to Thee
For strength of soul and peace of mind.

I'd place no limit to Thy power,
But trust Thee wholly day by day;
Thy gracious smile can light each hour,
And drive the darkest clouds away.

Vistula, Ind. SIMON P. YODER.

Children Understand Peace.

While visiting one of our infant schools a few days since, I inquired of the teacher if he had any idea of what the children think about war. He significantly replied that I might question his school and learn the views of his scholars for myself. I commenced:

"As I was coming here this morning, I saw, on the street below, a large brick building, of somewhat singular appearance; everything about it appeared neat and in order; the blinds were all closed and a high fence surrounded it. Can any of you tell me what building that was?"

"That's the Quaker Meeting House," said a half dozen little fellows in the same breath.

"But is there not a prettier name for them than that?"

"Yes," said one, "they are called Friends."

"But why are they called Friends?"

"Because they won't fight."

"Why not?"

"Because they know better."

Miscellany.

"Love worketh no ill!" give it full and free,
The act will never impoverish thee;
Give the erring one a reclaiming hand,
Help the weak and faltering one to stand;
Then unto thy soul a sweet peace will flow,
Which the withholding one can never know.
There are dismal realms where a loving word
On the sin-hardened ear is never heard;
From thy lips let the first gleam be given,
And thereby give the first gleam of heaven,
Which may lead the wandering immortal soul
To return once more and be pure and whole.

Stand by the Sabbath.

There is no institution of greater importance in this country than our Sabbath. And consequently there is none that ought to be guarded and defended with greater zeal and watchfulness than this. As a matter of mere physical economy and safety, every toiling and laboring citizen in the land should defend the Sabbath, and insist upon its strict observance as a day of rest. For no laboring man under this simple view, can do without this rest. Both his body and his mind need this. And it has already been demonstrated, without the least doubt, that both the health and the continuance of human life largely depend upon the proper observance of the Sabbath.

But higher considerations press the claims of this day upon us. We all need a day in every seven on which to reflect upon those great questions which tend to our spiritual and eternal peace. We must bring ourselves to these questions, and without this day and its sacred moments and means of grace, it is impossible to accomplish a work so very momentous.

There are just at this time many attempted encroachments upon the observance, as a religious institution, of the Sabbath-day. Some are striving to turn this day of rest into a day of sport and pastime, and others are disposed to make it a day of profit and gain. No such encroachments as these are, should be allowed. For no one can predict the fatal consequences of such an allowance. With the continued desecration of this day will come its total abolition. And this will surely be followed by its ultimate overthrow. And if you destroy your Sabbath, you undermine the Bible, the Christian church, the Sabbath-school, and the religion of Christ.—*Christian World.*

Sudden Death.

John I. Gish of East Donegal township, several miles Southwest of Elizabethtown, Lancaster Co., Pa., who had been suffering some time from dropsy of the heart, died suddenly on Friday afternoon, 12th of November, while sitting in a chair conversing with his son B. M. Gish. He was in his 76th year; and the only son of the late John Gish who died several years ago at the great age of 97 years.

Friend Gish was a prominent Minister of the River-brethren branch of the Tunkers or German Baptists. He might be called the missionary of that church having traveled about preaching more than probably any of his brethren. His last tour was to Canada, from whence he returned quite sick about a month before his death. Several years ago he crossed the Atlantic and made a missionary tour through Germany and Switzerland. For many years did he give almost his whole time to the ministry, without pay and bearing all traveling expenses. Ministers of that church, unless they are poor, are not paid.

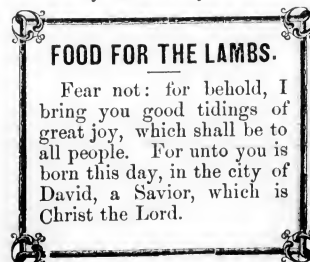
His funeral, held on Monday forenoon, was one of the largest ever held in this vicinity.

A Mother's Influence.

How touching is the tribute of Thomas H. Benton, to his mother's influence: he says,— "My mother asked me never to use tobacco: I have never touched it from that to the present day. She asked me never to gamble, and I have never gambled. I cannot tell who is losing in games that are being played. She admonished me, too, against hard drinking; and whatever capacity for endurance I have at present, and whatever usefulness I have attained through life, I have attributed to having complied with her pious and correct wishes. When I was seven years of age she asked me not to drink, and then I made a resolution of total abstinence, and that I have adhered to it through all time, I owe to my mother."

Jacob S. Geil and wife, of Doylestown township, recently paid a visit to their uncle John Geil, who removed from Bucks county to Roekingham county, Virginia, nearly sixty years ago. They found their relative living in very comfortable circumstances. He is the father of thirteen children, all of whom are still living, the oldest of whom is over fifty. These children, with one exception, are all settled within a few miles of the old homestead. The place where John Geil lives is in the Shenandoah valley, not far from Winchester, and he was in the midst of military operations during the war. He is a Mennonite minister and non-combatant, and lives in a very modest way, so that he was not seriously molested by either side. Three of his sons were forced into the Rebel army, and because they would not fight were sent to Libby prison until they had obtained substitutes.—*Bucks County (Pa.) Intelligence.*

—Satan makes himself master of the heart, the eyes, and the tongue of the sinner. His heart he fills with the love of sin, his eyes he blinds, that he may not see his guilt and the perdition that awaits him; and his tongue he hinders from prayer and supplication, though he gives it increasing liberty in blasphemies, lies, slanders, &c. None but Jesus can redeem from this three-fold captivity.



FOOD FOR THE LAMBS.

Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.

Christ is Risen.

BY LOTTIE SUNN.

"He is risen," said the angel,
As beside the Savior's tomb
Stood the weeping, wondering Marys,
With their spices and perfume.
"See the place wherein they laid him.
He is risen as he said,
Go and tell his mourning followers,
Jesus is no longer dead."
"Haste and tell poor weeping Peter,
For his heart is filled with grief,
Since that night when he denied him,
But this news will bring relief."
Many weary wounded spirits
Have been healed and found repose
By this wondrous glorious message,
Since the morning Jesus rose,
Since he broke death's bands asunder,
Came triumphant from the grave,
He that great and mighty Conqueror,
Hath almighty power to save.
How the resurrection story
To the Christian brings relief;
How it fills his soul with glory,
And dispels his every grief.
Christ is gone before his children,
Heavenly mansions to prepare,
Soon he will again receive them,
That they may his glory share.
Sinner, can you trust this Savior?
In his word he says you may,
Fear not, though your sins be many,
He will take them all away.
In that blood which flowed on Calvary,
He can wash you white as snow;
Haste then, sinner, wait no longer,
To this risen Jesus go.—*Ed.*

On Going to Law.

"Debate thy cause with thy neighbor."
Take the advice of friends. Let both sides
attend to their counsels: but do not tell the
secret of thy business to any. After squandering
your money away upon the lawyers,
both they and the judge will at last leave it
to be settled by twelve of your fellow-citizens!
O the folly of going to law! O the
blindness of men and the rapacity of
lawyers!

One Christian sues another at law! This
is almost as great a scandal as can exist in
a Christian society. Those in a religious
community who will not submit to a proper
arbitration, made by persons among them-
selves, should be expelled from the church
of God.—*Dr. Clarke.*

Rail Roads.

The Chicago & North-Western Railway
embraces several distinct lines radiating from
Chicago, west, northwest, and north. It is
the pioneer road of the West, and from the
single line that fifty years pushed its way
over the uninhabited prairies of Northern
Illinois to Galena, it has grown to be a mighty
system traversing the great States of Illinois,
Iowa, Wisconsin, Minnesota, Michigan
and Dakota—the garden of the nation, and
laying the rich harvests of millions of broad
acres in the lap of Chicago. The magnitude

of this vast corporation can hardly be
grasped by a mere showing of the statistics
of its business, but the fact that the com-
bined extent of its various divisions would
make a continuous line of over 2,000 miles
in length, gives a faint idea of the immense
amount of capital necessarily involved in its
management. An exact statement we cannot
give, but it will approximate \$72,000,000.
The Company has 9,150 cars, 369
locomotives, employs 15,000 men, and its
monthly expenses average about \$800,000.

—A mammoth grapevine has been taken
up in California, boxed, and is being shipped
to Philadelphia for exhibition next
year, where it is to be set up, with limbs
attached in their natural position. This is
the largest and most celebrated grapevine in
the world. The stem is five and a half feet
in circumference; it has borne six tons of
grapes annually; its age is from sixty to one
hundred years. Eight feet from the ground
it branches into twenty large limbs, one of
which is twenty seven inches in diameter.

In finding Jesus we alone find peace. He
is the "Lord of peace." He hath made
peace by the blood of his cross. The old
enmity between our offended Father and
ourselves, is taken away. God abhorred our
sins, and we disliked God. Jesus seems to
take the penitent who approaches Him, and
leads him up to his Father's throne, and
says, "For My sake accept this returning
sinner, and the old wicked variance is at an
end, God is reconciled to us, and we to him."
—*Cuyler.*

"Faith makes workers." Without the rest
of faith, we are not prepared for work. If the
soul is restful, easy, comfortable, satisfied
and saved, it is in good condition to labor for
others. Nay, the faith that gives rest to the
sanctified, gives it an impulse to do good. It
sends out with mercy in its hand to seek and
to save the lost.

As you love your souls, beware of the
world; it has slain its thousands and tens
of thousands. What ruined Lot's wife? The
world. What ruined Judas? The world. What
ruined Simon? The world. And "what
shall it profit a man if he gain the whole
world and lose his own soul?"

The new church of St. Nicholas, Ham-
burg, has just been finished, and the great
cross placed on the Summit. The total
height is 42 feet. This is six feet higher
than Strasburg.

Gems of Truth.—Will not the little
folks make an effort to sell of my little books,
the *Gems of Truth*. I took much pains to
write it especially for the children; and I
rejoice to know that the children are much
pleased with it. To such as wish to work, I
will make an offer, giving them all my
profit. For 25 cents I will send one copy
postage paid. For \$2.75 I will send one
dozen copies postage paid.

Address Brother Henry,
Elkhart, Ind.

Russian Aid.

Anthony Freed.....\$2.25

Obituary.

In Marshall Co., Ind., of typhoid fever, Oct. 17th, Bro. ROSE
HYGEM, aged 48 years, 10 months and 25 days. Funeral
services were held by M. Kreider, Daniel Neff, and the
writer, from Psalm 73:24—26.

Bro. Hygema was born in Halk in Prussia, and
afterwards removed to Holland, where he
remained until he arrived at maturity. Here he
married, and in June 1853, he joined a colony,
consisting of Bishop John Smith, Symensma, John
Rystrock and others, emigrated to America, and
settled in Elkhart Co.; soon after, however, he
removed to Marshall Co. Bro. Hygema has been a
faithful member in the Mennonite church for many
years. Faithful as a Christian parent, bringing
up his children in the nurture and admonition
of the Lord. He was respected by all who knew
him. He was permitted to live with his family
until the 13th of December 1874, when his com-
panion was called away by death, who was also
a faithful sister. In July 1875, in company with
several others, he returned on a visit to the land
of his nativity, where he enjoyed a season of
pleasure with his brethren and friends. He re-
turned to his home October 7th to his children,
and found them well. After his return while
visiting amongst his friends, he was stricken with
typhoid fever, and at the end of seven days his
spirit took its flight to God who gave it. His re-
mains were placed by the side of his wife in the
Whitehead graveyard in the presence of an im-
mense congregation of friends and neighbors, who
mourn the loss of one much beloved. Their
loss, however, is his eternal gain. He frequently
said that he would rather depart and be with
Christ which is far better. Yet for him to live
was Christ, and as a Christian parent had a de-
sire to remain with his family a little season.

Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Dear children, as you are now bereft of your
parents, remember the kind admonitions of your
mother. Be kind and affectionate to one an-
other, for this is well pleasing in the eyes of the
Lord. Though the Lord hath deeply afflicted
you, though he has caused you to mourn, yet
will he have compassion according to the
abundance of his mercy; for he doth not afflict
willingly, nor grieve the children of men. If we
are willing to be guided by his counsel, when
we are done serving his righteous will here he
will receive us in glory. J. M. CULBERTSON.

Married.

October 10th, in Lancaster Co., Pa., by Bishop
George Weaver, DAVID A. WENGER, of Spring
Grove, East Earl Township, and MARGARET
SHEEN, of West Berlin, West Earl Township.

November 8th, in Lancaster Co., Pa., by D. W.
Gerhard, JOHN HORST, of East Dangel, and
SARAH EBY, of Earl Township.

On the same day in the same County, by Dr.
Greenwald, ISAAC W. MARTIN and MARGIE
GLASSNER, both of East Earl Township.

Nov. 23rd, in Lancaster Co., Pa., by W. T.
Gerhard, GEORGE STAUFFER, of Goodville, to
ANNA V. MARTIN, of Fairville.

On the same day, in the same place, by the
same, JOHN M. WEAVER, of East Earl, and
MARTHA WEAVER, of Carnarvon.

On the 15th of Nov., by Jacob Kehm, ISAAC
NICE to ELIZABETH MOYER, both of Lower Sal-
ford, Montgomery Co., Pa.

On the same day, by the same, PHILIP
ALDERFER, to ELIZABETH MOYER, both of Franco-
nia, Montgomery Co., Pa.

On the 31st of Oct., by W. R. Yearick, RUDOLPH
MOYER of New Britain, to MARY KILP of Hill-
town, Bucks Co., Pa.

Nov. 28th, by T. E. Clark Esq., at the house
of the bride's father, GEORGE MARKWELL and
MARGARET GOON, both of Page Co., Iowa.

On the 6th of Nov., in Doylestown Township,
Bucks Co., Pa., by Isaac Rieckert, NOAH FRETZ,
of Hilltown and MARY DETWILER, of New
Britain.

Died.

Sept. 24th, near Hagerstown, Washington Co.,
Md., Bro. JOHN REIFF, aged 49 years, 10 months
and 27 days. Buried the 27th at Reiff's burying-
ground, at which time remarks were made by
Daniel Roth, and Jacob Overholt.

Oct. 1st, near Dublin, Bucks Co., Pa., ELIZ-
ABETH MEYER, wife of Wm. Meyer, aged 59
years, 6 months and 18 days. Buried at Per-
quimans.

Oct. 15th, in Elkhart Co., Ind., DANIEL, son
of Daniel and Barbara Metzler, aged 7 months
and 22 days.

October 24th, in Elkhart Co., Ind., SARAH E.,
daughter of John C., and Lucinda MELLINGER,
aged one year, 2 months and 28 days.

Parents dead, weep not for me,
Naught but pain had I to see;
Now I'm gone to rest above,
Where all is joy, and peace, and love.

Parents dead, do not delay,
Come to Jesus while you may;
Seek the things which are above,
That we may meet where all is love.

October — in Montgomery Co., Pa., ANNA
MININGER, wife of Joseph Mininger, aged 85
years, 7 months and 28 days. Buried the 25th, at
Plain burying-ground in the presence of a large
concourse of friends.

October 26th, in St. Joseph Co., Ind., infant son
of Lycourgos and Susanna Hawkins. Buried at
Shaum's burying-ground.

November 2nd, in St. Joseph Co., Ind., infant
son of Frederic and Mary Fox. Buried on the
4th. Services by J. M. Culbertson.

October 27th, in Clay Tp., Lancaster Co., Pa.,
Bro. JOSEPH EBERLY, deacon in the Indiantown
congregation, aged 81 years, and 5 days.

October 27th, in Petersburg, Lancaster Co.,
Pa., Pre. CHRISTIAN BECKER, aged 78 years. He
has been minister for 28 years.

On the 30th his remains were deposited in the Pe-
tersburg burying-ground in the presence of many
people.

Oct. 29th, in Mount Joy, Lancaster Co., Pa.,
of dropsy, Bro. HENRY STAUFFER, aged 72 years,
and 17 days. His sufferings were severe, yet he
bore them with Christian patience, until it pleased
his Redeemer to take him home.

Nov. 1st, in New Britain, Bucks Co., Pa., ELIZA
J. KERNS, wife of Allen Kerns, aged 18 years, 10
months and 9 days. Sermon by J. M. Haldeman.

Nov. 1st, in New Britain, Bucks Co., Pa., MARG-
ARET HALDEMAN, widow of Jacob Haldeman,
aged 82 years, 10 months and 24 days. Services
by J. M. Haldeman, and Isaac Rieckert.

Nov. 4th, in Warrington, Bucks Co., Pa., MARG-
ARET WILLIAMS, aged 87 years, 8 months and 6
days. Services by J. M. Haldeman.

Nov. 7th, in Dublin, Bucks Co., Pa., ABRAHAM
FRETZ, aged 81 years, 8 months and 25 days.
Sermon by J. M. Haldeman and Jacob Meyer.

Oct. 28th, near Mount Joy, Lancaster Co., Pa.,
of consumption, SAMUEL BRENNEMAN, aged 25
years, and 9 months.

Nov. 6th, in Elkhart Co., Ind., EVE CULP, aged

2 years, 10 months and 8 days. Services by
Christian Christophel and J. A. Beutler.

In Elkhart Co., Ind., on the 11th of Nov. of
group, ROSA ANN, only daughter of William and
—HOLDMAN, aged 2 years, 3 months and 8
days. Rosa was a bright little girl, and much
beloved by those who knew her. She was espe-
cially dear to her parents, and they mourn with
heartfelt sorrow the loss of their only child. But
little Rosa has only gone to the home of the
blest, there to wait the coming of those who now
so deeply mourn her early departure.

Oct. 14th, in Elkhart Co., Ind., of consump-
tion, Sister KEZIAH EBY, wife of Bro. Enoch
Eby, aged about 35 years. Funeral the 16th, at
Shaum's burying-ground. Services by John M.
Christophel and J. A. Beutler.

In Elkhart Co., Ind., on the 10th of November,
of paralysis, Sister BARBARA ROOSE, aged 75
years and 11 months. She was buried at Yellow
Creek, on the 21st. Services by J. M. Christo-
phel and J. A. Beutler. She leaves six sons and
four daughters to mourn their loss. She was
followed to her last resting place by a large con-
course of relatives and friends.

Oct. 27th, in Kulpville, Montgomery Co., Pa.,
of consumption, JOHN FRANK, aged 75 years, 1
month and 10 days.

Nov. 15th, in Medina Co., Ohio, EMMELINE KINDY,
daughter of William and Sarah Kindy, aged 22
years, 11 months and 27 days. Buried the 17th
in Guilford burying-ground. Funeral sermon by
J. Nicc and Isaac Good.

Nov. 7th, in Morgan Co., Mo., of sore throat,
MALINDA J., daughter of Christian and Susanna
DETWEILER, aged 4 years, 9 months and 19 days.
Services by David Kauffman.

Dearest daughter, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Nov. 19th, in Oregon, Ogle Co., Ill., of dysen-
tery, JACOB ROSENBERG, aged 39 years, 10
months and 11 days. Services by — Det-
weiler.

On the 19th of Nov., near Streator, Livingston
Co., Ill., wife of David HOLMES, and daughter of
H. Yother, aged 39 years, 11 months and 2 days.
She was sick 39 weeks, leaves an affectionate
husband and one child to mourn their loss.

Letters Received.

Henry Block, Rev. John Lapp, S. Godshalk,
J. Kinsinger, J. M. Culbertson, Jacob Nold, Mar-
tin K. Hoover.

MONEY LETTERS.

A—Christian Albrecht, Jacob S. Augspurger,
John U. Amstutz, J. K. Andrews, Joseph J. Albrecht,
Jacob S. Augspurger, Jacob K. Andrews.

B—John A. Brown, John Bauer, H. B. Burkhol-
der, Jacob Brand, Barbara Beltzly, Jacob W.
Bausinger, J. L. Bynaker, J. V. Burkhardt, Christian
Brundage, B. Bowman, O. L. Barnes, H. G. Bow-
man, Rev. John B. Bechtel, Henry W. Bean, Abm
Bergly, Eli Byler, Amos Beery, Samuel Bryan,
D. Y. Blank, Blauch & Stutzman, Jn Baumgartner,
A. M. Brenneman, Henry Brubaker, G. Z. Boller,
Joseph Bixler, Peter Basinger, Abriel Bare,
Joseph Bomberger, J. D. Burkholder, Samuel K.
Bear, Peter A. Blough, Lydia Buckwalter, Joel
B. Blosser, Christian Brenneman, Christian
Bomberger, Barbara Bare, Elizabeth Bare, Mrs
Bare, H. D. Bowman, Andrew Bachman, Peter
Blosser, Susan Brunk, Geo. Byler, Benj. Barr,
Jacob W. Bausinger, Henry Baily, Molly Behm,
John E. Brubacher, A. G. Beery, Joseph Brubaker,
Daniel Brubaker, Aaron Brubaker.

C—Joseph Culp, Claudius Curtis, II C. Coon,
C. B. Court, Henry Christophel, Jacob Culp, John
Culp, C. G. Cornell, N. J. Cowan, Rachel Coblenz.

D—H. K. Denlinger, Emil Denlinger, J. J. Durr,
Daniel Driver, J. H. Deck, Fannie H. Dombach.
E—Henry Eymann, John Evers, Peter Eby,
Christian Ebristman, Tilman Erb, Isaac W. Eby,
S. M. Eberly, John Esh, Jacob J. Eash.

F—Anthony Freed, Paul Freed, John Fast,
Abraham Friesen, Minn. Abr. Friesen, Neb. F.
W. Fries, John Foell, Daniel B. Friedt.

G—N. E. Grubb, Susan Good, Christian Good,
Cornelius Gnagy, Jacob Goll, Abraham Good,
Noah Good, Isaac N. Gross, Henry Good, Samuel
Good, D. Geiser, S. S. Gallup, Daniel S. Gehman,
John Garman, Peter S. Graybill, J. B. Garman,
Christian Gardner, John Gibb, J. M. Greider, J.
N. Gascho, John L. Gross.

H—Mrs. Annie Hershey, A. Hershey & Bro.,
Geo. Hildebrand, J. R. Hoffer, J. Headings, John
H. Helsky, John Hoffer, A. Hauenstein, Henry
Homburger, Joseph D. Hartler, D. M. Hess, Abm
Hertler, Jacob B. Hunsberger, D. W. Harzler,
Fanny Herr, A. Haseck, Joseph Hallman, B. F.
Herr, Isaac Hoover, D. H. Honsaker, H. Heatwole,
Detrick Hoover, Geo. W. Hawse, John Hertler,
C. F. Hoover, John J. Harris, John Hege, Jos. M.
Herman.

I—J. B. Jackson, Peter Jantz.
J—K—Jacob Kreider sen, Tobias Kreider, Isaac
Kreider, Samuel Kauffman, Detrick Klassen,
Peter & Daniel Kauffman, Daniel Kirchhofer, Da-
vid Keagy, John Kraft, Christian Kropp, C. Kenagy,
Samuel Kindy, Jacob F. Kraut, John Kauffman,
C. J. Kennel, Michael Kryder, Jacob Konig,
B. W. Kindig, John Kartz, Peter Keller,
John S. King, Jacob Krebheil, Jonas M. Kanf-
man, Isaac King, Barbara Kornhaus, D. H. King.
L—C. N. Lapp, Rev. H. Lantz, Isaac Lapp, Ben-
jamin Legron, William Levy, Thomas Lee, Al-
pheus Landes, Jacob Lehmer, Christian Litwiler,
D. J. Luther, Amos Lehm, Joseph B. Lantz,
Joseph Leis, A. B. Lehman, Peter Litwiler, Chas.
Mueller, Abm. Miller, Peter S. Lehman, John C.
Lehman.

M—Jacob Mumaw, I. M. Moyer, Solomon Mil-
ler, Mary A. Miller, David Murray, Elizabeth
B. Metz, J. B. Martin, Isaac S. Miller, S. S. Mat,
Olimas H. Moyer, Mary K. Miller, J. Y. Miller,
Christian D. Moyer, S. D. Mast, Elizabeth Mes-
singer, Samuel Moore, Joseph Moyer, Noah
Metzler, J. W. Myers.

N—Peter Neff, Fannie M. Neff, Christian Naj-
ziger, Jacob Newcomer, Christian Naffziger, Jac-
ob Nuebaum, J. S. Neuenchwander, Jacob Nold,
Peter Naffziger.

O—Abraham Overholt, John Oswald.
P—David Plank, George Patterson, S. S. Paff,
R. J. L. Reesor, J. H. Ramer, Barbara Ruve-
nacht, Christian Rupp, Sam. Ramer, Jacob Ropp,
Benjamin M. Rutt, James Reed, Israel Reiff, F.
D. Ruick, Abm. Roth, Moses E. Reist, George
Rupp, Peter Rissner, A. B. Ramer, Henry Rife.

S—Stephen Stahly, F. Schoettler, Christian
Schantz, Jacob Schifferly, Abraham Steiner, Da-
vid Sprunger, C. Steiner, John H. Shaw, A. J.
Snively, Henry Stauffer, John Strebel, Henry
Sherrick, Daniel Shenk, Anna Sangree, Joshua
Shantz, H. Shively, John Shrock, John Stecker,
Christian Stoner, Joseph Stauffer, David J. Shla-
bach, Nicholas Smith, O. O. Shimmel, Frederic
Stauffer, Christian Stutter, M. Saltzman, E. Stei-
ger, Jonathan Sanner, E. M. Shellenberg, Jacob
Y. Shantz, I. H. Shaub, Jacob Shaub, George
Sheek, J. E. Shantz, Sarah Swarzenruber, Su-
annah Schrist, A. D. Shrock, John Schmidt,
Martin Shank, Daniel Spangler.

W—D. Weaver, Wm. Wiler, P. Wideman, Peter
Wienss, Joseph Wenger, S. I. Wenger, Daniel
Weaver, Lizzie Witmer, Jacob Wiebe, Isaac We-
wer, Daniel R. Witmer, Jacob Wanner, Joseph
Wenger, George Wideman, J. G. Wenger, H. M. We-
wer, Martin Wiler, Michael F. Weber, George
Witmer, J. C. Wismer, P. Wideman, Abm. Wienss.
Y—David Yodger, David C. Yoder, Levi D. Yo-
der, L. N. Yoder, David C. Yoder, John J. Yutz,
H. Yother, Michael Yoder.
Z—Shem Zook, Andrew Zehr, Christian Zehr

Passenger trains on and after Nov. 21st 1875,
leave Elkhart as follows:

No. 8, Chicago Express,	3.25 A. M.
No 72, Way Freight..	5.05 "
No. 2, Mail.	11.00 "
No. 50, Stock Express	3.05 P. M.
White Pigeon Train...	2.15 "
" " "	5.00 A. M.

No. 74, Way Freight.	5.00 A. M.
No. 4, Special New York Express	12.45 P. M.
No. 6, Atlantic Express...	9.50 "
No. 14, Kendalville Accommodation,	8.30 A. M.
C. W. & M.	12.30 P. M.


No. 3, Toledo Express ...	2.15 A.M.
No. 5, Pacific Express...(Air Line)...	4.55 "
No. 9, Michigan Accommodation... ..	7.30 "
No. 1, Special Chicago Exp.(Air Line)	5.15 P.M.
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